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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 6, 1960

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DURHAM, N. C.

FREE WILL BAPTIST MISSIONARIES TO ALASKA

On this front page are pictured our Free Will Baptist missionaries to Alaska, the Rev. and Mrs. D. L. Whaley and sons, Vernon and Rodney. Mr. Whaley states: "In an article that appeared in a July issue of 'The Free Will Baptist,' I informed you that a door had opened to property that could well be developed to adequate church property, which also had living quarters. At that time we were in need of \$3,000 in order to be able to make the down payment by the last of the summer. Because of the faithfulness of our heavenly Father, the needed amount was supplied, plus an additional \$2,000 which made the construction an extension possible. This afforded two restrooms and one classroom. We purchased a 40 by 20 foot surplus building and moved it back of the church which will give five more classrooms."



The seating capacity of the auditorium is 175. There is also a respectable three bedroom apartment. The balance due on this property is approximately \$16,000.

Last summer Vernon's vision went as low as 20 2500 in his right eye, which was a complete loss of its use. Many encouraging letters were received from prayer supporters. In October a most wonderful announcement was made by the doctor that the inflammation had subsided and his vision was normal. The doctor acknowledged that this was a work of the Lord. This is declared to be an incurable disease and Vernon will always be under treatment, but the Whaleys are trusting the Lord for continued victory.



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Religion in Review, 1959

TO review the world of religion during the Year of Our Lord, 1959, is, in essence, to review the march of events in the world in general; for much of what monopolized the headlines and claimed priority in the minds of men was of direct religious significance.

This was the year of the *Great Unmasking*. Beneath grinding cameras and television lights, facing not only investigating committees but also the disillusioned eyes of John Q. Public, people whose names had become household words confessed to sports-fixing and quiz show rigging. The word "payola" with its dubious connotations pushed its way into common usage; the use of "call girls" was described as a generally accepted phase of big business public relations; sports idols were revealed to have gangland ties—and front pages rather than church pages for once told the story of moral bankruptcy.

This was the year of the *Great Debate*. With the presidential tourney still a year away, the question of the propriety (to name the necessity) of religious tests for candidates for high office was already very much in the air.

And this was the year of many other front-page stories with church-page significance. Early spring uprisings in fabled Tibet focused attention on Red brutalities, were climaxed with the flight of the god-king, Dalai Lama, into India. Chairman Khrushchev visited the United States, and playwrights sprawled Christian crosses across the skies which (whatever else might be said about their appropriateness) reminded the basic difference in the ideologies which met face to face across the conference table. Typhoon Vera slashed across Japan leaving her wake of heartache. Her sister, Sarah, pounded Korea to cut new ears in the little land that already bears so many; raging floods evicted 5,000,000 from their homes in India; multiplied thousands of Formosans dug for bodies in the rubble left by Typhoon Ellen; famines, floods, droughts and earthquakes etched their dismal pattern of suffering across the globe—and wherever disaster went, the Church went too with its medicine and its message.

The United Nations proclaimed World Refugee Year, to run from mid-'59 until mid-'60, and the Church in its missionary

enterprise showed every sign of seizing upon this as both responsibility and opportunity to serve in the name of Christ.

Conversely, this was also the year of church-page stories with front-page significance. Long-standing Protestant-Catholic differences in the matter of birth control received new attention, reached out into matters of government aid and sparked top-level debate.

The call of Pope John XXIII for "an ecumenical council for the universal church" was discussed and debated and generally defined by Protestants as in actuality the proclamation of a Roman Catholic on ecumenicity rather than any interfaith venture.

by Larry Ward

Vice-President, Informational Services,
World Vision, Inc. Executive Secretary, Evangelical Press Association

Evangelist Billy Graham suffered a physical slow-down in the early months of 1959, and many concerned Christians learned to rattle off "angio spastic edema of the macula of the left eye" as easily as they would discuss a common cold or headache. But Graham and his team went on to post one of the most significant records in the history of evangelism when in Australia and New Zealand they ministered to an aggregate attendance of 2,309,800 and registered 111,269 "decisions for Christ."

Church leaders, incensed by the tidal flow of obscenity in the mails, used pulpit, press and pressure in vigorous counterattack, saw governmental leaders take up the fight and press for stronger and more efficient legislation.

The question of racial segregation was far from answered, although tension spots below the Mason-Dixon line in the U. S. A. shared the spotlight with problems related to the apartheid policy in South Africa.

Karl Barth touched off a brief-but-heated furore with his "Letter to a Pastor in the German Democratic Republic," interpreted by some as an appeal to Protestants in East Germany to cease from any active resistance to Communist controls.

In Kerala, South India, church groups rose up in protest when their primary and secondary schools were to be put under the direct supervision of their local Communist government, persevered until the national parliament of India stepped in to order the dissolution of the Red rule.

In Japan, the Christian minority (less than one half of one per cent) celebrated the centennial of Protestant missions in their land. Numerous observances were held, one of the most colorful and impressive the Osaka Crusade conducted in May by Dr. Bob Pierce at the request of 400 churches in the populous Osaka-Kyoto-Kobe area. Complete with a 75-piece symphony orchestra for musically-literate Osaka, the event attracted over 93,000—and saw an exact total of 7,500 recorded "decisions for Christ."

In Colombia, conditions for Protestants seemed to worsen, then go suddenly better, next to turn into a sudden emergency opportunity for Christian ministry and evangelism.

On the general religious scene, the calendar was dotted with assemblies and conventions and councils of major significance. Early in the year the Nyborg Assembly in Denmark brought together 80 representatives from 18 countries (on both sides of the Curtain) for a meeting with significance deemed far out of importance to its size. In May, the East Asia Christian Conference held in Kuala Lumpur, Malaya, attracted delegates from the "younger churches" of 14 countries. In August the 90-member policy making Central Committee of the World Council of Churches voted to encourage the development of contacts between the Russian Orthodox Church and the World Council, and to call for the discontinuation of nuclear tests, among other important actions. And also in August, 100,000 German Protestants gathered for the 1959 Kirchentag—ninth German Evangelical Church Day Congress in Munich.

Throughout the year, statistics told the story of the importance of religion on the world scene. In the United States, the steadily increasing church membership had pushed its way up to the record high of 109,557,741 (1958 totals), according to the 1960 Yearbook of American Churches.

(continued on page thirteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Strengthening Our Churches

(Lesson for January 10)

Lesson: Acts 14:19-28.

Golden Text: 2 Thessalonians 3:5.

I. INTRODUCTION

The apostle, Paul, was an evangel; and as such he was faced with stern opposition; but out of them all God delivered him. The churches were also faced with opposition. If it had not been for Paul's deep concern for his converts in the churches, many would have drifted back into the world. The same may be said of young converts today. They cannot be left alone to face the enemies of God. Encouragement is essential in the young Christian's life. Such encouragement and help must come from the older Christians. Paul recognized this fact; therefore, he spent much time revisiting the already organized churches.

Just as in Paul's day, there are many churches today which need encouragement and strengthening. The larger, more capable churches, as well as God's minister, can do much to help the newly organized or weak church. Yet, the very opposite is sometimes the case. If Christianity is to progress, there must be strong, spiritual churches.—*The Bible Student (F. W. B.)*.

II. HINTS THAT HELP

1. Where was the man who had been miraculously healed when the mob stoned Paul? (Acts 14:19).

2. Not even a shower of stones can halt the man whose work for the Lord is not yet done (Vs. 20).

3. Preaching in the power of God prepares other hearts to receive the gospel (Vs. 21).

4. Miracles magnify our Maker and His power, but it is the gospel that brings deliverance from sin (Vs. 22).

5. It is one thing to preach the gospel and win souls to Christ; it is another and important thing to establish the believers (Vs. 22).

6. The choice and induction of church officers is a solemn matter and should never be treated lightly (Vs. 23).

7. God leads and guides His servants in their work, but He also leads them home again to give reports (Vv. 24, 25).

8. The home church of the missionaries greatly rejoices to have them return and tell of their work (Vs. 26).

9. It is a sign of good missionary interest when the whole church gathers to hear a missionary's report (Vs. 27).

10. Diligent missionary workers need an extended furlough after laboring on the field for several years (Vs. 28).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. At Lystra, Paul and Barnabas had penetrated into a region of strong pagan worship of idols. According to this pagan belief, Lystra was watched over by Jupiter, the ruler of the pagan gods who always was accompanied by the god of eloquent speech, Mercury. The people were taught that, long before their time, Jupiter had become displeased with the city, had assumed human form and went to live in the palace of the king, Lycaon. The king, refusing to believe that his visitor was really Jupiter, had a stranger in the city slain and his roasted flesh served to his visitor, Jupiter. The story says that the god, Jupiter, became enraged at this insult, burned down the palace and turned Lycaon into a wolf. Such was the superstition which held the people in great fear of offending their god, Jupiter.—*The Advanced Quarterly (F. W. B.)*.

2. The church in every age needs to be warned against the bitter prejudice and mob violence that so nearly ended Paul's career. It begins with an unreasoning rejection of anything different from "our people" and what they have always done and believed. It builds up with bitter and exaggerated charges against those who dare to be different, and it issues in the irresponsible actions of a frenzied crowd. "No 'justice' is so certain to be injustice as mob judgment."

This does not mean that Christians ought to believe, or even entertain with favor every new idea that comes along. It does mean that both the new and the old need to be examined in the light of God's Word, and either held or rejected according to its teaching.—*Standard Commentary*.

3. Paul was left for dead, but while in that condition he was caught up in the

spirit to paradise and saw unutterable things. Paul did not stay there at that time, but came back to preach a little longer. He writes of this experience in 2 Corinthians 12:14. He does not say it was himself, but he said he knew a man who had this experience, fourteen years before. This man was undoubtedly Paul himself, describing what took place when he was stoned at Lystra, fourteen years before he wrote 2 Corinthians. All this experience was made possible because Jesus was crucified, buried and raised again.—*Selected*.

4. We do not destroy an idea by killing the man who holds it. The Jews who came down from Iconium and Antioch (Antioch of Asia Minor and not of Syria) were unable to match Paul's arguments, and therefore they tried to kill him by stoning him. Doubtless, if they had been able to kill Paul, the doctrine of salvation by faith would have still lived. But they acted as if stones were the final argument in the world of Christianity. The only way to defeat an idea is to find a competing one that is more reasonable, more vital, and more nearly immortal. Men and women who are truly believers in the Christian faith are convinced that it is a way of life that meets such standards.—*The Bible Teacher (F. W. B.)*.

5. Modern scientists have discovered that there is a measurable increase in the physical energy of the person who has just received encouragement in his work. Nothing is better fitted to give that encouragement than the knowledge that his efforts are succeeding. The greater the task and the keener the interest of the worker in it, the more important it is to know that his labors have not been in vain. This is one of the great values of missions, and especially of the kind of missionary work in which a church gives substantial support directly to a missionary and receives frequent reports of his activities. Such a church will have its attention diverted from the petty annoyances that frequently cause trouble in churches and it will be more enthusiastic and effective in all its work.—*Selected*.

6. The daughter of a blatant unbeliever was critically ill. The girl's mother was devout, practicing Christian. Often she had prayed for the daughter's conversion. The daughter weakened progressively. As she neared death, she said to her father, "Mother has often tried to get me to put my faith in Christ and become a Christian. I am dying and I am not ready to die. Ask you now, 'Am I to follow your infidelity, or am I to trust her Saviour?'" The father dearly loved his daughter. Weeping, he said, "My infidelity holds no hope for you in this dark hour. Take your mother's God, your mother's Christ, and your mother's Bible!"—*Selected*.

Incentives are a Must!

by James E. Adams

BEFORE WE CAME to Formosa from the mainland, one person out of every thousand was a Christian. That is still true on the mainland. But today in Formosa one person in every hundred is a member of some Christian denomination." So said Dr. Weiping Chen, chief of chaplains for Nationalist China and personal chaplain to Generalissimo Chiang-Kai-shek. Dr. Chen also said that many of the island's social, business and political leaders are Christians, and "They give the people of Formosa an added incentive for the fight against the Communists."

The fact that Christians give others incentive is as it should be for God gives us incentives to serve Him.

Webster defines incentive as *that which arouses to determination or action*. Incentives excite man to do things he might have left undone, prompt him to do willingly what he might have done under duress, stimulate him to do joyfully what otherwise might have elicited scant pleasures. Incentives are a must in Christian life and experience!

Satan's awareness of this fact led him to ask God, ". . . Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? . . . But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (Job 1:9-11). Satan thought Job served God only because of temporal advantage.

Then, with God's permission, Satan proceeded to remove from Job every earthly possession. Finally, the evil one afflicted his body. "In all this Job sinned not, nor charged God foolishly" (Job 1:22). What Satan did not realize was that good men have a deeper incentive to serve God than meets the eye.

Nevertheless, God promised temporal blessing to men who would obey Him. To the children of Israel He said, ". . . if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy

womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee" (Deuteronomy 7:12, 13).

And men (women, too) have realized that people will really excel when an incentive is offered them. Now, if girls had situations as well in hand during Old Testament times as they do today (some say a young woman can prophesy almost to the day when her finance will propose), Achsah may have approached her father, Caleb, like this: "Father, you want the city of Kirpath-sepher, and I want Othniel. I'm sure he loves me, but he is too timid to ask you for my hand in marriage. If you would say in his hearing, 'He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife' (Judges 1:12)—if you would say that, Father, perhaps both of us would get our desires."

Maybe it didn't happen that way. But Caleb did make that proposition, and Achsah was the incentive which led Othniel to conquer the city. Which, in turn, was incentive enough for Achsah to wed the young man. A fellow who would endanger his life to win a girl must really love her. He ought to make a good, faithful husband, too.

Now the disciples of Jesus needed an incentive. Peter said, ". . . Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matthew 19:27). We might be inclined to question Peter's *what's in it for me attitude*. But Jesus didn't. Rather, He said, ". . . Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Vv. 28, 29). Jesus gave them incentive in time and eternity.

Mature Christians need incentives. Do we invite evangelists because our pastors cannot preach just as well? No! Besides

being an incentive to stimulate the unchurched and unsaved to attend, evangelists revivify our *old dry bones* experiences. Sometimes a different personality in the pulpit brings a eulogy from us although our pastor may have preached well on practically the same topic several weeks previously.

We are quite familiar with our missionary program, and we support it. But sometimes a missionary convention will incite us to sacrifice and to spend more time in prayer. Without the incentive of that missionary convention we would not have been so moved. We oldsters need incentives.

So do our youth. The crowds and the traffic which accompany a big convention have no charm for me. But the International Society of Christian Endeavor engineers a great convention every year. It brings young people (and oldsters) from far and near. In addition to the convention atmosphere renown speakers and ministers have been incentives to draw thousands.

A local church has a youth revival every year. Young people lead the song service, read the Scriptures, make the announcements, lift the offering, arrange for special musical selections—everything but preach the sermon. They bring unsaved friends with them and conversions result. Incentives pay off!

And children need incentives—the yearly pin for perfect attendance; the reward for memorizing 50, 100, 200 or more Bible verses; the prize for inviting others to attend V. B. S. But, sad to say, some of us adults who appreciate adult incentives have objected to these rewards.

The only answer to these objections lies in providing the proper atmosphere when awards are given. An experienced storyteller could take a small basket and a napkin and enact the lad giving his lunch to Jesus. Yet the Lord gave him enough to eat, and the lad had the joy of being real close to the Master.

Our children give their time in Sunday school, memorizing, etc. But better than the rewards are these facts: Jesus appreciates
(continued on page nine)

NEWS NOTES

Neglect Cited in North Carolina

North Carolina has been described as the state of neglect, so far as expansion in home missions is concerned. This was very vividly pointed out in the December 15 issue of *The Sunday School Reporter*, organ of the North Carolina Sunday School Convention.

It was pointed out that the northern counties, from east to west, have only six churches with a membership of approximately 842. An interesting observation was made in comparing the membership of Free Will Baptists in Pitt County which has a Free Will Baptist membership of approximately 3,766, with the northern area mentioned above which includes all and part of 31 counties. The *Reporter* stated: "From the standpoint of Free Will Baptist occupation, it is as much a mission field as is Cuba, Africa or India. The Free Will Baptist denomination had its beginning in this area, yet more than two hundred years later we have less than ten churches within the area (mentioned above)." The area contains approximately 80 towns with a population of about 1,000 which have no Free Will Baptist churches.

It is pretty evident that North Carolina Free Will Baptists have failed during these 232 years to see the need in their own back yard. The state has a population of about 1,288,000. In comparison, Free Will Baptists have a membership of nearly 50,000 in the state.

Church Makes Christmas Gifts to Building Fund

One of the main features of the Christmas celebration at the First Free Will Baptist Church of Beaufort, North Carolina, was the special offerings to the building fund. These offerings were made in a very impressive service. Following the message by the pastor, the Rev. W. A. Hales, each family was given an opportunity to lay their gifts on an open Bible at the altar. These offerings amounted to \$729.20, which added to the building fund will allow the church to reach the goal set for this year, paying \$2,000 and the interest on the church debt. The church thanks God for His faithfulness in helping them raise this money, and also for the fact that the church was able to pay off all the indebtedness on the parsonage in June of this year.

The choir presented a beautiful cantata at 5:00 p. m. They were trained and led by the new minister of music, Mrs. Lelia Willis, who has proven a great blessing to the church.

The church reporter states: "It is the hope of the pastor and the church officials that we all will be so impressed with the knowledge of what our Father can do through our lives when they are yielded to Him that greater heights will be preached during the coming year."

Church Finance Association Plans Twentieth Anniversary Celebration

The annual meeting of the Church Finance Association, Inc., of North Carolina for 1960 will be held at Pleasant Grove Free Will Baptist Church near Pikeville, Wayne County, on Tuesday, January 12, at 10:00 a. m.

This will be the twentieth annual meeting of the members of the association. A special anniversary program is being planned. A special review of the work done by the association will be given. Persons who have helped to make the association a success will be honored during the program. The ladies of Pleasant Grove are making preparations to serve a nice lunch to those who attend.

All members are urged to be present. Visitors are cordially invited to attend.

All members have been notified of this meeting by mail. Any member failing to receive the official notice by mail is hereby notified and requested to be present in person or represent by a regular delegate or by proxy. Proxy blanks may be obtained by writing to the Rev. M. L. Johnson, Secretary-Treasurer, Box 190, Mount Olive, North Carolina.

Lenoir County Fellowship Supper

The Lenoir County Fellowship Supper will be held at the LaGrange, North Caro-

Coming Events

January 27—Second Semester Begins, Mount Olive College, Mount Olive, North Carolina.

January 28—Second Semester Begins, Free Will Baptist Bible College, Nashville, Tennessee.

lina, School Cafeteria on Wednesday night January 13, at 7:00 o'clock. The supper being sponsored by White Oak Grove Woman's Auxiliary. Letters are being mailed to each Sunday school with a request that each school be represented.

Wilson County Fellowship Supper

The Wilson County Fellowship Supper of Original Free Will Baptists will be held at Parker's Restaurant, Wilson, North Carolina, on Friday night, January 8, at 7:30. The restaurant is located on Highway 30 South. The Milbournie Sunday School will be host to the meeting. All Sunday schools in Wilson County are urged to be represented at this meeting.

THE MAIL BOX

AVAILABLE FOR PASTORAL WORK

"I will be available for pastoral work beginning January, 1960, within a radius of 50 to 60 miles from Albany, Georgia. I am in the U. S. Air Force at Turner Air Force Base, Georgia. I am also enrolled in correspondence work with the Bible College. I am a member of the First Free Will Baptist Church of Albany. I am interested, please contact me at the following address."—Rev. Gerald E. Garnett, 507 Hobson Street, Albany, Georgia, Phone HE 6-6857.

NOTE OF APPRECIATION

"The mission at Samson, Alabama, that was started about the first Sunday in October, 1959, is progressing slowly, but we feel confident it is getting on solid foundation. We have a small Sunday school also. The schedule of services is 11:00 a. m. and 2:30 p. m. each Sunday.

"We wish to give credit to the following churches, ministers and others who have assisted us: Union Hill Church, \$5; Slocomb Church, \$10; Florida Churches, St. John's, Bonifay, \$25; Piney Grove, Chipley, Florida, \$15; Rev. Leon Owens for Popular Head, Bonifay, Florida, \$10; Christian Home Church, Blountstown, Florida, \$50; Rev. Bill George, Bonifay, Florida, \$5; Mr. C. B. Scott, Sneads, Florida, \$5; public offering, Liberty Association of Florida, \$14.25; Mr. Otis Elmore, Slocomb, Alabama, \$5; Thurston Grocery, Geneva, \$5; Samson Mission, \$40; Mr. Jaddie Harris, Enterprise, Alabama, \$10; Mr. Dewey Emfinger, Dothan, Alabama, \$25. This makes a total of \$235.57, paid on property \$200.

"The Reverends D. F. Pelt, J. L. Lavenander, John M. Rich, M. H. Taylor, A. L. Anderson, L. R. Curtis and John Edward have visited with us one or more times. If other churches in Alabama would give us a helping hand, it would make it so much easier for us. We thank all who have helped us. The Free Will Baptist Press gave us Sunday school literature to get the Sunday school started for the last quarter of 1959. We would appreciate help from other ministers and churches who haven't assisted us as yet. We need your prayers and assistance so we can move faster."—Rev. Rufus Hyman, Route 1, Slocomb, Alabama (Minister in Charge).

Christian Education

W. BURKETTE RAPER, *President*
 Mount Olive Junior College
 Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
 Free Will Baptist Bible College
 Nashville, Tennessee

pen. Registration will be held January 27 and classes will begin January 28.

"There is still time for prospective students to send in their application for the second semester," Mr. Thigpen said. "Courses are so arranged that one may enter the second semester and begin work for any award the college grants," he stated.

Second semester enrollees are expected to bring the total registration for the year over the 200 mark, which will make the second year for the enrollment to reach this number. Last year's record enrollment was 221.

Loyalty Fund Report Mount Olive Junior College

The following is a report of Loyalty Fund Gifts to Mount Olive Junior College for the period of December 1 through December 15, 1959.

Previously reported for the year:	
Free Will Baptists	\$21,059.02
Friends	7,159.25
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Total previously reported	\$28,218.27
(continued on page ten)	

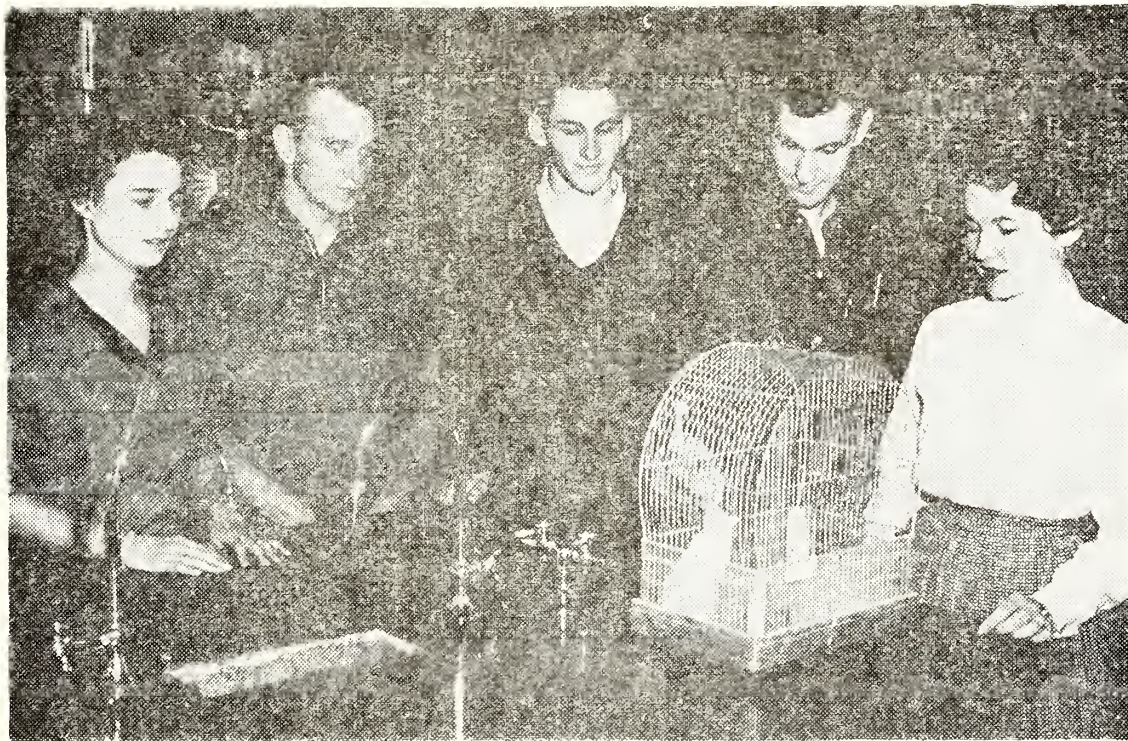
ter, Miss Imettie Raper, 406 North Tarboro Street, Wilson, North Carolina.)

Note: Mr. Raper's name is engraved on the Free Will Baptist Heritage Foundation plaque at Mount Olive College and the \$100 contributed in his memory is a part of the endowment fund of Mount Olive College. His daughter, Kathryn R. Pittman, was the first girl to receive an Associate in Arts degree from Mount Olive College.

Additional Students Expected

Several additional students are expected to register for the second semester at Free Will Baptist Bible College, Nashville, Tennessee, according to Dean Charles A. Thig-

Science Club Officers



One of the most active organizations on the campus of Mount Olive College is the Henderson Science Club whose officers are, left to right: Barbara Patrick, Snow Hill, historian; Corbett Holland, Pisgah Forest, treasurer; Stanley Harrell, Rose Hill,

secretary; Brent Baker, Beulaville, vice-president; and Gail Grantham, Goldsboro, president.

The club is a member of the Collegiate Academy of the North Carolina Academy of Science and each year sponsors a series of science lectures in co-operation with the

Eastern Division of the North Carolina Chemical Society. Dr. John McLean of Kinston represents the society in arranging these lectures, and Mrs. Robert R. Martin, head of the Science Department at Mount Olive College, serves as advisor to the club.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Did Jesus show a lack of respect to His mother in the manner He addressed her in John 2:4, calling her "woman"?—G. A. Smith, Arkansas.

Answer: I think not! Here He says, "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come" (John 2:4). He used the same when He addressed her from the Cross as He arranged for her to be kept by "the beloved disciple." "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!" (John 19:26). The word He used here according to some scholars was about the same then as "lady" would be were a prince in England to thus address his mother, the queen. In other words, it was a title of respect in that day. Jesus used it on other occasions in addressing women that he commended. "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour" (Matthew 15:28).

I know of no occasion in the Bible or no evidence from any reliable source that says Jesus ever used the title, "mother," after He began His ministry when addressing Mary; "woman" seemed His favorite title. A new relation was established when Jesus entered His public ministry, one different to that, no doubt, assumed before stepping out of the home life He had experienced in Nazareth. (See Matthew 12:46-50.) From then through the remainder of His earthly life He emphasized that He was the only begotten son of His Father in heaven, ever giving place to His supernatural parentage and but little to those on earth, His mother and foster father.

Question: Where will the Holy Spirit be located when the church had been translated?—S. D. Jones, Arkansas.

Answer: He will be with the church. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). According to the latter part

of Verse 16 the Holy Spirit is, upon being sent after Christ's ascension, to abide with you for ever. This in itself should give satisfactory answer to your question but note that nearly the same thing is said again in the latter part of Verse 17 for he *dwelleth with you and shall be in you.*

The church is the temple of the Holy Spirit; therefore, when it is raptured the Holy Spirit will go with it, for He shall continue to abide or live in it. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16). Let us not forget, however, that the Holy Spirit is omnipresent, that He is God and that God is present everywhere at all times. The Holy Spirit is equal in power and authority to either Christ or God the Father. Therefore, even though His present local abode is on the earth, He is in heaven in a real sense of the word. The Father is now on His throne in heaven, but He is present here upon earth; so is the Son present here, for He promised to be with all Christians as they struggle against sin working for Him here on the earth. Both you and I who are Christians can sense His glorious presence in a very real way. Paul heard Him and even saw Him after He went back to be with the Father and after the Holy Spirit had appeared to the one hundred and twenty disciples at Pentecost. Then again let us remember that God has never left Himself without a witness here upon this earth and will as long as it exists. A careful reading of the book of Revelation will help us to understand this marvelous truth. The Holy Spirit will operate here during the great tribulation period probably quite similar to the way in which He operated during the Old Testament period and when John the Baptist was witnessing. In the Old Testament period the Holy Spirit came upon Elisha, Elijah and many others, empowering and enabling them to do great things while they preached. The book of Revelation seems to indicate two witnesses. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to



The Lighted Pathway

REV. WILLET L. MORETZ
SWANNANOA, N. C.

Thy word is a lamp unto my feet, and a light unto my path.
(PSALM 119:105)

HAPPY NEW YEAR

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have success" (Joshua 1:7, 8).

I suppose that people the world over have wished each other "A Happy and Prosperous New Year" millions of times during the past few days. By many it was a sincere wish, but by many others it was only done through habit or custom. In the verses above God gives the formula for a real happy and prosperous life during all our years here on earth. I like the translation of these verses as found in *The Berkeley Version of the Holy Bible*: "Only be very resolute and strong, to keep practicing the whole law which Moses My servant commanded you; do not depart from it to the right or to the left, so that you may prosper everywhere you go. This book of the Law must never depart from your mouth; you must meditate on it day and night, so that you may keep living in accord with all that is written in it; for then you make your way successful, and then you will prosper." God's promise to Joshua

smite the earth with all plagues, as often as they will" (Revelation 11:3, 6). Then there are to be one hundred and forty thousand Jews, an equal number from each tribe, that the Holy Spirit enables to witness for Christ until they are all martyred probably one by one, according to Revelation 7:4-10. Compare Revelation 14:1-10. From these and other Scriptures I understand that there will be some awful things taking place as the Gentile period comes to a close; but that in all this turmoil, God will give support to witnesses that will be winning souls for Him to the very end.

Verse 5 was “. . . so I will be with thee: will not fail thee, nor forsake thee.” So with the presence and sure help of God we may enter upon and journey throughout the year with the certain knowledge that we will have happiness and be prosperous, if we continue to be His true and faithful servants.

God told Joshua in Chapter 3 and Verse 5 as they came to Jordan, “. . . for ye have not passed this way heretofore.” During 1960 we, too, are face to face with untraversed country, and with unsolved problems. Think of the many, many things in our lives, our homes, our churches and the whole world that need the attention and attention of all true Christians. The road will not be smooth, nor the burdens light, but with the presence and power of the Holy Spirit we can do all things that God has assigned to our hands. But the big question is, “Are we willing and ready for the strength and courage that we must have to conquer the unwon battles of progress, and to win lost loved ones to God?”

The following poem was written by a preacher I used to know and love. When I was a boy I heard him preach many wonderfully sound gospel sermons. I believe you will like his message contained in the poem.

ANOTHER YEAR

We're facing now another year
With all its sorrow and its cheer,
With all its comfort and its pain,
With all its loss and all its gain;
A year we've never tried before,
And know not what there is in store
To bless us good, or try us out,
To make us weep or make us shout.

We do not know what we shall meet
To bring us victory or defeat;
We know not how the foe will fight,
Nor how he'll take his stand or fight.
We cannot see with mortal eyes
Just what along our pathway lies,
But let us do the best we know
And trust the future as we go.

We'll fight some battles, we are sure;
There'll be a lot we must endure;
The road won't all be strewn with flowers,
The days won't all be sunny hours;
There'll be some trav'ling that is rough,
And up-grade pulling that is "tough,"
But let us trust the God who stands
To help us with His outstretched hands.

We'll find a lot of work to do,
Along with problems old and new;
We'll have some burdens hard to bear
That call for patience, faith and prayer.
We'll have the privilege to bless
Some fellow-pilgrims in distress,
And show our love and courage, too,
And prove that we are Christians true.

There's blessings great in store for those
Who bear their cross and take the blows;
Who will not shrink from duty's road,
But like a hero bear their load;
Who plod the vale and climb the hill,
And do whatever God may will,
Resolve to give the world our best,
And wait for God's sweet day of rest.

—Walter E. Isenhour.

“Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: . . .” (Nehemiah 2:20).

Incentives are a Must!

(continued from page five)

their faithfulness; they have been close to Him in their activities; and He wants them to stay close to Him. We can point all of this out through the story.

From the cradle to the grave incentives spice our lives with variety. They inspire us to continue and to grow in grace, to reach the place that, though every temporal

thing were swept away, we would have the deeper incentive of Job—the promise of God's love and presence.

And since we enjoy fellowship with Him, we also have the incentive of a glorious future awaiting us. For Jesus said, “I go to prepare a place for you. . . . that where I am, there ye may be also” (John 14:2, 3).—*Gospel Herald*.

Some people really enjoy their religion, others just endure it.

A man is like a tack; he can go only as far as his head will let him.

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

LOUD PROCLAMATIONS

(Isaiah 58:1-4)

Introduction: Much is being said today about co-existence between Communism and capitalism. Also much is being said concerning this same thing in the field of religion; they say we are to love, but not reprove, thus sacrificing truth for union. This is not the Bible way.

Isaiah Was to Reprove Sinners in Zion

- This was his commission from God.
- It is intended for all ages and not just confined to those of that particular age.
- There are to be no evading issues.

The Manner of Reproving

- Must be faithful to God in reproving, and the reproof must be very plainly presented.
- Do not flatter, but reveal the transgressions and sins of the sinner.
- Isaiah was to cry aloud. There must be a good, earnest desire.
- He was not to spare or be afraid. He was to lay bare to the bone.
- His voice was to be as a trumpet: no uncertain sound.

Christian Education

(continued from page seven)

Received from:

Eastern Conference	\$ 1,341.51
Central Conference	1,351.44
Western Conference	1,198.05
Capc Fear Conference	351.13
Albemarle Conference	182.44
Pee Dee Conference	5.00
Bluc Ridgc Conference	9.95
State Wide Bodies	12.00
Virginia	50.00
Georgia	25.00
South Carolina	124.47

Total Gifts from Free

Will Baptists	4,650.99
Mount Olive and Community	\$302.00
Goldsboro and Community	290.00
Other Communities	205.00
<hr/>	
Total Gifts from Friends	797.00
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Total Received to Date	\$33,666.26
The gifts during this period have been designated for use as follows:	
General Budget	\$4,077.99
Endowment	1,360.00
Loans	10.00
<hr/>	
Total	\$5,447.99

Honor Roll

All gifts of \$100 or more are listed on a Honor Roll and are published with the report each time. The Honor Roll gifts for this period are listed below and are from North Carolina unless otherwise indicated.

Elm Grove Woman's Auxiliary	\$10
Mrs. Celia C. Garris	10
Ira L. Hart	10
Mr. and Mrs. J. O. Fort	10
Ayden Church	15
British Chapel Sunday School	10
First Western Union Meeting	13
M. J. Perret	10
Thomas Edwards	10
Pleasant Grove Sunday School	10
Belk-Tyler Company of Goldsboro	20
In memory of the Rev. M. A. Woodard	10
In memory of Mrs. Martha Ann Harris	10
In memory of Mrs. Dora Grady Farmer	10
In memory of W. H. Laughinghouse	10
In memory of N. P. Coker (S. C.)	10
In honor of Mrs. Annie Banks Mallard	10
In honor of Margaret Carol Banks	10
In honor of	
Mr. and Mrs. Clyde J. Banks	10
In memory of Barnie R. Raper	10

Your gifts to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, Business Manager

What to Cry Aloud About

- Self-righteous religion (Vv. 2, 3).
- Hypocritical religion (Vs. 4).
- Loss of first love (Revelation 2:4).
- Self-sufficiency in religion—no need of the Spirit (Revelation 3:14-19).

The Reasons for Crying Aloud

- The time will come when people will not endure sound doctrine (2 Timothy 4:1-4).
- To earnestly contend for the faith is worth fighting about.
- We should desire that all be ready to meet the Lord.

Results of Not Crying Aloud

- A loss of sense of values.
- We begin to compromise with works of darkness.
- Sin is made light of, resulting in our own lives, filled with sin.
- Brings total loss someday.

—Rev. Winston Sweeney
Kingsport, Tennessee

SAVED AS BY FIRE

One of God's servants preached a searching sermon on the possibility of God's children being saved so as by fire, and missing any rewards when they stand before the judgment seat of Christ. After the service, the minister walked home with a wealthy businessman who said, "I didn't like what you said in your sermon about the possibility of some Christians barely entering heaven, and not receiving any rewards for faithful service. Why, I will be satisfied if I can just get inside of heaven and lean against its walls!" At that moment, the two entered the palatial home of the wealthy businessman. It was replete with all the luxuries that money could buy. How different was the wealthy man's thinking of his earthly home and his thinking of his heavenly home! Let us aspire to enter glory joyously, aboundingly, triumphantly! Peter said, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11).—Selected.

Give Thanks

Thanks from the head or lips may be polite, but it is thanks from the heart that rings true.

The poor are often more thankful than the rich. They count their blessings—God's sun and air, health and life, love and peace; the things that make life rich indeed. Thanks is not measured by the amount of our possessions. It's the man with the thankless heart who is poor; the one with a thankful heart who is rich.

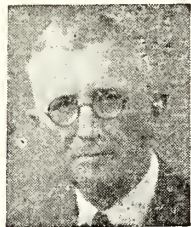
Once again our nation is summoned to observe its national day of Thanksgiving. We do not thank a thing, nor a law or a nature, nor luck; we thank a Person. We do not thank America; we thank God for America. How much there is to be thankful for to Him!

Above all else we hear the clear call "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15), the Lord Jesus Christ. Christ has come, the Gift of God's love, freely offered to all, and, if our hearts are not warmed with gratitude, it is because we have not received Him.

Accept Christ as your Saviour from sin and as the Lord of your life.—George Welby Arms.

NOTES — AND — QUOTES

By J. C. Griffin



AN OLD MESSAGE FOR A NEW YEAR

In Volume 1 of *Saint Mary's Messenger*, January, 1920, a New Year's message was written by Mrs. Alice E. Lupton. I was editor of the Messenger and Mrs. Lupton was its associate editor. Also at that time, I was pastor of St. Mary's Church in New Bern, North Carolina. I preached at 11:00 a. m. and 7:30 p. m. each Sunday. I also preached at Bridgeton on second and fourth Sundays at 4:15 p. m. On every first Sunday, I preached at Antioch, Craven County, at 3:00 p. m. Each quarter (October, January and July) I preached at 11:00 a. m. on Saturday and 7:30 p. m. at which time we observed the Lord's Supper. Since I was so busy with serving three churches, and one of them a full-time work, Mrs. Lupton did most of the writing for the Messenger. So for the January issue of 1920, Mrs. Lupton prepared an editorial with a New Year's message. I am quoting this message anew, that she might be blessed to read her work of forty years ago.

"Christmas has come and gone, and we are entering into a New Year. Let us hope that everyone has taken advantage of the quiet hour in which they have taken inventory of their lives and seen to it that the evil has been pushed aside, and that more room may be found in their hearts for the indwelling of the Holy Spirit. Of course this is the time for New Year's resolutions; but, unless we are possessed with the will power to resist the wiles of the evil one and have enough grace in our hearts to enable us to lean hard on the arms of the One who is able to give us strength for every trial, our resolutions will come to naught.

"Just think, three hundred and sixty-five new, clean pages are opening to us. What shall we write on these beautiful white pages in the coming year? Let us be careful and prayerful, looking unto God each day, depending on Him for divine guidance. By so doing, we will be better men and women, better fathers and mothers, better neighbors, and better Christians. The pastor will not have to almost run himself to death trying to keep us attending worship services." (You see, in those days, a pastor had to do a lot of visiting to keep folks coming to church; and then often he failed to make the grade.) "We will be glad

when the Lord's Day arrives, because we can go to the house of the Lord.

"Let us make our aid societies better." (In those days the women had aid societies. This work was done largely on a local level. They looked after the work directly in the congregation and in the surrounding areas, acting as janitors, seeing that the poor were looked after, the sick visited, and often they acted as a finance committee in securing the pastor's salary if he had one.) "And let us spend more time in our mission and Sunday school work, also our mutual endeavor." (There was a Mutual Endeavor Union, an adopted name from a sister denomination. A lot of good was done through this organization in which many of our young people were engaged.)

"Our Mutual Endeavor Union can be improved in various ways. We can be used in the advancement of the Kingdom of Christ. This present year marks the beginning of greater things along every line of denominational work. The young people's committee met at the writer's home a few days ago to draw up resolutions, a constitution and bylaws to submit to the executive committee of the state convention, relative to our Mutual Endeavor Union. During the present year, we expect, with the Lord to lead, to do great things for the advancement and training of the young of our denomination." (You see, back there Sister Lupton was thinking of the youth of our denomination and making plans for the training of the youth. Even though we had to borrow a plan from others, these plans were being used for the glory of God by helping our youth improve their talents. This writer remembers many of the young people who worked to make the Mutual Endeavor Union a success.)

"I am trusting that every preacher in the state of North Carolina will co-operate with us in this splendid work. All together now we will try for the best year's work we have ever done for the Master. 'Let us not be weary in well doing, for in due season we shall reap if we faint not.'"

In this same issue of the Messenger, we placed our writing under the heading of "Notes and Quotes," and here is a part of what was said:

"Can we look back all the way through the year of 1919, and say that we are satisfied with the service that we have rendered to God and to man? Have we lost opportunities that we might have used for the glory of God? Really what did we do with the year, 1919? Was the time used for God? We will have to give an account for every day; and, therefore, we should take an inventory that we may see where we are. All business concerns, amounting to anything take inventory. They do it because it is necessary to successful busi-

ness. Our standing with God is of more importance than our financial standing."

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). Now we want to ask the question as did our Master—What shall it profit a man if he gain the whole world and lose his own soul? What shall a man give in exchange for his soul? Now as we enter the New Year, 1920, may we well remember that our souls can be bartered for the filthy things of this world. Let us remember that Jesus has warned us against the wasting of time and sinning away our day of grace. No man can keep the Word of God in his heart without first accepting and confessing the Lord Jesus as Lord and Master. He is the only Saviour and only Mediator between God the Father and man. So, my reader, if you are not saved, accept Christ this very moment.

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	54
Mrs. Lester Mills, Greenville, N. C.	29
Mrs. Doris Tedder, Timmonsville, S. C.	21
Bethany Ch., Timmonsville, S. C.	21
Wom. Aux. Gum Swamp Ch., Greenville, N. C.	20
Mrs. R. L. Goff, Fountain, N. C.	17
Wom. Aux. Sarecta Ch., Kenansville, N. C.	15
Mrs. W. J. Star, Arlington, Ga.	14
Rev. I. J. Blackwelder, Tuberville, S. C.	12
C. L. Patrick, Walstonburg, N. C.	11
Doreas E. Barrow, Vanceboro, N. C.	11
Mrs. Hugh Sasser, Pikeville, N. C.	10
Wom. Aux. White Oak Hill Ch., Bailey, N. C.	10
S. M. Davenport, Seven Springs, N. C.	10
M. B. Hutchinson, McArthur, Ohio	10
J. C. Griffin, Bridgeton, N. C.	10
Wom. Aux. of Marsh Swamp Ch., Sims, N. C.	9
Mrs. Gladys Gurganus, Greenville, N. C.	8
Mrs. Hubert Hamilton, Griffon, N. C.	8
M. L. Hollis, Amory, Miss.	8
Wom. Aux. Gethsemane Ch., New Bern, N. C.	8
Mrs. C. F. Abrams, Macleesfield, N. C.	8
Wom. Aux. First Ch., Kinston, N. C.	7
Mrs. J. R. Cayton, Aurora, N. C.	7
Mrs. Pearl Amon, Mt. Olive, N. C.	7
Mrs. Martha M. Braxton, Winterville, N. C.	6
Wom. Aux. Zion Church, Blakely, Ga.	6
Wom. Aux. St. Mary's Ch., Lucama, N. C.	6
Mrs. J. E. Smith, Deep Run, N. C.	6
Wom. Aux. Pine Level Ch., Pine Level, N. C.	6
Mrs. C. F. Heath, Cove City, N. C.	5
Ralph Staton, North Belmont, N. C.	5
Dora Combs Mem. Circle, Goldsboro, N. C.	5
Mrs. J. M. Manning, Nashville, N. C.	5
Mrs. Kathleen Slade, Merritt, N. C.	5
Wom. Aux. St. Delight Ch., Snow Hill, N. C.	5
Wom. Aux. of Rains Cross Rds. Ch., Selma, N. C.	5
Mrs. Clyde Brooks, Walstonburg, N. C.	5
Mrs. Monroe Manning, Nashville, N. C.	5
Willa Lou Turner, Pamlico, S. C.	5
Wom. Aux. First Ch., Kinston, N. C.	5
J. L. Parker, Dunn, N. C.	5
Mrs. Sybil Dunn, New Bern, N. C.	5
Rev. C. J. Harris, Greenville, N. C.	5
Rev. Willet L. Moretz, Swannanoa, N. C.	5
Fannie T. Swindell, Arapahoe, N. C.	5
Mrs. C. M. Whaley, Richlands, N. C.	5
Wom. Aux. St. Mary's Ch., New Bern, N. C.	5
Wom. Aux. Oak Grove Ch., Newton Grove, N. C.	5

Preachers should learn that for a sermon to be immortal, it need not be eternal.

One of life's hardest jobs is to keep up the easy payments.

Folk with a lot of brass are seldom polished.

When we make trouble for others we make it for ourselves.

STORIES for our BOYS and GIRLS

The Pearl Handled Knife

by Florence M. Hill

Alan waited by the school gate as Harry and Jess hurried to join him. "Who d'ya think's been swipin' Mr. Hall's stuff?" Jess asked, looking Harry over. "First his money's missing and now his knife that was given to him in Korca!"

Alan moved close to Harry, feeling protective. He was a Christian and a new pupil, here. "Mr. Hall will find out who's swiping!" Harry looked at Alan, gratefully.

"I'll bet I know who's doing it!" Jess said with a sneering look at Harry. Alan felt like poking Jess, but that would start another fight. They'd had too many already. Since Alan had been converted, he'd tried to avoid fighting with Jess. But it was hard sometimes!

The boys separated at the corner. Alan walked home, slowly. He'd admired detectives and policemen for a long time and if he could find the guilty one, he'd be a regular Sherlock Holmes!

He thought of it all evening until it was time to go to bed. As he leaned over to untie his shoes he felt something hard in his pants cuff. He turned it over and a tiny pearl handled knife fell on the floor. Alan picked it up in astonishment. "Here's Mr. Hall's knife!" Alan exclaimed aloud. "How'd it get in my jeans' cuff?" Then he giggled. "Some Sherlock Holmes!"

Alan turned the small knife over and over, examining the fine workmanship on it. He'd never seen one like it before. No wonder Teacher liked it! Alan wished right then he could run to Mr. Hall and give it to him.

Then a chilling thought came to Alan. *What if Mr. Hall won't believe me?* The more Alan thought of how it was going to look for him, the more he worried. What should he do?

Maybe he could just wait till the room was empty and leave it on Teacher's desk. That's what he'd do! With that thought, he prayed and got in bed.

The next morning Alan saw the kids looking at Harry. Bet that Jess has been hinting around that Harry took the knife! Alan felt for the knife in his pocket. What if he leaned over and the knife fell out? He broke out in goose pimples, thinking about it.

He was glad when noon came. Alan hurried to eat his lunch and get back to the room before anyone else did! He peered in. It was empty and he went in, quietly, then stopped. If he left the knife on the desk, the kids would suspect Harry even more. Alan stood, undecided, then prayed, Lord, help me to do the right thing. Mr. Hall walked in that moment.

Alan wet his lips and walked to his desk. "Mr. Hall, I want to talk with you—" Alan explained about the knife, taking it out of his pocket and handing it to Mr. Hall. He looked at Alan sharply. Alan added, "I was afraid you wouldn't believe me, but the kids were all looking at Harry, so I had to tell you!"

Mr. Hall was silent. "I don't believe you, Alan. But before I say anything I'll give you a chance to tell the truth."

Alan turned away, heartsick. What good did it do to pray? He felt so bad he couldn't keep his mind on his work. The thought came to him to pray again and he lowered

his head, thinking hard, Lord, help me prove I didn't take the knife!

Just before the end of the last period Mr. Hall picked up a sheaf of notices and walked down the aisles, leaving one at each desk. As he neared Alan's desk, he leaned over to pick up an eraser and one flew out on the floor. He leaned over to pick them up, then stood up suddenly. His face was red as he turned to the class.

"I know what happened to my knife and change, now," he admitted. "I put things in my sport shirt pocket and when I was helping Alan with a problem, I was leaning over. No doubt it slipped out and fell in Alan's pants' cuff. He told me he found it, last night."

He placed a large hand on Alan's shoulder and whispered, "Sorry, Alan." Alan whispered to his best friend, the Lord Jesus, a heartfelt, "Thank You, Lord." Alan had learned a good lesson if he ever was to be a detective. A clue didn't always prove something even if it looked that way.—My Pleasure.

A CHILD'S QUERY

Susie H. Keen

MAY I sing 'Happy Birthday, Dear Jesus?' asked little Ruth Ann, last Christmas day. Her parents were entertaining guests at dinner and she seemed to fear Jesus might be forgotten during the feasting.

Almost a living question box was Miss Four-Year-Old and in explaining, "Why Christmas" she was told about God's Son coming to earth as the little Baby Jesus, being born in a manger, etc., in words thought understandable to a child. But the practical application was a bit surprising, nevertheless; although later her parents termed it a very lovely thought.

Evidently in that home birthdays were linked up with singing "Happy Birthday"—filling in the name of the one mentioned whose natal day was being thus recognized. What could be more logical, therefore, in the child mind than that the same should be sung for Jesus?

We children of a larger growth may well learn many important lessons from the actions of those we sometimes think almost too small to understand what we try so hard to present in words suited to their intelligence.

As Christmas is celebrated in many homes (and also elsewhere) mention is made more often of a creature of the imagination than of Jesus Christ. Those children who are early taught the truth eat through life much sweeter and sacred memories of home than do those who are deceived by tales of Santa Claus. Love of parents is not lessened by knowing that they try to make Christmas a joyful occasion by giving gifts on that day—for it was then God gave the unspeakable Gift of His dear Son to the world (2 Corinthians 9:15).

Stand Firm for God

Young people have many hard battles to fight and many temptations and difficulties to encounter, but one thing is sure if they are steadfastly minded to go through with the Lord, they are bound to win the day. Settle it, therefore, to stand firm for God, and victory is sure.—Selected.

The world today is hearing too many sermons and seeing too few.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

State Auxiliary Makes Plans for New Year

The officers of the Georgia State Woman's Auxiliary Convention met Decem-ber 10, 1959, at the home of the Rev. and s. E. C. Morris in Tifton, Georgia. Mrs. Myron Shiver of Elmodel, state president, presided over this executive board session. Plans were made for the new year. These plans included a Youth Fellowship Day to

support a missionary in India; and to support a mission station in Mexico.

Shown above is the group of women who were recently elected officers of the Georgia State Woman's Auxiliary Convention. They are (seated left to right): Mrs. Billy Houston of Albany, treasurer; Mrs. Myron Shiver of Elmodel, president; Mrs. J. W.



held at Camp Mount Bethel on Friday, June 10, 1960, at which time the declamation contest will also take place. Each local auxiliary is requested to send five dollars for the expenses for the day. A state workshop was set for June 23, also at Camp Mount Bethel. All auxiliaries in the state were urged to support the Children's Home at Eldridge, Alabama; to sup-

port a missionary in India; and to support a mission station in Mexico. Shown above is the group of women who were recently elected officers of the Georgia State Woman's Auxiliary Convention. They are (standing left to right) Mrs. E. C. Morris of Tifton, field secretary; Mrs. J. W. Cobb of Baxley, study course chairman; Mrs. J. W. Franks of Tifton, youth chairman; Mrs. Louis Sheffield of Pearson, corresponding secretary. Not shown is Mrs. Manse Cason of Moultrie, stewardship-prayer chairman.

Religion in Review, 1959

(continued from page three)

Keeping pace was church construction, with totals month after month establishing records. The Roman Catholic church counted constituent noses in a global survey, came up with a world total of 527,643,000 Catholics.

As always, denominational doings made news. American Baptists (historically with

their major activity based in the northern part of the United States) eyed the South—ears cocked for the “come over and help us” of ABC members who had migrated there. Meanwhile, Southern Baptists continued their steady missionary advance in the North. Each week's news was marked, it seemed, with reports of new Lutheran mergers or invitations to merge. (In India, the million-member Church of South India and the Lutheran Church with its 650,000

constituents were moving closer together short of actual merger.)

Annual convention time (June-July) found the 807,000-member Evangelical and Reformed Church naming its first woman moderator. The Lutheran Church-Missouri Synod voted a six-year \$145,000,000 expansion program and authorizing “unity talks” with the American Lutheran Church which will be formed next April. The million-member African Methodist Episcopal Church drew up a statement denouncing states right legislation pending in Congress as a “threat to freedom.” This is just a sampling of the multiplicity of such actions and resolutions voted by church bodies in a busy and momentous year.

In a key religious event in June, 3,000 members of Christian Churches and Churches of Christ met in Atlanta for the “non-denominational, non-official and non-delegate” North American Christian Convention. With the theme “Christian Unity: Our Unchanging Plea,” they celebrated the 150th anniversary of “The Declaration and Address” of Thomas Campbell.

The year was, in fact, marked by anniversary celebrations. These ranged from the 20th anniversary of Gospel Recordings, Inc., to the 25th anniversary registered by the Wycliffe Bible Translators, and the 75 year mark reached by the Evangelical Free Church of America to the whole series of observances connected with anniversaries related to John Calvin (such as the 450th anniversary of his birth and the 400th anniversary of the final edition of his *Institutes of the Christian Religion*.)

Thus it went—a big and busy year. To evangelical Christians in particular, 1959 took on special significance as mass evangelism continued at a steady pace. Christian colleges and seminaries moved ahead with increased enrollment and large-scale building programs. The revitalized Sunday school movement seemed to gain even new impetus, as marked by highly successful, tri-part conventions of the National Sunday School Association—and new books such as *Revelation and the Bible* (Baker) by Dr. Carl F. H. Henry, and *The Case for Orthodox Theology* by Dr. Edward John Carnell sparked great interest and discussion, while other titles such as *Jungle Pilot* (Harper) by Russell T. Hitt carried the impact of evangelical missionary enterprise and sacrifice to wide audiences.

The year left some gaps to be filled in the ranks of evangelical leadership. Death took such colorful and beloved personalities as Dr. T. Leonard Lewis, Gordon College president; the Rev. Gustaf F. Johnson, famed Minneapolis pastor; Dr. Harold Lundquist, Christian radio personality and (Continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Secretary
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

News from Alaska

The report that I believe to be the dearest to the heart of our Lord is the spiritual victories. In August a spirit of revival began to prevail and since that time several souls have been saved and a number have been added to the church. The church is experiencing a slow, consistent, but apparent solid growth. The outlook is most encouraging, and more than ever we realize that the days of testings were necessary stepping stones for the foundational structure of the work. God has had His hand on every undertaking in a wonderful way, for which we do praise Him.

Now shall we take a look at the present and future possibilities of our work in this northernmost mission field. As I lift up my eyes and look upon the field of Alaska, my heart is moved with compassion for the isolated villages that have never heard the gospel of our wonderful Saviour. As I look far north of the Arctic Circle I can see a group of Nomadic Eskimos only recently known to the white man. Up and down the frozen Yukon River is village after village that is crying for someone to come over and help them. Far out on the northwest corner along the Bering Sea are places that challenge us. As we turn our eyes south down the Aleutian Chain, one of the most neglected areas in Alaska, we see many villages that have no gospel witness and their only contact with the outside world is through the U. S. mail boat that makes one trip a month through the dangerous seas to reach them.

During the summer months a lady from one of the villages on the Aleutian visited our church several times. Her testimony was a most challenging one. She was a mother of four children and had come to Anchorage to be admitted into the native hospital to give birth to a fifth child. She was a Christian white woman who was married to a native. She was the only school teacher in this village of 150 people, and the only gospel witness there was a Sunday school in this dear lady's little native home. She is unable to minister to all the children at once for lack of room, so she teaches each child or group as they arrive and then sends them on their way in order to be able to take the next comers. I've

never seen a soul so hungry for fellowship.

Let us again take a look at Anchorage, a city of sin. Recently a juvenile delinquency officer looked us in the faces and said, "We are desperate for someone to be concerned about the delinquency problem here. We are greatly in need of a girl's home, or even a large house that would be dedicated to the purpose of taking these little girls from Ages 12 to 17 and giving them a home." How our hearts melted within us as he discussed the need, but we could merely echo, "We wish we could help but our hands are tied." God help us to find a way to meet these challenges.

Does God's Word really mean every creature? Then we need to be obedient and faithful to hasten with the good news of salvation. Our hearts are burdened for the unevangelized areas of Alaska, and we are asking God to help us through the channels of Free Will Baptists to open at least two more missions in the year of 1960. We are praying for two more couples to come to Alaska to open new stations and adequate funds to support the undertaking. Won't you join us in prayer about this need? The Lord can and will work as we yield ourselves to Him as vessels to work through.

We would like to say that we do thank you for the way you have supported our work in the past, and I know you rejoice as you share with us in the progress, but we must not stop here. We must keep pushing forward with the gospel message until Jesus comes. Please remember that all funds for Alaska must be earmarked for this field.

For more than a year, five Free Will Baptist businessmen have sponsored a fifteen-minute broadcast for us over radio station WFTC, Kinston, North Carolina. This broadcast is titled, "The Alaska Report" and consists of local mission news, weather conditions, gospel music, and a gospel message or mission challenge. If you know a person or groups, or even churches that would like to sponsor such a broadcast in your town, we are in a position to supply you with the taped program. We can also supply copies of the broadcast or any other mission message or information by tape to churches, Sunday schools, or leagues who would be interested in us-

ing it in services. We will be happy to have you contact us for further information.

May God bless you and grant you a most blessed new year. May He strengthen our labor together that we might have a great year in the field of Alaska Missions.

Yours for souls,
D. L. Whaley and Family

Our First Church

You may all rejoice with us in that after almost two and one-half years of labor we have organized the first church to be organized by Arizona-Mexico Missions. As you know, we don't baptize anyone here until after they have been a professing Christian for six months. This is to give us time to observe their lives to see if they have truly renounced their Catholicism and other superstitions.

On December 6, 1959, the First Free Will Baptist Church of Nogales, Arizona was organized with fourteen full members and eight associate members. The position of associate member is for those who are not old enough for full membership, who wish to maintain their membership in their home churches, to be in fellowship even though without voting privileges.

The church elected the Rev. John Elliston as pastor, Virginia G. Breeding as clerk, and Jose Guzman as deacon on trial and also as treasurer. Some of our members speak only English, some speak only Spanish, and the rest speak both languages. One could almost call this the first English Free Will Baptist church. Some of our members live in the United States, and others live in Mexico. We organized on this side because we had no one qualified to be a pastor in Mexico.

The church prepared a petitionary letter to the First Arizona Association of Free Will Baptists for admission, and sent the letter, along with the pastor and delegates to the association which convened in Tucson, Arizona, on December 12. The church was accepted into the association by unanimous vote, and their delegates seated. Our plans are that at some future time when we have organized some more churches here, to have a Southern Arizona Association of Free Will Baptists. And, of course we look forward longingly to the day when we shall have a Northwestern Mexico Association of Free Will Baptist Churches. We cover your earnest prayers that God may speed the day when we shall have Mexican preachers trained to carry the gospel throughout Mexico and other parts of Latin America, for such is our hope. Please continue to pray for the work here and to support it as God lays on your heart so to do.

John B. Elliston

The Gospel Versus Legalism

(Lesson for January 17)

Lesson: Acts 15:1-35.

Golden Text: Galatians 2:16.

INTRODUCTION

The circumcision party, who are sometimes called Judaizers, were those who tried to force upon Christians of the early Church the necessity and obligation of keeping the Mosaic Law. The particular emphasis was that they should be circumcised and should observe dietary laws which prohibited the eating of certain foods, and prescribed the method and manner by which permissible foods should be prepared and eaten. They also emphasized that Christians who thus observed the law must ostracize, or withdraw from those who neglected to keep it; all of which amounted to adding legalism to redemption by faith.—*The Bible Teacher* (F. W. B.).

HINTS THAT HELP

1. The law says, "This do, and thou shalt live" (Luke 10:25-28). The gospel says, "Believe and live" (John 3:16, 36).
2. The law is a yoke of bondage which we are unable to bear (Acts 15:10; Galatians 5:1). The gospel is the yoke of Christ, which is easy (Matthew 11:28-30).
3. The law could only work wrath against the transgressor (Romans 4:15). The gospel freely justifies all who believe (Vs. 24, 25).
4. The law was a schoolmaster (child-rearner) (Galatians 3:24). The gospel brings us to the Holy Spirit as our Teacher and Guide (John 16:13).
5. The law could make nothing perfect (Hebrews 7:19). The gospel brings perfection through the perfect work of Christ (Hebrews 7:19; 10:9-14).
6. The law was given to Israel (Deuteronomy 5:1-3). The gospel is for all nations of the world (Mark 16:15; Luke 24:47; Acts 1:8).
7. The law was the ministration of death (2 Corinthians 3:7). The gospel is the message of eternal life (1 John 5:10-13).
8. The law brought a curse upon the transgressor (Galatians 3:10). The gospel is the message of redemption from the curse (Vs. 13).
9. The law could not justify a sinner (Romans 3:20). The gospel brings the message of justification by grace (Vs. 24).
10. The law could not disannul the promises of God (Galatians 3:17). The gospel repeats the promise of God (Vs. 22).
11. The law is done away (2 Corinthians 3:7, 11). The gospel of the grace of God

remains and is operative today (2 Corinthians 3:11; Titus 2:11).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The theory and practice of legalism are just about as ancient as the Mosaic Law. False prophets, corrupted priests and ungodly kings throughout the Old Testament period of Israel's history acted in concert in this matter. They encouraged the people to make of God's divine oracles a fetish. The beauty of God's law that was to be fulfilled in Christ was changed into vanity, abomination and a stench in the nostrils of God. He was weary of their forms and degenerate approach to the law. Jesus called those held high before the law in men's opinion, whited sepulchers, vipers, hypocrites. The Pharisees were the chief offenders. They were the fundamentalists toward the law which, however, they had reduced to their own dimensions.—*Selected*.

2. Perhaps we should point out here the manner in which the Jews had perverted the ordinance of circumcision from the original purpose which God had commanded it. God had commanded that His people be circumcised as a witness that they were separated to God, that all they were and that all they were able to do in the world arose from the activity and government of God. Therefore, circumcision, which had been designed of God to prevent self-righteousness on the part of His people, had been twisted by them to be made the instrument of their self-righteousness. Perhaps some of us need to examine our attitude toward the ordinances of our own church today. Do we say we are saved because we have been baptized, and because we observe the Lord's Supper and wash the saints' feet? or do we say we observe these ordinances because we are saved by the mercy and grace of God through our faith in the shed blood of His Son, Jesus Christ?—*The Advanced Quarterly* (F. W. B.).

3. To insist that Gentiles be circumcised and keep the ritual law would have worked a double evil. It would have suggested that the sacrifice of Christ was insufficient for salvation, and it would have presented an insuperable barrier to many who could not bring themselves to accept the national observances of the Jews.

4. The Gentiles had already met the same requirements to become Christians that the Jews had met in accepting Christ. The words of Peter, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, . . ." were for ". . . you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). A penitent faith in Christ and the symbolic death, burial and resurrection provided by Christian baptism, calling on his name,

were required alike of Saul, the Jew (Acts 22:16) and Cornelius, the Gentile (Acts 10:48); of the Ethiopian proselyte (Acts 8:38) and the Roman jailer at Philippi (Acts 16:33). Hence to say that no unnecessary burden was to be laid on the Gentiles did not remove the basic commands set forth in the great commission (Matthew 28:18-20; Mark 16:15, 16).—*Selected*.

4. James, as minister of the Jerusalem Church, became the spokesman. James was the brother of the Lord Jesus (Mark 6:3), and from all evidence, he was head of Christian activities in Jerusalem. This church, of course, was the mother church. "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me" (Vs. 13). If Peter had been the head of the church, or Pope, as the Roman Catholic church claims, he would have spoken as the final authority.—*The Bible Student* (F. W. B.).

5. The first verse of our lesson deserves careful study. We should beware of denominations that proclaim that no one can be saved unless they belong to their organization. Others try to frighten their hearers by telling them they are sure of hell unless they accept some doctrine that is unscriptural. So when you run up to some fellow who insists you cannot be saved unless you join his "crowd" or accept some doctrine that is not warranted by the Bible, don't get excited. Paul didn't.

They Are Not Far

Said one of God's aged saints: "Husband, child and brother have been taken away from me. Yet it does not seem as if they have gone far from me. When I was a child, my older sister, whom I loved dearly, married. She went to live in a house about a mile from our home. At first, I cried very hard. Then one day Mother said, "Why, Eunice, don't you see that Sarah hasn't left us? She has only gone down the road to make another home where we can go—a house as full of love and welcome as this house. Now you have two homes instead of one. Come, put on your bonnet and run down to the other home!" When I saw it that way, no more tears were shed. In this way I think of my dear loved ones who have left this earthly house. Before long, I am going to put on my bonnet just as I did when I was a little girl, and go to see my loved ones in the heavenly home!"

"The dear ones left behind,
Oh, foolish ones and blind,
A day and you will meet,
A night and you will greet!"
—*Selected*.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Resolutions of Respect

Our loving, heavenly Father saw fit to call from this life of suffering, our dear sister in Christ, Marjorie Lamm, on August 3, 1959. She was a faithful member of the First Free Will Baptist Church in Wilson, North Carolina, the auxiliary, and circle number one. All who knew her keenly miss her and feel the vacancy she left very deeply.

Therefore, we bow in humble submission to the will of our heavenly Father, who doeth all things well.

First, that we express our deepest appreciation of her devotion and faithful service to her church and auxiliary. She was always willing to serve when asked to do any task as long as she was able.

Second, that we commend our deepest sympathy to those who knew and loved her; a devoted husband, a three-year-old son, sisters, brothers and a host of friends. We feel that our loss is heaven's gain. May they all find comfort and peace in Him who said, "Come unto Me all ye that labor, and are heavy laden, and I will give you rest."

Third, that a copy of these resolutions be sent to the family, a copy be sent to the Free Will Baptist Press for publication, and a copy be placed in our records.

Life is hard and full of trouble,
Yet don't let a minute pass;
Tho' we're always burdened with sorrow,
We know this life can't last.

For, 'tis soon this life is over,
Snatched away from toil and care;
Sorrowing on the wings of heaven,
With no more thought of pain or fear.

Just to think down here we struggle,
For our cabin and daily bread;
Up there it has all been paid for,
By Jesus' own precious blood.

Won't that be a happy meeting,
After saying good-by down here;
Just to know we've got a mansion,
All complete and furnished there.

Mrs. J. W. Wiggins

Religion in Review, 1959

(continued from page thirteen)

formerly director of Chicago's Evangelical Welfare Agency; missionary executive, Noel Lyons, of the Greatest European Mission; George Bolton, New York's "Bishop of the Bowery"; O. G. Wilson, general secretary

of the Wesleyan Methodist Church; an Haldor Lillenas, noted gospel musician—to mention only a representative few.

But it was a good year, 1959.

A year when front-page news had church page significance.

A year when church-page news had front page importance.

SUNDAY SCHOOL LESSON COMMENTARIES

We now have the Sunday School Lesson Commentaries listed below, with a brief description of each, available for sale at the Free Will Baptist Press. All of these commentaries are based on the International Uniform Series for the year, 1960.

Peloubet's Select Notes

Written by Wilbur M. Smith, published annually for 86 years, adapted for teachers of all grades and contains a great wealth of practical help. Contains a bibliography, editorial matter, audio-visual material and a comprehensive index. Price, \$2.95.

Standard Lesson Commentary

True-to-the-Bible commentary, cloth bound, each lesson has 8 pages of helpful information. Also included is a cumulative index of all Scriptures treated in previous editions of the Standard Lesson Commentaries. An excellent aid for teachers. Price, \$2.95.

Douglass Sunday School Commentary

Written by Earl L. Douglass. Carries the following information on each lesson: lesson title, Bible foundation passages, devotional readings, daily Bible readings, the lesson text, a lesson outline, pertinent and enlightening comments, suggested questions and topics for discussion, hints to teachers. Price, \$3.25.

Tarbell's Teachers' Guide

Edited by Frank S. Mead, acclaimed by all denominations, filled with sparkling illustrations, Scripture based comments, practical teaching suggestions, recommended audio-visual aids, helpful geographical and historical material. Price, \$2.95.

Arnold's Practical Commentary

A practical help for all who use the Uniform Lessons in Sunday school or for individual Bible study. Contains explanatory notes, a comprehensive discussion of each lesson, illustrations and sidelights, two special articles on each lesson, teaching plans for all departments, questions, introductions to each quarter, extended editorials and a Bible dictionary. Price, \$2.25.

Higley's Sunday School Lesson Commentary

Verse by verse exposition and analysis, time and place setting, statement of central truth, lesson illustrations, suggestions for departmental teachings, questions for research and discussion, a list of projected visual aids for the year, washable cover. Price, \$2.25.

The Gist of the Lesson

A concise exposition of the International Sunday School Lessons for busy men and women who like a convenient size commentary. Originated by R. A. Torrey, edited by Donald T. Dauffman. Price, \$1.00.

Points for Emphasis

Written by Clifton J. Allen, pocket commentary, contains concise and practical insight into each lesson. Price, \$.95.

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 13, 1960

Church Proposes \$21,000 Renovation Program



On October 31, 1959, the St. John's Chapel Free Will Baptist Church of Stacy, North Carolina, caught fire. Upon being informed of the fire, nearly the entire community turned out to help extinguish the flames. By the use of a bucket brigade the fire, which had succeeded in gutting most of the auditorium, was put out. The congregation is presently meeting in the educational building.

On December 20, the building committee presented to the church a twelve-point proposal for the rebuilding and improving of the church, which was unanimously adopted. It was the consensus of the congregation, after the adoption of the proposal, that what at first seemed to be a tragedy was in reality a blessing in disguise. Pictured above is the architect's drawing of the church as it will appear after the improvements are completed. (The proposal for the renovation is given as a short feature article in this issue.)

Editorial

CONQUEROR OF ALL

C. H. Overman

Nations rise and fall. In the light of history, we cannot deny this truth. Those who fall do so as a result of their own choosing; for no nation can remain a great power that turns from God or does not acknowledge God as the supreme Ruler of the universe. How wonderful it is to realize that we serve the eternal Conqueror of all nations. We believe in America, but we are now faced with another nation who is our enemy. Because of this present danger, we do not know the peril which may overtake us at any time. Regardless of these facts, however, it is a great consolation to Christian people to know that God is still on the throne; He is still holding the reins.

From the song, "Have Faith in God," the poet so aptly expresses the feeling of one who trusts God:

"Have faith in God though all else fail about you;
Have faith in God, He provides for His own;
He cannot fail, though all kingdoms shall perish,
He rules, He reigns upon His throne."

—B. B. McKinney.

There have been many earthly conquerors, but all have, or will, pass on into the pages of history and all that remains is their records in black and white.

The poet, Percy Bysshe Shelley, in his poem, "Ozymandias," expressed the futility of earthly kingdoms and rulers:

"I met a traveller from an antique land
Who said: Two vast and trunkless legs of stone
Stand in the desert . . . Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,
The hand that mocked them, and the heart that fed:
And on the pedestal these words appear:
'My name is Ozymandias, king of kings:
Look on my works, ye Mighty, and despair!
Nothing beside remains, round and decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away."

The seven ancient wonders of the world were built that the generations thereafter might be reminded of man's greatness. Only the decayed ruins of three remain to give account of man's ambition to conquer. In time, these shall pass into ruins, and like the kings who had them built, they shall be forgotten; but God shall still be on His eternal throne. In the final analysis, God shall be bowed down to as the Conqueror of all.

Clarence E. Macartney tells the following story:

"When Julian the Apostate, who sought to light again the fires on the altars of the pagan gods, and thus destroy Christianity, was

on the march with his army in the campaign against Persia, in the year 363, one of the soldiers of his army said to a Christian who was being abused by the soldiery, 'Where is your Carpenter now?'

"'He is making a coffin for your emperor,' was the reply of the Christian.

"A few months afterward Julian received a mortal wound in battle. The rumor spread through the army that the wound was inflicted by a Christian soldier in the ranks of the Roman army. According to the story of the Theoderet, Julian, realizing that his death was near, dipped his hand in the blood of his wound and threw the blood toward heaven, exclaiming as he did so, 'Thou hast conquered, O Galilean!'

"Yes, the Carpenter of Nazareth, exalted to the right hand of God, is making a coffin for all the kings and kingdoms of this world. One by one they flourish and are gone. But Christ's is an everlasting Kingdom. All that is not obedient to Him, and subject to Him shall perish. That alone endures which belongs to Him."

What about the towering monuments of our generation? Will they also speak of our folly to those who behold them hundreds of years from now? or will they speak of the great God, the eternal Conqueror? Our foe may prevail over us, but he too will one day recognize that God is truly Conqueror of all.

RECIPE FOR HAPPINESS

"Dr. George Gallup was being interviewed on a television program. He was questioned about some of the unusual polls of his American Institute of Public Opinion. Dr. Gallup explained one poll for the finding of that group of people, the members of which were the most happy people. Said Dr. Gallup: 'Our survey showed the most happy people are those who have had a religious experience. The most unhappy are those who frequent taverns.'"—New York Temperance Action.

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God's Hilltops

As a child I was taken regularly to the Presbyterian church where almost weekly I heard the old Scottish paraphrase of Psalm 121: "Unto the hills around do lift up, my longing eyes." It seemed to me that there were more verses in that song than any other in the book. The message was indelibly imprinted on my mind and even though I did not understand it, I always wondered how I could look up unto the hills when I lived in a part of the country as flat as a dinner plate. To my childish mind this symbolism meant nothing. Since those days, however, I have personally visited God's hilltops. There I have found the help which the song prom-

The first of God's hilltops which I visited was Sinai—the hilltop of conviction. From my earliest recollections I was acquainted with the story of how God came down upon the top of the mount and His presence was like lightning and thunder to those who were there. The people were awed with a holy God and His demands of perfect obedience to His law. Not knowing the deceit of their own hearts, they promised obedience in Exodus 19, Verse 19: "And all the people answered together, and said, All that the LORD hath spoken we will do. . . ."

Moses then went up to the top of the mount with God to write the law—with the promise of obedience from the people ringing in his ears. After many days Moses returned from the top of the mount with the written law of God on two tables of stone. As he descended the steep crags of Sinai he heard the clamor of heathenish merriment, and found the people dancing and feasting before a golden calf. In that instant Moses realized the inefficiency of the law to save his people. He was so angered by their weakness and failure that he hurled the tables down and shattered them on the rocks at his feet.

What a picture of conviction! Every heart must experience it before God can bring salvation. When Sinai ceases to be a mere event of Bible history and begins to be a personal experience in the individual's life, then it is one step in God's direction. Some modern Christian teaching minimizes old-time conviction and repentance and produces anemic saints who are not quite sure whether they had much to be saved from.

The Holy Spirit alone can bring us face to face with a broken law and its unpaid penalty. This experience alone will prepare us to cry in desperation, "What must I do to be saved?" The Bible says in James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Guilty! Guilty! Until you know you are guilty, you will not look for a Saviour. Until you know you are condemned, you will not desire justification. Until you know you are in bondage to a broken law, you will not be willing to accept divine liberty.



Until you know you are unable to keep the law, you will not look for one who is righteous to take your place.

Moses knew the need of his people who were faced with the broken law of a holy God. They needed divine forgiveness. Moses cried out in Exodus 32:32, "Yet now, if thou wilt forgive their sin—" Then a long pause. Moses realized that God cannot forgive, and be just, unless the penalty of the broken law is paid. Then he goes on, ". . . and if not, blot me, I pray thee, out of thy book which thou hast written." Moses loved his people so much that, in spite of his anger over the broken law, he was willing to give himself as a substitute for their sin. God refused his offer, for Moses himself had sinned. Man needs a substitute with a perfect record. The case looked hopeless, indeed was hopeless, if

God had not prepared another mountain top—Calvary—the place of conversion.

Many souls who have felt the biting guilt of Sinai's conviction never go on to Calvary and find relief for their guilt. Instead they go through life carrying a guilt complex which clouds their whole existence. To them Sinai has become an experience of conviction, but Calvary is still just an event of history. Happy is the sin-laden soul who is led by the Holy Spirit to Calvary where by faith Christ becomes the sin bearer to carry his sin and remove his guilt. What a perfect substitution God gave when He gave *his only begotten Son*.

On Mount Calvary Jesus Christ bore the shame of being *numbered with the transgressors*. When we come to Him, we lose our shame because we are then numbered with the righteous. He was naked that we might be clothed with His righteousness. He suffered that we might be comforted. He thirsted that we might drink of the water of life. He was in physical darkness that we might have spiritual light. He was separated from God the Father that we might be reconciled to God the Father. Only at Calvary will our burden of sin roll off as we look by faith to Christ—our substitute. What relief from guilt to discover at the Cross that *there is therefore now no condemnation to them which are in Christ Jesus*.

There is, however, another side to the Christian life. Our new relationship carries with it responsibility. Many Christians know that Christ wants them to live victorious, fruitful lives. They fail, however, to appropriate the means that God has put at our disposal to accomplish this in our lives. There is another hilltop that we as Christians need to visit—Mount Olivet—the hilltop of *consecration*.

In Acts 1, Verses 3-9, we hear the Saviour's last words to His disciples before His ascension from the mount. There is but one command here—followed by several promises. The implication seems to be that if the disciples will keep this one command, they will be heirs to the promises. They will be filled with the Holy Spirit and will become ardent witnesses. The command is simple—wait on God. But you say, "They were to wait for the coming to earth of the Holy Spirit. Now we need not wait for this, He is here already"—indeed he dwells in the hearts of all God's people. Does not the Word say in Romans 8:9, ". . . if any man have not the Spirit (continued on page four)

GOD'S HILLTOPS

(continued from page three)

of Christ, he is none of his"? This is all true, and doctrinally very sound.

Let me suggest, however, that these people, some of whom are named in Acts 1: 12-14, waited for more than a dispensational reason. They waited for personal reasons. I used to picture these 120 men and women sitting, with pious faces and folded hands, placidly waiting for God to get ready to send His Holy Spirit to earth. On examination of Chapters 1 and 2 of Acts, I can see that this waiting had another purpose.

In Acts 2:1 we read that at the end of the ten waiting days, the people were all with one accord. This was before the Holy Spirit came upon them. Something surely must have been accomplished in their hearts by God during the ten days. A time of revolutionary heart searching must have taken place to make these people of one accord.

Peter was present here—the enthusiast who boasted that, though all forsook Christ, he never would. His *self-confidence* made him impatient with everyone else's faults.

There were James and John—the sons of Zebedee who irked their fellow disciples, with their spirit of self-seeking. With their ambitious mother's encouragement, they tried to *pull strings* by requesting from Christ the chief seats in His kingdom.

Thomas was there, too, we read, with his "I'm-from-Missouri" spirit of *self-importance*. He annoyed the disciples by refusing to believe that they had seen the risen Christ until he could see for himself. He wanted to pass what he considered to be his more mature judgment on the matter. He could not trust his fellow Christians to do anything properly without his presence or direction. He craved constant recognition to bolster his sensitive soul, which was so prone to despondency and discouragement.

The women, none of whom are named specifically except Mary, the mother of Jesus, were there too. I'm sure Martha, that overworked zealot who was brimming with *self-pity*, was there. Remember how she chided her more easy-going sister, Mary, for being irresponsible? She even had a sharp tone in her voice for the Lord when she asked Him, "Dost thou not care that my sister hath left me to serve alone?" She felt constantly resentful toward others who failed to appreciate her willingness to serve the Lord.

In ten days of waiting on God these people and 115 more were all of one accord. If this is the result of waiting on God—let us have more of it! Let us go to Olivet and hear Christ's command to wait, then

we will inherit this promise and will be filled with the Holy Spirit and go forth to witness effectively. As we wait—God will deal with the many expressions of the self-life which mar our unity and effectiveness as Christians.

When we are emptied we can be filled as we give ourselves in consecration to God. It has been observed that the saints are constantly singing, "Fill me now, fill me now" when they should be singing, "Kill me now, kill me now." This is a Scriptural observation for we read in John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

There was once a wealthy miser who sat daily by his window, counting his money. A friend one day visited him and asked him, "How can you sit here by your window counting your money while those in need pass by on the street? Do you not feel a twinge of pity?" "I see no needy people pass by my window," said the miser, "or I would surely help them."

When his friend went to show him the need outside his window he made a discovery. The miser's window—like his life—was backed with silver. All that he saw when he looked out on life was his own self.

What expression of the self-life clouds our view and turns our eyes inward so that we cannot see the needy world to which Christ wants to send us? Let us wait before the Lord as He commanded His disciples till He has shown us ourselves. Then we can confess our sin and be emptied for God's Spirit to fill.

How many of God's hilltops have you visited? Happy is the soul which has experienced the conviction of *Sinai*, the conversion of *Calvary*, and the consecration of *Olivet*. Then and then alone will we be filled with God's Spirit and begin to "go" into our world and, living fruitfully, preach the gospel to every creature.—*Gospel Herald*.

N. C. Central Conference Ordaining Council to Meet

The Ordaining Council of the Central Conference of North Carolina will meet on Tuesday, January 19, at the Free Will Baptist Press, Ayden, North Carolina, at 10:00 a. m.

D. W. Alexander, Chairman

Church Proposes \$21,000 Renovation Program

THE congregation of St. John's Chapel, Free Will Baptist Church, Staeb North Carolina, voted December 20, 1950 to proceed with a \$21,000 renovation program. \$15,000 of the amount has already been raised in cash and pledged according to the Rev. Gordon Sebastian pastor.

The renovation program was decided upon after fire extensively damaged the church October 31.

Plans for the major undertaking have been drawn by John Valentine, architect.

Mr. Sebastian said that the congregation entered into the program with the thought that the improvement of His house of worship shall be a birthday present for Jesus.

The building committee, Romaine Gaskill, chairman, presented 12 proposals to the congregation, all of which have been approved. The proposals follow:

1. The church will be moved back from Highway 70, raised and underpinned.

2. The interior of the auditorium (gutted by fire) will be repaired and rebuilt to conform to its original plan and design. (Since the fire, the worship services have been held in the educational building.)

3. The chancel will be changed and rebuilt to conform to the suggestions of professional architect.

4. The front of the church proper will be extended 14 feet for the purpose of adding two classrooms, one on each side, and to provide additional auditorium space when needed.

5. A porch, extending from 10 to feet out from the building, will be added to the front of the church.

6. The present steeple will be replaced with a new steeple, conforming to the suggestions of a professional architect.

7. The church, including sanctuary and educational building, will be brick-veneered.

8. A nursery will be provided and finished.

9. The present office will be rebuilt to provide for two rest rooms.

10. The present heating system will be replaced by a central unit adequate for heating both the auditorium and educational building.

11. The building committee will be given the authority to dispose of fire-damaged furniture.

12. The building committee will have the responsibility for all plans and decisions concerning the renovation proposals.

On the building committee, in addition to Mr. Gaskill, are Monnie Willis, W. Mason Jr., Ralph Pittman and Doity C. Kill.

Safeguarding the Youth of America

POSTMASTER General Arthur E. Summerfield announced that the first meeting of the recently appointed Citizens' Advisory Committee on Obscenity Through the Mails was held Tuesday, December 15, in his office with all members or their representatives present, except Mr. Douglas Black, President of Doubleday and Company, Inc. of New York City, who is presently in Europe.

The committee meeting opened at 11:00 a. m. with Postmaster General Summerfield presiding. In his opening remarks to the committee, Mr. Summerfield emphasized that the committee was concerned with the illegal transmittal of obscene and pornographic material through the mails, including letters, advertisements, photographs, film slides, movies, newspapers, magazines and books. Mr. Summerfield pointed out the growing size of this social blight; the fact that it is now a half billion dollar a year business; and that its sales promotional efforts are increasingly aimed at teen-age youngsters.

Herbert B. Warburton, General Counsel of the Post Office Department, outlined the responsibilities of the Postmaster General under the statutes in determining matters of obscenity relative to both hard core and borderline pornographic materials.

David H. Stevens, Chief Postal Inspector, traced the growth of obscenity in the mails during recent years and the important progress being made in the department's intensified drive to clean the mails of obscenity. Mr. Stephens noted that whereas in 1958 public complaints against obscene materials totalled 50,000, they will exceed 70,000 this year. Arrests, between 1954 and 1958, increased 45 per cent. With 281 arrests in major cases during 1959, a new high in prosecutions for obscenity violations will be reached."

L. Rohe Walter, Special Assistant to the Postmaster General, outlined the step by step intensified public relations effort of the department to rid the mails of obscene materials. He emphasized that the ob-

jectives of this effort are relatively simple, namely:

"1. To arouse parents in particular to the menace of this social problem and its damaging effect upon the dignity and moral principles of the youth of America.

"2. To get parents to promptly report and deliver to local postmasters unordered obscene materials received in the mail so that post office department can start action against the purveyors of this filth."

Former Congresswoman Cecil M. Harden, now a Special Assistant to the Postmaster General for Women's Affairs, summarized some of her experiences during the past ten months in addressing groups of men and women, members of all civic organizations, on obscenity in the mails. She emphasized the need for local action at local community levels to clean up this social menace and reported welcome evidence of public concern and positive dynamic action by citizens at the village, town, city and state levels.

The committee members viewed an exhibit of recently apprehended obscene material, most of which was being sent unordered to youngsters. In their opinion the mailing of such filth is indefensible and must be stopped.

"The purpose of this first meeting of the Committee on Obscenity Through the Mails," Mr. Summerfield said, "was purely informative and exploratory. I feel certain the members were given a good overall picture of the complexities of this problem of obscenity in the United States mails and the great need to eradicate it. I am happy to report to the American people that the distinguished members of this committee expressed their whole-hearted determination to assist the department in every way possible in combating this growing menace. I feel certain that the future actions of the committee will be helpful to the national welfare; to revitalizing standards of moral decency; and, in particular, to safeguarding the youth of America by legally stopping obscenity in the mails."

Christian Artist's Victory

by J. B. Tweter

Dr. Robert James Devine tells this story on the artist Mr. Vaughn Shoemaker of Chicago: they were together at a men's meeting at which the artist was to make a drawing of the broad and narrow roads. A letter was to be given a sinner on the broad road which contained the invitation of John 3:16.

"I shall do the drawing," Shoemaker had told Devine before the meeting, "but you will have to give the invitation."

"No, you can give the invitation, too," Mr. Devine insisted.

"Oh, no, I could never do that!" the artist replied nervously.

Finally the drawing was finished. The way of salvation had been drawn so clearly, that with the letter of invitation, no one could misunderstand. Vaughn Shoemaker then nodded to his friend Devine, who was seated in the front row, to get up and give the invitation. Imagine his surprise and desperation when Devine stubbornly shook his head in refusal. There was nothing else for Shoemaker to do but to give the invitation himself.

His second surprise was to see a drunkard, known as Charlie the Barber, get up and come forward for salvation, and behind him another man! Shoemaker's heart glowed with a holy joy.

Later that evening after the artist was home, he called Dr. Devine on the telephone. "Do you know that my tires just seemed to float on air," he exclaimed, "and isn't it wonderful that two souls were won to the Lord!"

Truly it is as the Scriptures say: "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30).—*Gospel Herald*.

NEWS NOTES

Children's Home Report For December, 1959

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for December, 1959. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking any particular receipt.

Albemarle Conference	\$ 42.15
Blue Ridge Association	44.34
Cape Fear Conference	654.46
Central Conference	2,034.23
Eastern Conference	1,791.73
French Broad Association	56.21
Jack's Creek Association	30.00
Pee Dee Association	132.07
Piedmont Association	299.94
Rockfish Association	31.34
Western Conference	1,385.20
Miscellaneous	2,499.03
Clothing	40.00
Kitchen Project	5.00
Central Conference Building	620.05
Educational Fund	59.60
Total for December	\$10,125.35

First Union Meeting Of Western Conference

The First Union Meeting of the Western Conference of North Carolina will convene with Rains Cross Roads Church, Johnston County, January 30, 1960. All churches of the First District Union are requested to delegate with letter properly filled out with contribution enclosed.

The program has been planned as follows:

Morning Session

- 10:00—Devotions, Rev. Leonard Woodall
- 10:10—Union Called to Order
- 10:15—Reading of Minutes
- 10:25—Roll Call of Ministers
- 10:30—Special Music, Mt. Olive College
- 10:35—Roll Call of Churches
- 11:00—Business Session
- 11:20—Offering for Children's Home
- 11:25—Special Music, Mt. Olive College
- 11:30—Sermon, Rev. M. L. Johnson
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. Dewey Boling
- 1:10—Special Music

- 1:15—The Sunday School Teacher, Mrs. Floyd Morris
- 1:35—Report of Committees
- 2:00—Business Session
- 2:30—Adjournment

N. C. Superannuation Report For December, 1959

The following is the report of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for December, 1959, as submitted by the Rev. Walter Reynolds, chairman-treasurer:

Balance on Hand, December 1.....\$5,320.01

Receipts

Regular Receipts for December.....	813.93
Offering Earmarked for Adopted Ministers and Ministers' Widows	67.00
Total to Account For	\$6,200.94

Disbursements

Ministers' Monthly Checks	\$234.00
Widows' Quarterly Checks	344.50
Christmas Checks	470.00
Operating Expenses	32.00
Paid to National Board	78.19
Total Disbursements	1,158.69

Balance on Hand, January 1, 1960	\$5,042.25
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Receipts by Conferences

Albemarle	\$ 63.60
Blue Ridge	12.44
Cape Fear	27.46
Central	283.68
Eastern	201.22
Pee Dee	30.00
Piedmont	5.00
Western	118.03
N. C. Auxiliary Convention	137.50
Out of State	2.00

Coming Events

- January 27—Second Semester Begins, Mount Olive College, Mount Olive, North Carolina.
- January 28—Second Semester Begins, Free Will Baptist Bible College, Nashville, Tennessee.

Grifton, N. C., Church Shows Rapid Progress

The Grifton, North Carolina, Free Will Baptist Church has shown rapid progress in the past year. There have been over 14 decisions for Christ (many of these were backsliders), and over 50 have been baptized. The active membership of the church has tripled. Prayer meeting attendance around 75 to 100, while a year ago it was only 3 to 10. Sunday morning worship and Sunday night evangelistic services are running close in attendance to that of the Sunday school—around 130, while a year ago it was only 55 to 65.

The pastor of the church, the Rev. Owe Ganey, reports the following:

"We have experienced three good revivals. In the revival which I held in March there were 22 decisions for Christ. Then we had a wonderful revival in October with the Rev. Jack Paramore as the evangelist. There were 35 decisions for Christ during that revival. The third revival was held in December with the Rev. Guy Owens as the evangelist. The members were really pleased with the blessings the Lord gave us through Brother Owens. There were seven decisions for Christ, all of these being adults.

"The church is making plans now to build a new church and educational plant. We have outgrown the old one; we hope to have a parsonage also in the near future if possible. We are thankful for the Lord's blessing in 1959, and trust all of our brothers and sisters in Christ will pray that the Lord will bless the work at Grifton even more in 1960."

The church announces the following schedule for revivals in 1960:

January 17-24: Evangelist, the Rev. Bobby Jackson; song director, the Rev. LaRue Davis.

May 23-28: Evangelist, the Rev. Ronald Creech.

October 10-23: Evangelist, the Rev. Jack Paramore.

Ambassador Quartet To Conduct Youth Revival

The Ambassador Quartet of Columbia Bible College will conduct a youth revival beginning Friday, January 15, through Sunday night, January 17, at the Bay Branch Free Will Baptist Church near Timmonsville, South Carolina. The services will begin at 7:30 each evening.

The pastor of the church, the Rev. Norman Q. Adams, extends a cordial invitation to everyone to attend. The quartet composed of Dave Fleece, first tenor; Bob Norris, second tenor; Jerry Ballard, baritone; Harry Morris, bass, will present "Music with a Message."

(continued on page ten)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

THE MAIL BOX

EXPRESSION OF GRATITUDE

"Please grant me a small space in your paper to express my gratitude to the kind ladies of the different auxiliaries who remembered me on my 79th birthday, and also on our dear Saviour's birthday, with beautiful cards and gifts. I especially appreciate what the Greenville Auxiliary has done for me. I pray God's blessings upon each one."—Mrs. Almeda Phillips, Route 1, Box 351, Tarboro, North Carolina.

NOTE OF THANKS

"I want to thank my family and friends, and the woman's auxiliaries, for the nice cards and gifts of money that I received Christmas. May the Lord bless everyone who had a part in my prayer."—Rev. W. B. Nobles, Winterville, North Carolina.

CARD OF APPRECIATION

"Would you allow me space to thank the many auxiliaries and friends for their thoughtfulness in remembering me with beautiful Christmas cards and gifts during Christmas. May the Lord bless each one a hundredfold.

"I would like to add my testimony—I love the Lord above all others; my heart's desire is to live to please Him in all I do."—Mrs. Mae Rouse, Dudley, North Carolina.

CHANGE OF ADDRESS

"I would like to thank my many friends who remembered me on my birthday and at Christmas with many cards and gifts. My address has changed from Kenly, North Carolina, to the following address."—Rev. Romie Mitchell, Route 2, Pikeville, North Carolina.

AVAILABLE FOR PASTORAL WORK

"I am available for part-time pastoral work in North Carolina, or full-time work anywhere in the states. I graduated from Free Will Baptist Bible College in 1956 and have been working on public work since then, but I desire to be about the work of the Lord."—George H. Bramming, 1809 Boulevard Street, Greensboro, North Carolina.

Recipe for Revival

If all the sleeping folks will wake up,
If all the lukewarm folks will fire up,
And all the dishonest folks will confess up,
And all the disgruntled folks will sweeten up,
And all the discouraged folks will cheer up,
And all the depressed folks will look up,
And all the estranged folks will make up,
And all the gossipers will shut up,
And all the dry bones will shake up,
And all the true soldiers will stand up,
Then you can have a revival.

—Selected.

husband and the heritage of Free Will Baptists.

College Named Beneficiary

President W. Burkette Raper has announced that E. L. Jones of Walstonburg, North Carolina, has become the sixth person to name Mount Olive College the beneficiary of an insurance policy. Mr. Jones has assigned an ordinary life policy of \$1,000 to the college.

President Raper explained that the college is advocating that its friends use insurance policies as a long-range plan to provide endowment and building funds for the institution. The college is also encouraging interested parties to include the college in their wills, Raper declared.

Attention Students

Dean Michael R. Pelt announced today that Mount Olive College will begin a new semester on January 27, and that new and transferring students may enter at that time.

Interested students are invited to contact the college for catalogues and application forms.

Carve Your Name High

Dr. A. Purnell Bailey in his syndicated column, "Daily Bread," tells the following story:

On the campus of Baylor University is a beautiful marble building which for many years has served as the library and the chapel. The funds for this building were given by a Mr. Carroll. Not long after he made the gift to Baylor, the donor lost nearly all his wealth.

Later when he and Mr. Potect were walking across the campus the latter remarked, "Don't you wish you had all the money back which you put in this building?"

"No," replied Mr. Carroll, "if I had not given it when I did, it would have gone for all the rest."

With that thought Mr. Potect went to his room and wrote:

Carve your name high o'er the shifting sands,
Where the steadfast rocks defy decay;
That you hold in your cold dead hand
What you have given away."

GIFTS THAT LAST

Mount Olive College offers Free Will Baptists a challenging opportunity to make gifts that last. The most permanent investment that we can make is in people, and a gift to Mount Olive College is an investment in choice young men and women. Contributions in any amount may be made for either of the following purposes:

1. General Fund.
2. Library Fund.
3. Free Will Baptist Heritage Foundation or other Endowment Funds.
4. Memorial Loan Fund for students.
5. Capital Fund for Growth and Expansion.
6. Scholarships for worthy students.

Your gift may be in the form of cash, stocks, bonds, property, insurance or through your will. Let a representative from the college help you develop a plan of giving that will speak for you when you can no longer speak for yourself.

"... God testifying of his gifts: and by it he being dead yet speaketh," (Hebrews 11:4).

W. Burkette Raper, President

Free Will Baptist Heritage Foundation

(Number Seven in a Series)

Mrs. Neil Preston Coker, Turbeville, South Carolina, has contributed \$100 to the Free Will Baptist Heritage Foundation in memory of her husband (1886-1959).

A lifelong member of Horse Branch Free Will Baptist Church, Turbeville, Mr. Coker served as a deacon for twenty-two years and for twenty years on the Board of Trustees of the South Carolina Children's Home.

In community affairs, Mr. Coker belonged to the Order of Ancient Free and Accepted Masons and Woodmen of the World.

Note: Mrs. Coker's gift of \$100 to the Free Will Baptist Heritage Foundation is not only a memorial to her husband but is also a contribution to the endowment of Mount Olive College where her granddaughter, Vella Ruth Thigpen, is a student. By memorializing Mr. Coker through this Foundation, Mrs. Coker is helping to preserve and perpetuate the faith of her

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is it right for one to give a part of his tithes to support a radio program?—*Jim Kennedy, Missouri.*

Answer: Yes, indeed, it is always right to support the propagation of the gospel to all creatures throughout the whole world and that is one of the best modern means by which this may be accomplished. Of course, a Christian would not give to just any program over the air any more than to just any religious program propagated through any other means. It is our responsibility to give as *unto the Lord*; and in order to do this, one should find out whether or not the support of any program comes up to this ideal before he gives. Few weeks pass by that either a beggar from a Catholic or Seventh Day Adventist interest approaches me for a gift, most of them panhandling at my door. When I inquire, they reluctantly admit the group from which they come. Of course, I let them know that my conscience votes against the order they represent; therefore, I cannot give. I help to support Dr. Fuller's Old-Fashioned Revival Hour, The Back to the Bible Broadcast, World Vision, The Hour of Decision, Dr. DeHahn and Dr. Michelson's programs and think any Christian may support these and any other programs that he knows are true Bible believing programs.

Question: Please explain, "Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world" (1 Corinthians 5:10), especially the last clause.—*Nathan Jordan, California.*

Answer: Here in this whole chapter Paul is appealing to the Christians to live a dedicated life, separated from the ungodly world and worldliness so prevalent in Corinth when the writing of the epistle was effected. This, of course, is an appropriate exhortation to all Christians at all times. The worldliness of Paul's day was the same as that of our day and needs to be especially guarded against at all times. Every backslider begins his backsliding by becoming favorable to worldliness.

In the previous verse Paul says, "I wrote unto you in an epistle not to company with fornicators" (1 Corinthians 5:9). Then

following this in the verse of your question he gives these other things that Christians must shun or refrain from. The verse following the one you mention says they should not keep company with a person posing to be a brother that is a fornicator, one that is covetous, an idolater, a railer, a drunkard, or an extortioner. They were to not even eat with such as these. It would seem from such verses of Scripture that the church members are entirely too sociable with worldly people. It would seem that today the Christian is very unfamiliar with God's several commandments calling us unto a separated life from both worldliness and worldly people, but if I understand the Scriptures correctly, their teaching is just as up-to-date now as when written. Of course, we must come in contact with such since we live in the sinful world being more or less confined in our activities to the sinful world that is being more or less exposed to it each day, yet we are to raise our voices of protest in every time and place possible; otherwise, we might be taken for one of such description as portrayed above. Then when it comes to such as these being recognized as members of a local church, such should never be. On the other hand, this does not mean that we should go into monastic seclusion as did those of the dark ages; rather, we should cry aloud as did the prophets of old, Elijah, Daniel, Malachi, John the Baptist and others.

When it comes to keeping company with Christians that habitually participate in gross, worldly sins we are to go to them in love, warning them; then if they pay us no heed, we take two or three saints to them. And if they refuse these, we take the matter up with the church. If they pay no attention to the church's injunction, then we excommunicate them, still living, praying and hoping to restore them. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be



The Lighted Pathway

REV. WILLET L. MORETZ
SWANNAOA, N. C.

Thy word is a lamp unto my feet, and
a light unto my path.
(PSALM 119:105)

THE BIBLE AGAINST ITSELF

"For we are not as many, which corrupt the word of God: but as of sincerity but as of God, in the sight of God speak we in Christ" (2 Corinthians 2:17).

Some weeks ago as I was looking over the magazine rack in a public library my eyes fell upon the above title of an editorial in a religious magazine which has a nation-wide, if not almost world-wide circulation. I am speaking of *The Christian Century*, an interdenominational weekly, to which I do not subscribe and very seldom read, because it is of the moderate school of thought. But when I saw the subject, I decided I wanted to see what new assault was being brought against the Bible. Much to my surprise and pleasure I was reading an article which I think should be read by everyone. Therefore, I am giving it in full during the next three weeks of meditation. I urge everyone to read it and take to what it says. It is especially important to our young Christians as I believe you will agree.

The editorial from *The Christian Century*, October 28, 1959:

After years of relative quiet, the movies are once again making noisy news. It no longer does the film industry desire compatibility with the nation's mores and operation with its religious impulses and organizations; it has declared its independence from both. In fact, the industry has recently been acting like an irresponsible boy who runs away from home. Over the years Protestants have become so accustomed to deerying censorship against mass media that they have created the impression of being impereceptive about the quality of films. Roman Catholicism, the two last decades since its last clashes with this particular medium, had, in the public eye a virtual monopoly as guardian of religious standards in movies. In the process a significant change in national life has come into play; as

unto thee as an heathen man and a publican" (Matthew 18:15-17).

aniel W. Brogan has observed, *legal Puritanism* has moved from rural Protestantism to urban Catholicism.

The movies have always presented unique problems. A mature theater-goer sees a Broadway play after he has read reviews, has discussed the play with others, and after considerable hardship has secured tickets. He is not likely to find his imagination or his conscience compromised. But the promotion of movies is geared to front and hinderland and, in the drive-in theater era, particularly to the teen-age and family trade. Thus what the movies portray becomes a part of young people's lives. The Catholic sponsored Legion of Decency has recognized this influence, even if it has not always acted responsibly. Hollywood cannot complain that Protestants have interfered. But movie-makers have misused their freedom.

Recently Protestants have begun to ask, "What can we do? How can we bring about change without ourselves undertaking coercion and censorship incompatible with Protestant principles? Following an initial and tentative attack against the film industry by George Heimrich of the National Council of Churches, Hollywood has remained rather sensitive about Protestant reaction—to the surprise of Mr. Heimrich and all of us. The national stir his charges provoked should give us the courage to look for things that Protestants can do to set new moral and artistic standards in the mass media.

We have a specific suggestion for a specific first step. Protestant churches have in recent years become the unwitting and allible promoters of some of Hollywood's worst movies. There have been families and Sunday school classes and youth groups to the least artistic and least edifying examples of film fare. We are speaking of the free publicity given in church periodicals and Sunday bulletins to the anti-Biblical extravaganzas. The films are the culmination of what Mr. de Mille was the first to discover: that Bible and bubble bath make an unbeatable combination. We are sure that, once he deserted the bald-head row for the mudstail trail, father has not seen as much to excite him elsewhere as he has at the movies which the churches tell him to see: *The Prodigal*, *David and Bathsheba*, *Samson and Delilah*, *The Ten Commandments*, and now and soon *The Big Fisherman*, *Solomon and Sheba* and *Ben Hur*. Mother enjoys a dinner-to-midnight epic without realizing that it is undercutting Biblical religion. And the kiddies think it is real fun: all this world and heaven too. We cannot remedy everything about Hollywood (and there is much about it that is good and does not need remedying), but Protestants can at least begin to challenge the promotion of lurid distortions of the

Bible. Protestants need not subsidize these vulgar efforts to use the Bible against itself. Let us now explore in the light of certain Biblical realities the ballyhoo for the three newest Bible films.

(Continued Next Week)

Without It I Should Die

When the Japanese were on a spy hunt in Burma, anyone who could read was a suspect, and it was almost a crime to be in possession of a book. But books were precious, and the people took to hiding them. Hymnbooks, prayer books, and testaments were hidden away and only brought

out to be read in secret. Some Christians hid a book or two in the pillow they used every night, and others wrapped the precious volumes in waterproof leaves from palm trees and hid them in the forest. A few refused to be parted from their New Testaments, whatever the risk. They were proud of their faith and scorned concealment. "What's this book?" asked a Japanese soldier on finding a testament in the house of one of them. The reply was a memorable one and must have impressed the soldier, for he left the Christian his book and did not question him further: "That is my Bible, my life. Where I go it must go with me, and without it I should die."—*Bible Society Record*.

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

VICTORY IN THE STORM

(Genesis 6)

THE SIN OF NOAH'S DAY (Vs. 5)

- A. Sin defined.
- B. Sin is condemned (Romans 8:3).
- C. Sin brings judgment and death (Romans 5:18, 6:23).

NOAH FINDS GRACE IN THE TIME OF WORLD CALAMITY (Vs. 8)

- A. Pardoning grace.
- B. He was a just man.
- C. Noah's faith and works described (Hebrews 11:7).

THE ARK A TYPE OF REGENERATION

- A. The ark was to save from death.
- B. The ark was made according to God's pattern.
- C. The ark was durable—salvation is eternal.
- D. The ark was a type of Christ—an instrument in which God used to save or preserve the human race.

SAILING BY FAITH

- A. The upper window—no window in the side, but one above and Noah lived near it.
- B. The ark had no rudder—God ran the ark which is a type of the Holy Spirit.

THE CHURCH IN THE STORM

- A. The storm of modernism and worldliness.
- B. The storm of selfishness and greed.
- C. Christ and His church is the lifeboat to all storm-tossed and sin-driven men.

NEWS NOTES

(continued from page six)

John H. Noble to Speak At Greenville, N. C., Church

John Noble, one of the few Americans ever to return from a Russian slave labor camp, will give his unforgettable experiences when he speaks at Greenville Free Will Baptist Church, Greenville, North Carolina, Saturday, January 16, at 7:30 p. m.

Mr. Noble, whose visit is sponsored by evangelical churches of this area and the National Association of Evangelicals, will be accompanied by Rev. Mahlon L. Macy, NAE's field director, who will introduce him.

John Noble was born in Detroit, Michigan, in 1923 and attended school there until 1938. At that time he accompanied his parents to Germany to study in one of his father's photo industry factories, while his father was receiving medical treatment. When World War II broke out the Noble family was put under local interment by Hitler's forces until 1945. As the Soviet Red Army occupied East Germany, the Nobles expected to be liberated, since they were United States citizens, but instead were imprisoned by the Soviets. Later John's parents were released but he was held in the Dresden Prison for fourteen months, and late in 1946 was shipped to concentration camp Muehlberg in East Ger-

many, and then on to notorious Buchenwald.

In 1950, Noble was sentenced, without trial or accusation, to fifteen years' imprisonment and was shipped through Poland into the U. S. S. R. For four and a half years he was kept in the infamous arctic slave camp, Vorkuta, working in the collieries under unspeakable conditions. He dropped to under one hundred pounds weight and had to endure fifty and more degrees below zero weather.

Finally, he was able to smuggle out of Russia a postcard which reached his parents in Detroit and resulted in his liberation after personal intervention by President Eisenhower. John Noble, who related his religious experience in his book *I Found God in Soviet Russia*, has dedicated his life to serve God and the American nation. He spends much of his time on speaking tours from coast to coast in an effort to awaken America to the dangers of communism.

At the meeting in Greenville Free Will Baptist Church, Mr. Noble and Mr. Macy will tell their audience what the evangelicals of America are doing to combat Communism and other enemies of the gospel.

THE CHURCH TRIUMPHANT

- A. She has weathered the storm and conquered.
- B. She has reached Mount Ararat's peaceful harbor.

—Charles J. Noble,
E. Wenatchee, Washington.

FILLERS FOR YOUR CHURCH BULLETIN

COST OF FOLLOWING GOD

It cost Abraham the willingness as to yield his only son. It cost Esther the risk of her life. It cost Daniel being cast into the den of lions. It cost Shadrach, Meshach and Abednego being put in a fiery furnace. It cost Stephen death by stoning. It cost Peter a martyr's death. It cost Jesus His life. Does it cost you anything?

SUCCESS

Success is in the way you walk the paths of life each day;
It's in the little things you do and in the things you say.
Success is not in getting rich or rising high to fame;
It's not alone in winning goals which all men hope to claim.

Success is being big at heart and clean and broad of mind;
It's being faithful to your friends, and to the stranger, kind.
It's in the children whom you love and all they learn from you;
Success depends on character and everything you do.

SOME RELIGION

If you could get religion like an old-time Methodist, experience it like a Baptist, be positive of it like a Disciple, be proud of it like an Episcopalian, pay for it like a Presbyterian, propagate it like an Adventist, and enjoy it like a Negro—that would be some religion!

—Fillers taken from Goshen Church Bulletin,
Rev. R. L. Staten, Pastor
North Belmont, North Carolina.

Can You Say This?

"I'm going to glory." Grace starts us—good things attend us on our way—glory awaits us.

"I'm going to glory." It is only the truly repentant, truly believing ones who can rightly say this. Those who are not forgiven, unjustified, cannot have present peace with God and cannot rejoice in hope of His glory. For them there is only judgment in view—the righteous judgment of God on account of their sins.

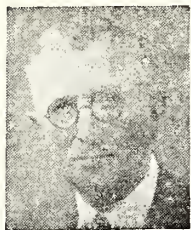
And yet, if such is your case, you may be saved from your position of peril and distance from God. Today the voice of mercy calls to you. Give up all hope of gaining deliverance by your own works of righteousness. Rest not on any supposed goodness of your own. Rely not on outward ordinances. You need Christ for salvation. You need His precious blood to cleanse your guilt away. You need His power to support you so that you may serve Him aright.

Come to Him then at once. Wait not for improvement or reformation. Come as you are to Christ. He will do in you all that is necessary for your well-being and for His praise through your redeemed life, now and always.

Then will you rightly be able to say, "I'm going to glory."—Scattered Seed.

NOTES — AND — QUOTES

By J. C. Griffin



PAIN CLOSES BAPTIST CHURCH COOLEY SAYS ISSUE SHOCKING

The above was the headline in the Raleigh, North Carolina, News and Observer, December 4, 1959. The article was written by Jack Russell. The article read as follows: "Representative Harold D. Cooley of Nashville charged here Thursday that religious intolerance is rampant in Catholic Spain. Just returned from a brief trip to Madrid, Cooley said he saw there evidence of shocking intolerance to Protestants."

News has been brought to our attention from those who have visited Spain in the past few years, but these were religious incidents by religious leaders. But now come our most outstanding political leaders, a man in whom the people of his district have placed confidence in and kept him in Washington, D. C., as their representative several years, visits Spain and brings the news that the intolerance there is shocking. Protestants are persecuted and their churches closed by the laws of Spain. We further quote from Mr. Cooley's remarks as written by Mr. Russell: "One Baptist church in Madrid, he said, has been closed by the Spanish police and its minister arrested and jailed. The church is owned by the Southern Baptist Convention of this country." Here are honest statements as reported by an eyewitness, a man of the United States law-making body in our capacity. Of course there will be some, no doubt, who will disbelieve the statements, and those who doubt will probably be faithful to the church of Rome. I want to say that this writer believes every word spoken by Representative Cooley. Mr. Cooley continues to speak according to Mr. Russell, "I did not go to Spain on a religious crusade, the Tar Heel lawmaker said, I was so shocked by my experience while there that I felt I must speak out."

You Southern Baptists and all Protestants might as well prepare for the worst. Not only are the Protestants in Spain persecuted, but in all places where the Roman Catholics have control. In Colombia, South America, churches have been burned and Protestant ministers shot to death, as well as members of the Protestant churches. As I would like to quote from the United Evangelical Action as follows: "Veteran Christian leaders in Spain say that 1958

was one of the worst years for Protestants in that country since the close of the Spanish Civil War of 1939. This is in spite of the fact that Article 6 of the Spanish Bill of Rights says, 'No one shall be molested for his religious beliefs or in the private exercise of his worship.' This freedom of religion, however, is wiped out in the very next sentence which says, 'No other external ceremonies or manifestations than those of the Catholic religion shall be permitted.'"

You see that by the so-called Spanish Bill of Rights, that the only freedom of religion in Spain is for the Catholics. This is the kind of freedom you find in Communist countries. You are free to vote, but you can only vote one ticket, that is a Communist ticket. So there is freedom of religion in Spain, but only for the Catholics.

We learn from Contact that, "A recent newspaper article in Barcelona, Spain, mentioned that the United States government was making a gift of \$130,000,000 through the Catholic Welfare Conference." As I meditate on the treatment of the Protestant people in Spain, I wonder if Mr. Cooley voted to make this gift of \$130,000,000 to a nation that is violating the agreement and lawful exercise of human rights. If I were in Mr. Cooley's place, I would call for a referendum on the act of giving \$130,000,000 to a country whose actions are that of persecuting those who differ in religious beliefs.

You say that the Constitution of the United States would not allow such persecution, but remember friends that constitutions are changed by sufficient voting power. The United States is losing control of its constitutional powers; different interpretations are being put on the Constitution. Thus we are having trouble in the public schools of the United States.

We quote again from Action: "Generally speaking, the persecution of Protestants in Spain is more subtle than violent. Spain no longer kills Protestants—it just makes it impossible for them to live. The idea is to exterminate the Protestants by simply making life rough for them. They are thus liable to be put out of their homes by fanatical parents or other relatives, and expelled from jobs or refused promotion in such places as factories. Especially is this true in smaller cities or numerous villages."

This article goes on to describe types of persecution as follows: "Protestants are prohibited to: (1) identify their churches by any outward sign; (2) advertise their services either by press or radio; (3) circulate Bibles or portions of the Bible without Roman Catholic notes; (4) distribute tracts or other evangelical literature on the streets; (5) have private schools to educate their

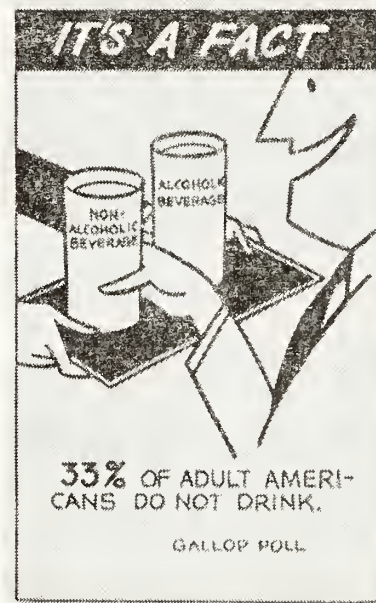
own children; (6) teach in public schools; (7) be officers in the armed forces; (8) operate their own hospitals; (9) establish old folk's or orphan homes; (10) broadcast the gospel over Spanish radio stations; (11) rent public halls for special gatherings; (12) operate public evangelistic bookstores.

"Among the major types of persecution are six things. These include: (1) closing churches; (2) refusing to grant permission for the civil marriage of Protestant young people who have been baptized in the Catholic church in infancy; (3) restriction and confiscation of Protestant literature; (4) causing hardship for the education of Protestants in Spain; (5) Protestant servicemen subject to disciplinary action for their faith; (6) making it difficult for the burial of Protestants, especially in smaller cities and villages."

The sources from which I have quoted this week are reliable sources. They should make us say, "No!" to that gift of \$130,000,000 to a nation that allows and backs up persecution of a minority group. I do not appreciate the persecution of any minority group by the majority. I believe in fair play. I do not believe in the religious confession of many groups, but that is their business. My business is to believe that the Lord Jesus is the only begotten Son of God for my salvation, and to depend on no man-made salvation. Only in Christ are we secure.

One must be a believer if he would be an achiever.

Getting mad seldom gets you anything else.



STORIES for our BOYS and GIRLS

SALLY'S GOOD TURN

by Margaret N. Freeman

SALLY stole a quick look at Bob as he clumped noisily to his seat across the aisle. Instead of his usually frank and lovable smile, he scowled a little as he caught her look, then smiled faintly.

"Bob?" Sally whispered softly before classes resumed: "you are coming to the Sunday school class party tonight, aren't you?"

Bob shook his head and ducked it swiftly as he groped for his geography book.

Sally felt a hot blur of tears cross her vision. Bob was so different, and she was worried. It's that Sam Moore, she mourned silently. Oh, why, why, does Bob want to get involved with him?

Sam was big and handsome and the best in sports on the whole playground, but Sally didn't like his bragging way or reckless I'll-do-what-I-want-to-manner.

A month ago she and her cousin Bob had planned the Sunday school party. Bob had been so enthusiastic as they planned the Bible quizzes. "Let's have a testimony time, too," he'd said, "and then wind up with refreshments."

"Cocoa and sandwiches and cookies," Sally planned. "Oh, it's fun to get together with Christian friends!" Bob had agreed and now everything was different.

He caught her by the arm at recess. He looked tense and faraway as he so often did these days. "Sally, I'm sorry I can't make it tonight."

Sally was about to ask sharply: "can't or won't" but Bob looked so guilty she said gently: "Are you doing something with Sam?"

"Yeah," he gulped and swaggered a little, "he's asked me special to go downtown with him after school and then we're going to the gym to practice basketball shots tonight."

"If you don't go along with his plans, you can't be part of his gang?" Sally asked.

"Yeah, that's it. You do understand. You're swell, Sally."

What I don't understand, Sally thought as she turned away, is why it's so important for Bob to be with Sam so much. I guess it's because he's a leader and so good at sports. What puzzles me even more is why Sam is always after Bob to come along. Bob is younger and he isn't Sam's type at all.

She just couldn't get over the idea that Bob was in real trouble. Right after school, Sam, Bob and three other boys shot down the street. Sally stared after them a moment. Then her lips tightened. I'll follow a ways, she decided.

They headed for Henderson's Sporting Goods Store. Maybe they're just going to fool around in the stores, Sally thought. Maybe I should have gone right home and helped Mother get ready for the party. But as long as she was here, she might as well bluff it out. She went in the back door and got behind a counter of games. The boys were up front by the basketballs.

It was almost closing time and Mr. Henderson was closing the venetian blinds.

"Bob, I'm going to get a new basketball. You look them over and tell me which one you like best—you'll be using it a lot, too," Sam said in a flattering voice.

He motioned to the other three boys and they walked back so close to where Sally crouched, she was afraid they could hear her heart thump. She strained to listen as Sam whispered: "We gotta work fast. Old Henderson is near the door. Stupid is up by the ball I want. When Henderson comes near and turns his back, we'll work fast, and Bob will carry the ball out for me and never know he's stolen it!"

I knew something was up, Sally thought. I'm glad I followed them.

She heard Mr. Henderson coming. Mr. Henderson was a deacon in their church. He always had a warm smile and all the kids liked him for his kindly ways. Sally heard him say: "Well, Bob, can I sell you a ball today?"

"Fraid not," Bob grinned. "I'm just looking at them."

Mr. Henderson went back to the cash register and began counting cash. He hadn't looked her way yet, and Sally was almost hidden from his view.

She watched Sam motion to the other boys and they all walked up front to Bob.

"That's the one I bought," he said to Bob in a low voice. "I'll let you carry it for me. First honors!"

"Did you pay for it already?" Bob asked.

"Sure! Sure! Let's get going!" Sam looked uneasy. The other three sauntered ahead.

"Okay!" Bob put the ball under his arm.

Sam had been watching Mr. Henderson.

Sally, too, had been twisting her head first in his direction and then looking at the boys until she felt like a puppet on a string.

Why, oh why, Sally thought: why does Mr. Henderson look up? Oh, she remembered Mr. Henderson wore a hearing aid. She scraped her foot along the floor. Mr. Henderson looked up and saw the boys going out the door.

"Bob!" he called, his voice sharp with shock.

"Yes sir?" Bob turned around.

"Where are you going with the ball?"

"I'm just carrying it for Sam, sir."

Sam stepped forward, surprise and curiosity seeming to light his face as he asked in an incredulous voice: "You crazy something, Bob? How did you expect to get away with a basketball? Cornball, huh?" he turned to the other boys as he shook his head.

"Yeah." They snickered and started walking away.

"Just a minute!" Mr. Henderson said. "Let's get this settled before any of you leave."

"You saw with your own eyes who was makin' off with the ball, didn't you, Mr. Henderson?" Sam asked patiently.

"Yes," Mr. Henderson said quietly, "I did. I'm really surprised, Bob!"

He turned indignantly to Sam: "You saw you boys—"

"Want me to call the cops?" Sam interrupted turning to Mr. Henderson.

Sally popped out from her hiding place. "That's enough!" she sputtered indignantly. "I saw it all. I can explain."

Sally saw the boy quiver. He's really just a big cowardly bluff, she thought. Glad Bob can see him the way he really is.

Sam whined: "Don't turn me in to the cops."

Mr. Henderson studied the boy. "I'll let you go, on one condition. You will be in my class on the balcony. You will be on probation six months. If you miss one Sunday without a good reason, I will take steps to punish you. I'd be glad to see the rest of you boys, too," he glanced at the other three.

Sam nodded sullenly, eyes downcast. "Okay!"

Bob and Sally went their way. Sally was weak and trembly.

(Continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Attention Youth Chairmen!

workshop for youth chairmen, Y. P. G. T. A., and B. A. sponsors of the Fern District will be held at St. Mary's Free Will Baptist Church, New Bern, North Carolina, January 26, from 10:00 a. m. to 10 p. m. A sandwich lunch will be served from 12:00 noon to 1:00 p. m. by the ladies of the host church.

Cards have been sent to all those who are on my mailing list, but I do not have their names and addresses of many who could attend this workshop. Will those of you who have not sent me your name and address, please do so at once and plan to attend this workshop. I'm sure much valuable information will be given, and those who attend will be more efficient in their youth work.

The district youth chairman can only promote the youth work as the local chairmen and sponsors help her to do so. If possible, please send me a card and let me know if you can attend this workshop. However, if you cannot have the time to let me know, please do so anyway. We'll be looking for you.

Yours in Christ,
Mrs. W. J. Gaskins
P. O. Box 281
New Bern, North Carolina

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church held its regular monthly meeting in the home of Mrs. P. V. Edwards on December 19, 1959, at 7:30 p. m.

The president presided over the meeting which was opened by singing Christmas carols. Mrs. Bernice Maitland led the group in prayer, followed by the Scripture reading. Miss Mozella Brickhouse, president of Mount Olive Junior College, presented the program entitled, "The Living Word." Following the program, the business was transacted as usual.

After the meeting adjourned with prayer, the hostess served delicious refreshments.

When one expects to be kicked he is seldom disappointed.

Last Blow; Rock Rent

Nathan Bangs, as a young minister, became discouraged by difficulties and lack of success. He was on the point of giving up when he dreamed he was working on a rock with a pickax. Stroke after stroke and no effect. He threw down his pick, crying, "Useless!"

A stranger stood beside him and said, "You will pick no more?"

"No more."

"Were you not set to this task?"

"Yes."

"Why abandon it?"

"I make no impression on the rock."

"What is that to you? Your duty is to pick. Your work is in your own hands, the result is not!"

He resumed his task. At the first blow the rock burst into pieces.—Selected.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. Thomas D. Owens

Mr. Thomas Daniel Owens was born in Duncan Community near Chipley, Florida, on April 27, 1872. He passed on to be with the Lord December 13, 1959, making his stay on this earth 87 years, 7 months, and 16 days.

"Uncle Daniel," as he was lovingly called, was a deacon in Piney Grove Church, and was one of the charter members. He lived in Washington County all his life. He also served as a member of the board of county commissioners. He was a strong supporter of his church and all denominational work. He was a real friend to preachers everywhere. He worked faithfully in the Liberty Association. He loved to hunt and fish, and was active in these sports almost to his death.

He was married to Emma McFatter, who preceded him in death several years ago. To this union were born two daughters and three sons. Mr. Owens is survived by one

daughter and three sons, who are all leaders in their church and community. He is survived also by many grandchildren, great-grandchildren, along with one brother and two sisters.

His body was placed beside that of his wife in Piney Grove Cemetery on the afternoon of December 14. The funeral was conducted by his pastor, the Rev. Freeman Edwards, and the Rev. C. A. Huckaby.

Chester A. Huckaby

Mr. Thomas L. Rigdon

On December 17, 1959, about 7:00 p.m., Mr. Thomas Lawton Rigdon went to be with the Lord. Mr. Rigdon was born November 15, 1888, making his stay on this earth 71 years, 1 month, and 2 days. He was the elder deacon of Pine Level Church located near Alma, Georgia, where he was faithful in the support of his church and all of its work.

He is survived by his wife, Mrs. Fanny Rigdon, four daughters, three sons, four sisters and 21 grandchildren.

He left his Christian testimony by saying just a few minutes before his passing, "If this is my time to go, I am ready." He is not only missed by his family, but also by the people of Bacon County where he was one of the most outstanding citizens. To know him was to love him. It was said that he was such a good man that you could not help but love him.

His body was placed in the cemetery at Pine Level Church to await the resurrection of the just. The funeral was conducted by the Reverends E. B. Joyner, L. C. Johnson and C. A. Huckaby.

C. A. Huckaby

A Queen Refused to See

As Queen Elizabeth I advanced in years, her wrinkles deepened. The hapless master of the mint incurred the Queen's disfavor and was dismissed in disgrace because of his producing a faithful likeness of her on a shilling. The die was destroyed. Only one mutilated specimen of the coin is now in existence. The Queen's maids of honor, not wishing to displease the Queen, removed all mirrors from the palace. An old journalist wrote: "The Queen had not the heart to look herself in the face for the last twenty years of her life!"

God's Word is a mirror. It is the mirror that reflects the true condition of the human race: "The whole head is sick, and the whole heart faint." Let us make daily use of God's mirror, that we may see ourselves as He knows us to be, and "cleanse ourselves from all filthiness of the flesh and spirit."—Selected.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Secretary
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Preparing for the Ivory Coast

6 Villa Maurice
Asnieres, Seine, France
December 24, 1959

Dear Prayer Partners,

"Blessed be the Lord God of Israel who only doeth wondrous things."

Date of Departure: February 11, 1960.

Date of Arrival: February 23, 1960.

Destination: Abidjan, Ivory Coast, West Africa.

Cargo: Bill and Joy Jones with baggage and a Volkswagen Kombi.

Remarks: Never before in our lives have we seen the hand of the Lord work so wonderfully as we have in the past month. We applied for our visa November 2. One month later, it was here and is now stamped in our passports. Normally, one has to wait at least 3 months to buy a Volkswagen. Our waiting period is one month if all goes well. The mountain of the language barrier has been reduced to a steep, but climbable hill. The Lord has met every need and worked out every problem. There is an old adage: "Seeing is believing." For us as Christians, this should be turned around: "Believing is seeing." This is what we have experienced.

Important Date: The month of January was so named because it represented a Roman god who looked in both directions: backwards and forwards. As we look in these two directions as a new year commences, our hearts cry out for more workers for both France and Africa. We look backward on this field of civilized, but gospel-hardened people who are looking for peace but never find it. We look forward to a people who have not even the gospel in written form. Our responsibility is to both of these people. What does God want you to do?

Action: Paul said, "I press forward." We look forward and realize we can do nothing else. Today is not only an important hour, but it is also a crucial one. If we hesitate, the enemy will win the battle. May we together follow the Lord as He leads us ever forward to victories in language study, in spreading of the gospel, and in winning souls to Him!

Attention: Our new address after January 31, 1960, will be B. P. 54, Bondoukou, Ivory Coast, West Africa. Your letters have meant much to us; we hope and trust that you will continue in this ministry!

Stand: Pray with us for the financial needs of the station we will start building as soon as we arrive (Koun) that all might be well as we go into Africa, that the duty will not be too much on our car, and that the Lord might continue to grant wisdom in the learning of French and the native language. We praise the Lord for all of you who have prayed, and earnestly request that you will continue to do so. We see the results daily. May God bless you one and all as you start a New Year for His glory!

Yours in Christ to the lost,
Bill and Joy Jones

Note: The above letter was sent to the foreign missions office to be mailed out to some of the Joneses' special prayer partners. It is so interesting and challenging that I wish to share it with the readers of this paper. Too, more funds are needed to get the Joneses into Africa. In addition to the amount currently in their account, around eight hundred dollars is needed for this passage, transportation on vehicle, baggage duty, etc. This is an opportunity for you to share in the ministry of this very wonderful missionary couple. Thanks in advance for whatever you may be able to contribute to this cause.—Rolla D. Smith, General Director.

From the Field

HOME MISSIONS

"Enclosed you will find a check in the amount of \$10.15 for the Sanders' fund from the Woman's Auxiliary State Convention from South Carolina. This is an offering from the pre-Christmas week of prayer."—Mrs. G. D. Jones, Pamplico, South Carolina.

"I am a little late but here is my Christmas gift for missions to go to general fund, \$2.50."—Brother and Sister McAdams, Huntsville, Texas.

"It was good to see you last week at the Florida State Association and to talk with

you about developments and progress within our denomination. I want to commend you for the excellent job you are doing director of our Home Missions Program.—W. Burkette Raper, President, More Olive Junior College.

"Enclosed you will find a one dollar bill for home missions. We are praying for the work."—Verna G. Edson, Mesilla Park, New Mexico.

"Enclosed is our pledge for the month of November for Brother and Sister Sanders. We had a nice letter from them recently; they seemed so happy in the Master's service and surely God was smiling on the vineyard. We will continue to pray for their success in the work of the Lord.—Mr. and Mrs. Geo. W. Chapman, Guntersville, West Virginia.

"Enclosed please find my check for \$9.00 as the pledge and also a personal donation from the primary boys to be sent to Hawaii. This check is for August and September, 1959. I believe that you have already received our October check.

"We trust that our pledge each month will be a blessing to those that give and also to those that receive, that it might help carry the message to those that have never heard."—Primary Boys Sunday School Class of the Greenville Free Will Baptist Church, Rev. R. B. Crawford, Pastor, North Carolina.

"Thanks for the 1960 calendar, also pictures of our home missionaries. I wish we were able to send you a \$1,000.00 check but I can pray for you and your wonderful work. May God bless you all."—Rev. David C. Byrd, Route 8, Johnson City, Tennessee.

Former Missions Director Assumes New Duties

Bethany Free Will Baptist Church
Rev. Raymond Riggs, Pastor
4624 Larkin Street

Dear Christian Friend:

First, may I make it clear that this is a personal letter.

As you perhaps know, my official connection with the Foreign Mission Board as General Director terminated as of December 31, 1959, and Rev. Rolla Smith assumed the duties. It has been my privilege to serve as a member of our Foreign Mission Board for some twelve years and almost seven years as full time director and treasurer. What has been accomplished is a matter of record and to God and Him alone belong all the credit, glory and honor.
(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Gospel Changes Lives

(Lesson for January 24)

Lesson: Acts 16:13-15, 25-34.

Golden Text: Acts 16:31.

INTRODUCTION

After the matters of the Jerusalem council were taken care of, Paul and Barnabas decided to visit “. . . our brethren in every city where we have preached the word of the Lord, and see how they do” (Acts 15:36). In this course, this was the beginning of the second missionary journey. Contention arose between Paul and Barnabas as they prepared about to depart. Barnabas wanted to take John Mark with them, but Paul would not consider him a good risk. This disagreement resulted in the parting of the two, with Barnabas taking Mark and Paul leaving Silas. Luke also accompanied Paul. We have no record of Barnabas' activities from here on.

Chapter 16 contains some marvelous incidents offering evidence to the power of the gospel. At Lystra, Paul met Timothy, brought him to Christ and established him in ministry. They traveled through Phrygia and Galatia; and under the Spirit's leadership, they found themselves at Troas where Paul had a vision which resulted in his going to Macedonia, a part of what is now Greece, to carry the gospel.—*The Bible Student* (F.W.B.).

HINTS THAT HELP

1. The place where prayer is customarily offered is the place where God-fearing people meet (Acts 16:13).

2. God is ready to open the hearts of those who take time to listen to His Word (Acts 16:14).

3. True Christian hospitality is one of the results of a genuine conversion (Vs. 15).

4. When Satan “as an angel of light” has been exposed, he becomes a “roaring lion” (Vv. 19-24).

5. Some who recognize the true servants of God are themselves the servants of Satan (Vs. 17).

6. It takes more than natural courage to stand for God with feet in the stocks, a bleeding back, the walls of prison, and the blackness of midnight all around (Vs. 25).

7. No prison is able to “keep safely” God's children without His consent (Vv. 24, 26).

8. When the apostles in Jerusalem had prayed, the place was shaken (Acts 4:31); and when Paul and Silas prayed there was an earthquake (16:26). There is always power in believing prayer.—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Lydia evidently was a good business woman and had a home large enough to entertain several people. She became a fine Christian; she was hospitable and unafraid and had authority in her own home. She was baptized, and also her household. She had time to go to the place of prayer. Many business and professional men and women today are greatly refreshed and renewed when they take time out in busy days to attend noonday prayer meetings or the weekly prayer meetings. Certainly the family altar should not be neglected by student, farmer, banker, homemaker, business man or woman. What blessings and opportunities we frequently miss by thinking we are too tired or too busy! We probably never would have heard of Lydia had she not gone to the place where prayer was wont to be made.—*Selected*.

2. The words of Jesus in John 8:24 teach us that no person can be saved during the gospel age who refuses to believe that Jesus Christ is the Son of God. Under the Mosaic Law, which was given of God, both Lydia and Cornelius would have been saved persons, but Romans 10:4 tells us that Christ was the end of the law of Moses. Read also Verses 9 and 13 of this chapter. Lydia's experience was not a so-called second work of grace.

3. Paul's stay in Philippi was not destined to be peaceful. The arch opposer of God immediately devised a means of bringing pressure and persecution upon these emissaries of Christ. This time, it was a clash, not with the Jews but with those who placed selfish economic interests above the welfare of human souls.

A group of men in Philippi had hired the services of a poor demented and demon possessed damsel who was supposed to have been given the power to tell fortunes by a pagan snake god. When this young girl saw Paul and his party, she

forsook her trade and began to follow them crying, “. . . These men are the servants of the most high God, which show us the way of salvation” (Acts 16:17).—*The Advanced Quarterly* (F.W.B.).

Jesus refused to accept the testimony of demons during His earthly ministry, so Paul was bound to reject the testimony of a demon-possessed girl. See Luke 4:41.

4. Closed Doors Lead to an Open Door. (See Verses 6, 7). God may direct a missionary to his field of labor by closing up other fields. Adoniram Judson had intended to be a missionary in India, but upon arrival in Calcutta was ordered out by the gospel-hating East India Company. Also his efforts to be allowed to labor at Madras proved in vain. As a last resort he took passage for Burma, landing in Rangoon in 1813. This surely seems providential, for Judson's success among the Karens of Burma was phenomenal. “When Judson died, hundreds of baptized Burmans and Karens were sleeping in Jesus, and over 7,000 survived in 63 churches, under the oversight of 163 missionaries, native pastors, and helpers.”—*Selected*.

5. The jailer's attempted suicide was due to his desire to die by his own hand, rather than to suffer crucifixion, the penalty he would have been subjected to for allowing political insurrectionists to escape from prison. He would have been made to die in their place for the charge against them.—*The Bible Teacher* (F.W.B.).

6. “. . . Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31).

What constitutes saving belief? Take time to read John 12:42, 43. Did they have a saving belief? Now turn again to Romans 10:9 and you will see that open confession is necessary to saving belief, and this the many believers among the chief rulers refused to make.

As we read Acts 8:13, we find that Simon, the sorcerer, believed Philip's preaching. Was Simon's belief acceptable to God? Was he a child of God? You will find the answer in Romans 8:9. Simon the sorcerer did not receive the Holy Spirit and so did not belong to God at all. A man may believe the Bible from kiver to kiver and still be eternally lost if he persists in holding on to something this same Bible says is a sin.

Said Sir Walter Raleigh, as his head was severed from his body, “It matters little how the head lies just so the heart is right!”—*Selected*.

Don't pack the preacher in an ice house and then abuse him all year if he does not sweat.

SALLY'S GOOD TURN

(continued from page thirteen)

Bob finally burst out: "Boy! have I been a dope! You were swell, Sally, to help me out of that mess. It's great to have a Christian friend!"

Bob is himself again, Sally thought joyously. "Let's hurry home and get things ready for the Sunday school party," she said.—*My Pleasure.*

MISSIONS

(continued from page fourteen)

We are now living in Norfolk, Virginia, at the above address and have assumed the pastoral care of Bethany Free Will Baptist Church. This is a new church, with less than one hundred active members. We are meeting at present in a rented building paying \$85 per month rent. We have purchased adequate land for building for \$12,000. We also owe for this land.

We hope, by the grace of God, and through the strength of His Son, and the power of the Holy Spirit, to build a strong local Free Will Baptist church with an outreach into the regions beyond.

The city of Norfolk is the largest city in Virginia. It is indeed a growing city and connected with its neighbors, Hampton, Portsmouth and Newport News, offers a challenge of over one-half million people. The opportunities for evangelism, church and radio ministry is unexcelled. We hope to strengthen the gospel witness as proclaimed by Free Will Baptists already underway in the Tidewater area.

Also, Norfolk is the largest naval base in the world and boasts the world's greatest harbor. This affords a wonderful opportunity to minister to service men who come from all parts of our nation, and who sail the seven seas.

Now, for the real purpose of this letter. First of all, we would like to be assured of your prayers for this new endeavor. Will you pray for us and Bethany Church that we may, under God, accomplish His purpose here in this fast growing strategic city?

Second, if you have friends or relatives who live in this area who are not regularly attending church, or who need Christ as Saviour, please submit to us their name and address and we shall be glad to make con-

tact with them and endeavor to lead them into the fellowship and ministry of Bethany Church.

Third, our coming to Norfolk has been a step of faith. Because of the small group, and the heavy financial responsibility, it will be necessary for us to trust God for some outside assistance, at least for awhile.

All the outside help, however, will be us for the building fund or payment on the lot. If you feel this to be a worthwhile endeavor, and if you feel that our past services merit your co-operation and conce we shall be most grateful.

Sincerely in Him,
Rev. Raymond Rig

SUNDAY SCHOOL LESSON COMMENTARIES

We now have the Sunday School Lesson Commentaries listed below, with a brief description of each, available for sale at the Free Will Baptist Press. All of these commentaries are based on the International Uniform Series for the year, 1960.

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Written by Wilbur M. Smith, published annually for 86 years, adapted for teachers of all grades and contains a great wealth of practical help. Contains a bibliography, editorial matter, audio-visual material and a comprehensive index. Price, \$2.95.

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True-to-the-Bible commentary, cloth bound, each lesson has 8 pages of helpful information. Also included is a cumulative index of all Scriptures treated in previous editions of the Standard Lesson Commentaries. An excellent aid for teachers. Price, \$2.95.

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A practical help for all who use the Uniform Lessons in Sunday school or for individual Bible study. Contains explanatory notes, a comprehensive discussion of each lesson, illustrations and sidelights, two special articles on each lesson, teaching plans for all departments, questions, introductions to each quarter, extended editorials and a Bible dictionary. Price, \$2.25.

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Verse by verse exposition and analysis, time and place setting, statement of central truth, lesson illustrations, suggestions for departmental teachings, questions for research and discussion, a list of projected visual aids for the year, washable cover. Price, \$2.25.

The Gist of the Lesson

A concise exposition of the International Sunday School Lessons for busy men and women who like a convenient size commentary. Originated by R. A. Torrey, edited by Donald T. Dauffman. Price, \$1.00.

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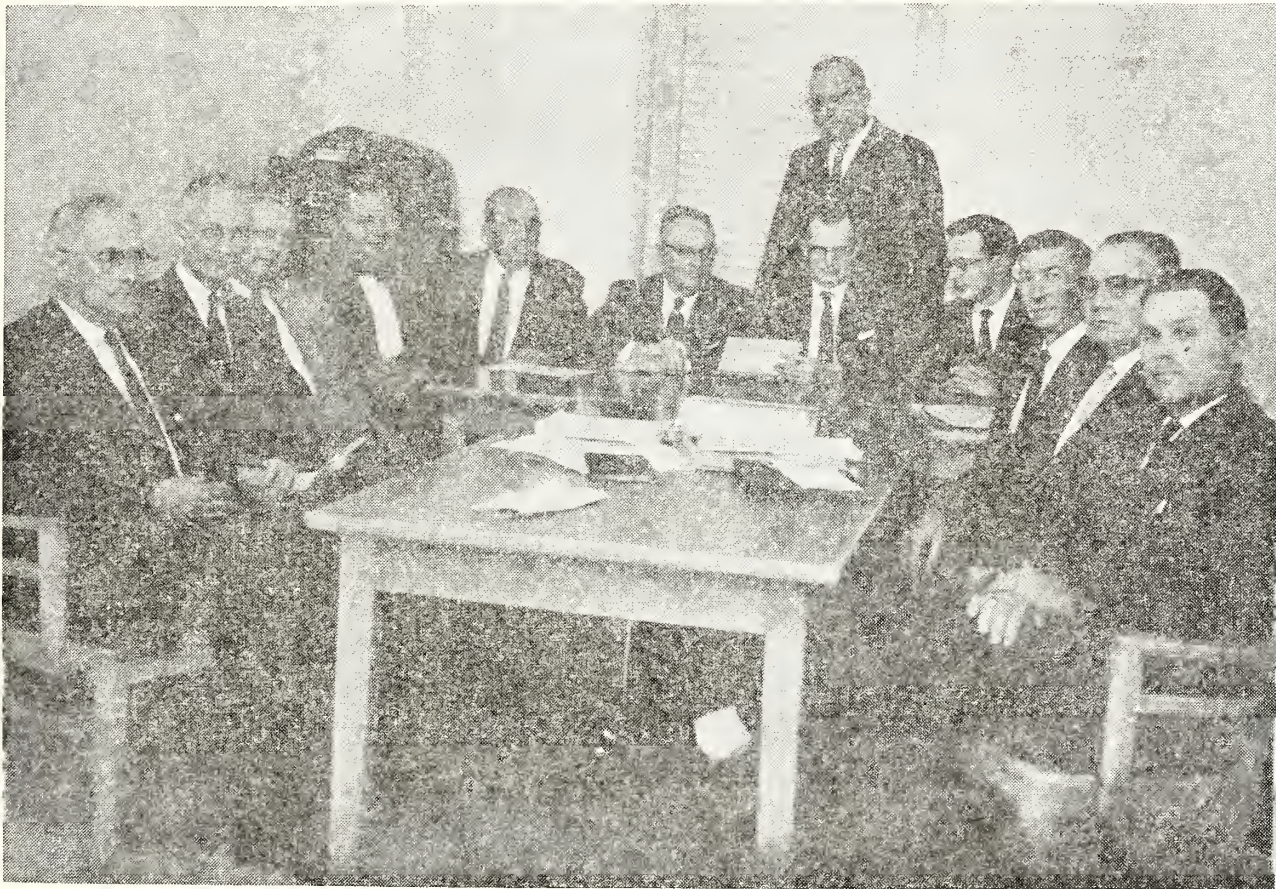
the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 20, 1960

AS
JAN 21 1960

DUPLICATE, N. C.

SUNDAY SCHOOL LITERATURE BOARDS MEET



The Sunday School Board of the National Association of Free Will Baptists met in joint session with the Board of Directors of the Free Will Baptist Press at Ayden, North Carolina, on January 6, 1960, to work out final details and officially sign the new contract for co-operative effort between the two boards in publishing Sunday school literature for the Free Will Baptist Denomination. In the picture above, the Rev. R. N. Hinnant, president of the Free Will Baptist Press, and the Rev. Paul Woolsey, chairman of the Sunday School Board, are affixing their signatures to the contract.

Seated, left to right, are W. L. Jernigan, D. W. Hansley, N. B. Barrow, Hubert Burress, J. W. Alford, Mr. Hinnant, Mr. Woolsey, Roger Reeds, L. H. Clayton, Bob King and Owen Thomas. J. O. Fort, manager-editor of the Free Will Baptist Press, is standing in the background.

Editorial

CAN YOU TAKE IT?

C. H. Overman

He who would become a leader of small or large caliber, must brace himself for criticism. Then the question arises, "Can you take it?" What will the leader do when he makes a decision true to his convictions and is then criticized? Especially if such criticism tends to be destructive to the cause he is propagating.

Let's take, for example, the highest office in America—the presidency. In spite of his good qualities and leadership, he always has some enemies. Lincoln was so severely disliked by some that his life was threatened many times. Finally, he was assassinated by John Wilkes Booth. He was one of America's greatest leaders, but in spite of this fact, he was severely criticized.

All who are totally dedicated to a task will be criticized. Even in the Christian world, this is true; for few are so severely criticized as the faithful Christian. If he is fully consecrated to God, he is classified as a fanatic. If he spends time doing things which the nominal Christian ignores, he is going too far in his religion. Every Christian leader must be prepared for a bombardment of criticism, and this often comes from Christian friends. Perhaps the greatest test in the young Christian's life is the test of criticism and doubt cast upon him by those who know him well. This is to be expected, and with the passing of time, he can take it.

Christ, knew, however, that there was danger involved in the Christian's life when all men speak well of the Christian, for He said: "Woe unto you, when all men shall speak well of you! . . ." (Luke 6:26). Christ was speaking to His disciples, and was warning them against seeking the praise of men; that their first fulfillment of service is to God. It is quite impossible to please all the people all the time; therefore, it behooves us to obey God first, and let Him perform His ultimate purpose.

When one publicly takes his stand, criticism will surely come. Those who never make a positive decision will never face opposition, but who wants to glide easily along with each and every crowd and belief which comes along? Some of the leaders within our own denomination have been criticized for the service they are rendering. We cannot help but wonder what the outcome would be if those doing the criticizing would find themselves in the same position. Could they take it with the Christian grace and patience of their predecessors? When we are prone to become too critical, it would be well to place ourselves in the same situation as the one we are criticizing.

It is most evident that too many rules of life are based upon the accepted and practised rules of society. When one fails to conform to this pattern, criticism then comes. Let one totally give himself to some field of service and he will be classified as different and unusual, and perhaps even a freak. Longfellow said, "Men of genius are often inert in society; as the blazing meteor, when it descends to earth, is only a stone." Great writers, poets, artists, scientists, doctors, etc., are usually classified as peculiar; therefore, they are faced with the complaints of a world of men who do not understand their position and goal. How many cures and remedies to disease would we have if there had not been those men who were willing to spend sleepless nights and days to discover them? How many great books would we have in our libraries today if there had been no one to sacrifice the demands of society for

the sake of others gaining knowledge? Yet, the author's book has been listed as a best-seller because it has stood the test of critics. How many battles would have been lost if there had been those who were willing to die for the cause they believe in. Great dramas do not just happen; they are proven by the critics.

Let us now consider the one who does the criticizing, rather than the one being criticized. There is a grave danger of becoming too critical. When this happens, joy and happiness are destroyed. Too much criticism will lead to a dislike for everyone and therefore does harm. There is a need to be more considerate of others and the things they are doing.

YOUR FEDERAL TAXES

Since this is the annual income tax season, perhaps you would be interested in knowing where your tax money goes. May quote from a recent ERA news release:

"Almost 71 cents out of the federal taxpayer's dollar will go to war, either for military preparation or the cost of past conflicts according to the Friends (Quakers) committee on National Legislation. The committee made a careful analysis of the funds voted the last session of Congress and found that \$46,214,000,000 (or 46 billion) was appropriated for military purposes and atomic energy programs based on defense. This was 63½ cents out of the tax dollar. In addition, the cost of veteran's benefits, survivor pensions, maintenance of military cemeteries, etc., amounts to \$5,388,000,000 for the year, or almost 7½ cents of the tax dollar. The two figures total 71 cents. And this does not include the interest being paid on the national debt, most of which was incurred during time of war (this will run more than nine billion dollars this year, the committee said).

"By way of contrast, the committee found that only 3 cents of the tax dollar goes for foreign aid of a non-military nature. Nearly 6 cents go to the various programs of the Department of Agriculture, 2 cents to the programs of the Department of the Interior, and about a nickel goes to all of the social security, health, education and welfare expenditures of the U. S. government."

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Neo-Orthodoxy-Unscriptural

INTRODUCTION

It may be stated by some that many quotations may be cited from Barth and Brunner that refute the charges made in this article. We readily recognize this to be true, for we have read such quotations. Barth and Brunner believe that a horse can be ridden in opposite directions at the same time, and they insist that this is the only way to ride a horse. We have tried to give the quotations that underline the foundation of the neo-orthodox movement, from the lips of the fathers of this unscriptural theology.

WHAT IS NEO-ORTHODOXY?

Neo-orthodoxy is a revolt against the old liberalism and also the newer liberalism. It has been called, variously, the crisis theology, neo-orthodoxy, dialectical theology, Calvinism, neo-supernaturalism, and sometimes realism and *Biblicism*. It is a comparatively new movement in theology which is attracting wide attention, in both liberal and conservative theological circles. It is strongly entrenched in Princeton and in Seminaries and influential in many churches.

Neo-orthodoxy is not a return to orthodoxy for it has not abandoned the fundamental principles of liberalism. Neo-orthodoxy does not accept the authority of the Bible as the Word of God. Neo-orthodoxy does not accept the creation account in Genesis as a fact, but prefers the theory of evolution. Neo-orthodoxy follows the liberal method of Biblical interpretation, forsaking the plain meaning and making the scriptures say what they want them to say. Neo-orthodoxy is not orthodoxy!

The new orthodoxy that has swept the universities is now accepted by most of the young men who have been emancipated from their allegiance to 'liberalism,' and will become and more permeate the Christian churches as leadership falls to the young men now being trained in the divinity schools of practically every American denomination."—W. Norman Pittinger, *The Crisis Faith and a Changing World*, p.

The neo-orthodoxy is a pleasant little Protestant Jesuit. She will temporarily appeal to a large number of those who want to be Christian, and have the expert logic and the determination

Rev. Norman Q. Adams, Timmonsville,
South Carolina

to analyze and to understand thoroughly what this neo-orthodoxy truly means."—J. W. Hudson, *Religious Liberals Reply*, pp. 54, 55.

In 1920, the neo-orthodoxy movement began to make an impression on the field of theology. The men responsible for this movement were Karl Barth and Emil Brunner, both Europeans. They were both disillusioned liberals. "Brunner is not . . . a champion of Protestant orthodoxy; indeed, orthodoxy he singles out as an arch-foe."—Carl F. H. Henry, *The Protestant Dilemma*, p. 58.

NEO-ORTHODOXY NOT CHRISTIAN!

What does the neo-orthodoxy theory have to say concerning the inspiration of the Bible? Is the Bible and the Word of God the same? (1) They say, that the Bible is not as it is in itself the Word of God. (2) The Bible is, a record of the Word of God. It is a history of God speaking to man. Times when God breaks through and speaks to man are called crisis. The Bible is a record of these crisis. (3) The Bible is a medium through which the word, crisis, may come to an individual. "The Bible itself, it must be understood, is not actually the Word of God."—John McCounachie, *The Barthian Theology and the Man of Today*, p. 102).

The plenary and verbal inspiration is denied in their theology. Bernard Ramm (*Protestant and Biblical Interpretation, Based on An Infallible Bible*, p. 43) says, "In opposition to a system of interpretation based on an infallible Bible, or a plenary inspired Bible, neo-orthodox theologians offer a mythological system. By mythological truth is not meant the fanciful, or imaginative, but that the myth is a conveyor of theological truth in historical garb. However, the theological truth is not dependent upon the historicity of the historical garb. That is to say, the Bible is to be symbolically interpreted." Emil Brunner says the fall of Adam was a myth and is not a fact. Since neither Barth nor Brunner consider the Word of God and the Bible identical, the trustworthiness of the Bible is not es-

sential to their faith. Brunner says, "The habit of regarding the written word, the Bible, as the Word of God exclusively . . . is actually a breach of the second commandment: it is the deification of a creature Bibliolatry."—*Revelation and Reason*, p. 120.

Here are men who say they are Christians, but they deny the Bible as being God's Word. They believe that man can interpret the Bible as he so desires. They claim to be true to true scholarship, but are they? In the *Theology and Ethics of the Hebrews*, by Dr. Alexander Duff, a believer in the higher criticism scholarship, gives his interpretation of Moses at the burning bush. "He was shepherding his sheep among the red granite mountains . . . The man sat at dawn, by the stream, and watched the fiery rocks. Yonder gleamed the level sunlight across the low growth. Each spine glistened against the rising sun. The man was a poet, one fit for inspiration. He felt that the dream of his soul were the whisperings of his God, the place his sanctuary. He bowed and worshiped." I submit that these pretty words are not scholarship, but plain unbelief! There is nothing in the Bible to support Dr. Duff's rhetorical effusion.

The essential difference between neo-orthodoxy and that of Protestant fundamentalism lies in the fact that for fundamentalism the Bible provides an exhaustive set of answers to all moral and social questions, that being the inspired Word of God. The neo-orthodox believer is ready to supplement its teaching by lessons derived from an empirical study of history and anthropology.

They say, "The Bible contains the Word of God." They set themselves to judge the Bible and decide what is God's Word and what is not. They use much of the language of the old-fashioned Biblical orthodoxy, but the terms they use do not mean what they have meant. They speak of Christ as God, but do not refer to the Christ of Scripture. . . . virgin born, risen bodily from the dead and ascended bodily on high. They are men of deceit and double talk. Can we say that these men are Christians. The Bible says: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised

(continued on page four)

Fellowship Church Holds Ground-Breaking Service

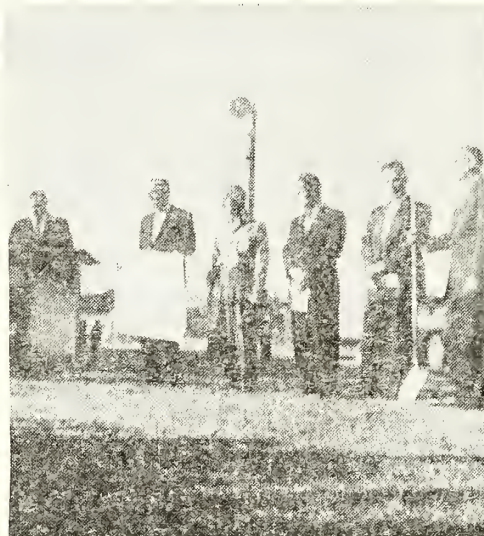
On December 13, 1959, the Fellowship Free Will Baptist Church of Bryan, Texas, held a ground-breaking service for the new sanctuary on which construction began shortly after the new year opened. The following pastors of churches in the surrounding area were present: Rev. James A. Evans, First Free Will Baptist Church, Bryan; Rev. A. F. Halbrook, Bright Light Free Will Baptist Church, Harvey; Rev. John Moehlman, North Zulch Free Will Baptist Church, North Zulch; Rev. C. B. Tompson, Cross Free Will Baptist Church, Iola.

The picture on the left (below) shows the entrance to the building which is presently being used, with the schedule of services on the board.

The center picture shows those who took part in the ground-breaking service. They are, from left to right, H. Ray Berry, pastor; Edgar Morris, chairman of building and planning committee; W. O. Withers, chairman of building and ground committee; G. C. Williams, chairman of finance and stewardship committee; Forrest West, chairman of board of trustees; Joe Brotherton, chairman of board of deacons.

The picture on the right shows Mr. Brotherton turning the soil on the site, while Mr. Withers looks on after he has driven the stake.

The church requests that all Christians be much in prayer as it undertakes this building program that it may ever remain in the center of the Lord's will.



Neo-Orthodoxy —Unscriptural!

(continued from page three)

him from the dead, thou shalt be saved" (Romans 10:9). Neo-orthodoxy does not teach the Christian view of the resurrection of Christ. Brunner, accepting radical New Testament criticism, says, "Whosoever asserts that the New Testament gives us a definite consistent account of the resurrection is either ignorant or unconscientious." Again, Barth, *Epistle to the Romans*, p. 30, says: "If the resurrection be brought within the context of history, it must share in the obscurity and error and essential questionableness."

The neo-orthodox believer tries to undermine the Christian faith. They deny the inspiration of Scripture, the deity of Christ and His virgin birth. They scoff at His blood and the doctrine that men must be born again. With tongues of deceit, and the poison of asps under their lips, they proclaim that the Bible is not the Word of God.

There are many religious leaders today

who object to the Bible being the inspired Word of God. But let me tell you this, it takes an old-time Bible gospel to help people. Neo-orthodoxy, modernism and liberalism offer no salvation from sin. They can't save a drunken bum nor change a sinner into a saint. When a man comes to the end of the way there is only one thing to give him hope, and that is faith in the old-time gospel from an old-fashioned Bible, presenting an old-fashioned Saviour!

The statements of the Scripture regarding inspiration may be summed up as follows: "Holy men of God, qualified by the infusion of the breath of God, wrote in obedience to the divine command, and were kept from all error, whether they revealed truths previously unknown or recorded truths already familiar." In this sense, *All Scripture is given by inspiration of God*, the Bible is indeed and in truth the very Word of God, and the books of the Bible are of divine origin and authority."

Now, to the reader, we would ask this question, "What should be the attitude of the true Christian toward neo-orthodoxy?"

We prefer the New Testament admonition, "A man that is an heretick after the

first and second admonition reject: Knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:10, 11). Neo-orthodoxy must be rejected as contrary to the Word of God, contrary to reason, and destructive of the Christian Faith; and, as such, barred from any assembly of true believers. Has this theory entered among our assembly of Free Will Baptists?

A Sure Guide

Jesus says: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." This plainly infers why some people are walking in darkness. The reason is because they are not following the Lord. Perhaps they are following their own ways, which are sure to lead them wrong. Darkness flows where Jesus is. He is light and therefore where He is it is light. Dear reader, follow Jesus. Trust Him to lead you. He never leads wrong. He is a sure guide.—Select

What If?

by Regina Lambert

IDLY GLANCED at the headlines in the newspaper the other night and my eye caught the headline that proclaimed: WEEK END TAKES TOLL OF EIGHT LIVES." The subtitle read, "Head-on Crash Kills Entire Kennedy Family." As I quickly scanned the article I suddenly felt cold all over. The name of the family glared at me as though it had been printed in red.

I tried to concentrate on reading the details, but it was useless. My mind was too full of the question, "What if I hadn't gone?" I trembled a little and repeated the question, "What if I had just stayed home last night?"

I leaned my head back and closed my eyes and gave a prayer of thanks to God that He hadn't let me relax that night, just five months ago. The memory came back so plain that I could almost hear the rain on the roof again.

It had been a cold and wet February and we'd had a solid week of drenching, soaking rain, that turned to snow at night. This particular night I had settled in this same chair before the fireplace, preparing to give my Sunday school lesson its final study, as I did every Friday night.

That night, for some reason, I couldn't concentrate, I had the nagging feeling that I had left something undone that week. With a weary sigh I admitted to myself that I hadn't made one personal contact that week. I'd phoned, and sent a few cards, but I knew that it was personal visitation that really got results with absentees. I had done no visiting this last week using the terrible weather as an excuse, and that's all it was, too, just an excuse.

I walked to the window and looked at the solid downpour.

"Go out in that?" I argued. "This just isn't visiting weather. It won't hurt to let the week go by without making a contact. Why I might even get a bad cold if I go out in that, then I couldn't be there Sunday; and that'd be worse than not visiting

tonight. Besides, I still have some more to do on my lesson."

The arguments were futile, for I was arguing with God, and not myself. I had a visit to make, and I knew who, and I knew that I would have no peace until I made that visit.

With an audible sigh of resignation and surrender I turned from the window. My husband glanced up with a questioning look.

"It's no use," I answered, "I've got to go visit a little."

"In this weather? Honey, you shouldn't be on the road on a night like this. Besides it might make you sick," argued my husband.

But I knew I had to go—I knew it was God's will.

I drove cautiously through the driving rain thinking about the girl I was to visit tonight.

She first came to my class of intermediate girls a few weeks before, unintentionally, I think. Marjorie Kennedy was her name; a remote, shy youngster, exceptionally quiet for a fourteen-year-old. She'd stayed all night with one of my regular attenders that Saturday night and I don't think she knew how to get out of going to Sunday school the next morning, so she went.

I was surprised to find her back the next Sunday, and the next.

She always listened attentively; never said much, hardly ever took part in the discussion, but she seemed to be absorbing everything. I prayed for her a great deal, for I felt that she wanted to make a decision for Christ, but that something was holding her back.

She missed a Sunday now and then, but I'd call her on the telephone and she'd be back, until this last time.

She missed three Sundays in a row. I had called as usual but with no results. The conviction began growing in me then that I had better go visit her. I should have visited in her home long before this, but my

time was limited. The class was too large, for lack of another teacher. I didn't get to visit in the girls' homes as much as I should have.

Finally I asked one of the girls about her.

"Oh, Marj probably won't be back," she had answered, "they are moving in a week or so. No sense in bothering with her now."

I felt deeply discouraged at that moment. "Not so soon," I thought, "just when we seemed to be making a little progress. We can't lose her now."

Yes, as a prospect for our Sunday school class it was useless to visit Marjorie, but I still had that conviction that I must see her one more time. As a result, I was driving through the almost flooded streets, praying for this last opportunity.

I drove up before the neat, modest home, thankful that there were lights on signifying that someone was home.

I was greeted cordially enough, although I could feel coldness on the part of Mr. Kennedy. We talked about general things, but of course, the conversation soon turned to religion, for they knew who I was, and what the purpose of my visit was.

Marjorie and her mother seemed willing to listen and I knew that Marj wanted to make a decision then and there, but was afraid to do so because of Mr. Kennedy's attitude.

Mr. Kennedy was nice enough about it, but he was completely uninterested in church, religion, God, or Christ. He was very intelligent and interesting to talk to but very cold and hard.

I was surprised to find he knew much about the Scriptures, and that his hardness was caused by the fact that his mother, although very devout, had had so much hardship and adversity that he doubted that there was even a God.

We talked for a long time that night until suddenly I felt that I had accomplished all that I was going to and that now it was time for me to leave. As I was leaving I told them that I would be praying for them all. I did too.

That's the last time that I ever saw any of them.

Marjorie didn't come to Sunday school the last Sunday that they were in town and I was disappointed. I had had high hopes that she would come and make a public profession of faith. I was quite depressed when she didn't even come. Some day I'll remember that God's ways are not always our ways.

Several weeks later I received a letter from Marjorie. It was filled with joyful news.

Dear Mrs. Harris:

I did want you to know the wonderful news for I know that you have prayed much

(continued on page sixteen)

NEWS NOTES

4th Union League Meeting Of N. C. Central Conference

The Fourth Union League Meeting of the Central Conference will be held at Owen's Chapel Free Will Baptist Church, Elm City, North Carolina, on Saturday night, January 30. The following is the program for this meeting:

- 8:00—Song, "Onward Christian Leaguers"
- 8:05—Devotions, Friendship
- 8:15—Special Music, Harrell's Chapel
- 8:20—Business
- 8:45—Program, Friendship
- 9:00—Adjournment

National Superannuation Report for December, 1959

The following is the financial report of the National Superannuation Board of the National Association of Free Will Baptists for month ended December 31, 1959, as submitted by Mrs. K. V. Shutes, secretary-treasurer:

Cash on Hand,
December 1, 1959\$3,514.85

Receipts

Cooperative Plan of Support
States Credited as Follows:

Alabama	\$ 2.33
Arkansas	21.07
California	11.88
Georgia	8.59
Illinois	2.76
Mississippi .....	.21
Missouri	27.68
New Mexico	3.04
North Carolina	3.48
Oklahoma	14.21
Tennessee	4.71
Texas	8.48

From States:

Georgia	24.41
North Carolina	70.36
South Carolina	5.85
Tennessee	8.68
Virginia	5.47

Other Receipts:

From Insured on Premiums 86.77

Total Receipts 309.98

Total to Account For\$3,824.83

Disbursements

Ministers Life & Casualty Union, for Premiums on Insured	\$176.98
Secretarial Service	75.00

Postage	4.00
Total Disbursements	255.98
Balance in Treasury, December 31, 1959	\$3,568.85

Cape Fear Union Meeting

The Cape Fear Union Meeting will be held at St. Paul's Free Will Baptist Church, Sampson County, North Carolina, on January 30, 1960. The following program has been planned:

Theme: "Soul Winning"

Morning Session

- 10:00—Devotions, Rev. Thurman Hall
- 10:20—Reading of Minutes
 - Enrollment of Officers and Ministers
 - Appointment of Committees
 - Roll Call of Churches
- 11:00—Morning Worship Service
 - Sermon, Rev. Ed Taylor
- 12:00—Recess for Lunch

Afternoon Session

- 1:00—Devotions, Rev. J. Vernon Barbour
- 1:20—Discussions
 - (1) "How to Use the Bible in Soul Winning," Rev. J. Walter Stanley
 - (2) "Soul Winning in the Home," Rev. W. A. Martin
 - (3) "Soul Winning During Revivals," Rev. Swade Benson

Coming Events

- January 27—Second Semester Begins, Mount Olive College, Mount Olive, North Carolina.
- January 28—Second Semester Begins, Free Will Baptist Bible College, Nashville, Tennessee.
- April 3-7—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee
- April 10—Palm Sunday
- April 15—Good Friday
- April 17—Easter Sunday
- May 8—Mother's Day
- May 24—June 3—Summer School, Free Will Baptist Bible College, Nashville, Tennessee
- June 19—Father's Day

- 2:20—Business Session
- 2:45—Closing Remarks, Rev. W. Laneaster
- 3:00—Adjournment and Benediction

Union Chapel Host to Fifth Eastern Union Meeting

The Fifth Eastern Union Meeting convene with Union Chapel Free Will Baptist Church, Chocowinity, North Carolina, January 30, 1960. The song director will be the Rev. T. O. Terry. The following program has been planned:

Morning Session

- 9:30—Congregational Singing
- 9:45—Devotions, Rev. Raymond Hardin
- 10:00—Roll Call of Ministers
- 10:05—Appointment of Committees
- 10:10—Recognitions
- 10:30—Congregational Singing
- 10:35—Reading of Church Letters
- 11:00—Praise Service
- 11:15—Message, Rev. W. B. Rogers
- 11:50—Offering for Children's Home
- 12:00—Lunchtime Fellowship

Afternoon Session

- 1:15—Congregational Singing
- 1:20—Devotions, Rev. D. W. Cleveland
- 1:30—Final Roll Call
- 1:40—Message, Rev. James Lupton
- 2:10—Business Period
- 2:30—Adjournment

Prayer Support Requested for Graham Crusade in Africa

The Rev. Billy Graham and his team begin their crusades in Africa on January 20, continuing through March 10. This will be the most intensive and extensive tour team has ever taken in so short a time.

The crusades are being sponsored by the Christian forces in each area. In fact, all national churches and all but one missionary society in all of Africa are participating. From each country come reports that they are anticipating the largest Christian gatherings in history.

Mr. Graham states: "A full-scale, ten-week crusade will have preceded my arrival in each place. Some of these crusades will be led by our associate evangelists and others by African evangelists. You will be interested to know that in each area committees are led entirely by nationals. The missionaries are staying in the background and giving leadership to the national church everywhere. Our greatest need for prayer interest and prayer support."

The itinerary for the crusades in Africa is as follows:

- January 20-22: Liberia
- January 23-26: Ghana
- January 27—February 10: Nigeria
- February 19-23: South Rhodesia

(continued on page sixteen)

Christian Education

W. BURKETTE RAPER, *President*
 Mount Olive Junior College
 Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
 Free Will Baptist Bible College
 Nashville, Tennessee

Loyalty Fund Report Mount Olive Junior College

The following is a report of Loyalty Fund
 s to Mount Olive Junior College for the
 od of December 16 through December
 1959.

viously Reported for the Year:
 e Will Baptists \$25,710.01
 ends 7,956.25

tal Previously
 Reported \$33,666.26

ceived From:
 tern Conference \$ 706.70
 ntral Conference .. 433.76
 stern Conference.. 557.26
 pe Fear Conference 295.32
 emarle Conference 20.00
 rgia 5.00
 th Carolina 35.00

al Gifts from
 Free Will Baptists \$ 2,053.04
 unt Olive and
 Community \$ 978.78
 dsboro and
 Community 380.00
 er Communities 150.00

al Gifts from
 Friends \$ 1,508.78
 al Received to Date \$37,228.08

The gifts during this period have been
 gnated for use as follows:

neral Budget \$2,768.04
 lowment 35.00
 ns 405.00
 olarships 353.78

Total Gifts this Period \$3,561.82

HONOR ROLL

All gifts of \$100 or more are listed on an
 or Roll and are published with the re-
 t each time. The Honor Roll gifts for
 period are listed below and are from
 th Carolina unless otherwise indicated.
 ey's Chapel Church \$200.00
 and Mrs. Harvey Moore 100.00
 Honor of W. Burkette Raper 100.00
 D. Brame 100.00
 s Verdie Davenport 100.00

Mrs. E. C. Taylor 100.00
 Bishop Frost Jones 100.00
 Wayne Printing Company, Inc. 100.00
 Dr. W. C. Hunter 100.00
 Hatcher-Smith Motor Company,
 Inc. 100.00
 Roses 5-10-25¢ Store 100.00
 W. D. Kornegay, Jr. 100.00
 R. H. Dillon 100.00
 George S. Daniels 100.00
 Cletus Brock 268.78
 Calypso Plywood Company Office
 and Supervisory Personnel 275.00

Your gifts to the Loyalty Fund of Mount
 Olive Junior College will help keep the
 door of Christian education open for the
 youth of the Free Will Baptist denomina-
 tion. Make an investment that will pay
 lasting dividends by investing in the future
 of our youth.

M. L. Johnson, Business Manager

Dates for Conference Set

Dr. L. C. Johnson, president of Free Will
 Baptist Bible College, Nashville, Tennessee,
 has announced that the dates for the annual
 Bible Conference to be held on campus
 will be April 3-7. Several hundred out-of-
 state guests are expected for the five-day
 meeting. The conference emphasizes Bible
 preaching, evangelism and missions.

The two-week summer school will be held
 May 24—June 3, according to Dean Charles
 A. Thigpen. Pastors and laymen are espe-
 cially urged to consider the advantages of the
 summer session. Out-of-state pastors will
 be away only one Sunday from their church-
 es. Three credit hours may be earned in
 the field of Bible, church administration
 and Bible doctrine. Room and meals may
 be obtained at the Bible College.

Fifth Sunday Mount Olive College Day

Fifth Sunday is Mount Olive College
 Day. Churches, Sunday schools and lea-
 gues are asked to designate their offerings
 or to make a special contribution to Mount
 Olive College. Individuals are also urged
 to send their personal donations. This plan
 has the endorsement of our state conven-

tions of churches, Sunday schools and lea-
 gues; and many churches in other states are
 also using this plan of support.

It is worthy of note also that February
 is designated as "Education Month" in the
 United Program of the North Carolina State
 Convention of Free Will Baptist Churches.

We feel that it is most fortunate that
 these dates for special emphasis on Chris-
 tian higher education should come right at
 this time. If we will use these opportuni-
 ties as we feel God would have us use them,
 it will help us to meet the greatest educa-
 tional challenge ever to confront Free Will
 Baptists.

It is possible for Mount Olive College to
 achieve regional accreditation by the South-
 ern Association of Colleges and Secondary
 Schools during 1960.

Preliminary visits by representatives of
 the Southern Association and our reports to
 the association have led to the authorization
 of a formal visit by the Committee on Stan-
 dards. This visit will be made early next
 fall. If the report of this committee is
 favorable, we will be given formal accredi-
 tation next December. This investigation
 will be by far the most thorough we have
 yet experienced, but with the enthusiastic
 support of our people we can meet the stan-
 dards for accreditation.

We feel that Free Will Baptists have
 everything that is necessary in order to meet
 this challenge. We feel that our greatest
 need is to recognize the tremendous value
 of success and the terrible loss if we fail.

We have a college that has already achiev-
 ed much in the field of Christian higher
 education and now stands at the very thresh-
 old of the highest academic honor that
 can come to a junior college in this area.
 We have the students who are going to
 college somewhere, and a rapidly increasing
 number of them are looking to Mount
 Olive College and Free Will Baptists.

We have the money necessary if we are
 willing to invest it in the lives of those stu-
 dents who trust us.

Regional accreditation is not the end
 within itself. It is not enough that we
 should seek accreditation alone, but by
 meeting the requirements for accreditation,
 we will be providing for our children and
 those generations yet unborn the kind of
 educational program that we have always
 needed but never had.

Let us keep in mind that our record of
 concern and interest during the next few
 months will constitute a very vital part of
 the record that the committee will examine
 when they visit our campus next fall. We
 are fortunate that we have this time to
 really demonstrate that we do believe our
 students are entitled to the very best.

The time has come when you, the peo-
 (continued on page sixteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: As a Christian what should be my attitude toward earthly pleasures? I feel far removed from many things my friends participate in freely, because I want all that God has for me in a consecrated life to Him and His cause; but many of my friends think that I am queer and fanatical in some of my views.—*Anne Snodgrass, Illinois.*

Answer: The Bible is quite clear in its teaching on this very important subject. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:14-18). Again we are warned against falling in love with either the world or worldly things. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17). We are also exhorted to keep our garments unspotted. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). These are only a few among many passages of Scripture that either exhort us to keep ourselves apart from worldliness or forbid us to be identified with it in any way.

By "the world" the Holy Spirit means to point out through such passages of Scripture the Christ-rejecting, Spirit-resisting, God-dishonoring world. We should be sane and reasonable as we consider this subject,

remembering that we are "in" the world but not "of" it. We are to mingle with unsaved people, having as our purpose for so doing that of leading them into a saving knowledge of our precious Saviour, always loving their souls while we hate their sins. In other words, we should never find satisfaction following them in anything that dishonors that worthy name we, as Christians, now bear but only in seeking to win them for our Saviour.

Then we are exhorted again and again in the Word not to do anything to cause the "weaker brother to stumble." There may be many things that a Christian could do just as the world does them with no personal hurt to his Christian life whatever, except the fact that if some other Christian should do it, it would bring him down in defeat. Paul's idea of eating meat that had been offered to an idol is a good example of this kind of thing. Even though he could eat such meat without bringing to himself personal harm, for those who were weaker and could not, he would forever refrain from eating such meat. "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. . . . But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Corinthians 8:4, 9-13).

The above consideration of your question deals only with its negative side. Now let us take a look at the positive side. If we love the Lord as our profession suggests and, therefore, find joy and satisfaction in His precious Word and will, then such matters will not trouble us. Because He gives us such an abundance of things about which to think and upon which to meditate and so much to do for Him that we shall have no

time for or enjoyment in those things which displease and dishonor. As to the attitude of friends, who are either not Christians, perhaps Christians in the sense that they have been born again but not consecrated, such can be, we would better to have the critical attitude than to grieve the Holy Spirit of God and displease our Saviour who died for us. "If the world hate you, know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, My servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also" (John 15:18-20); "The things I have spoken unto you, that in you ye might have peace. In the world ye shall have tribulation: but be of good cheer, for he that overcometh the world" (John 16:33). On the other hand one may invite unnecessary criticism from some who do not understand our position by taking what worldly people call a sanctimonious, holier-than-thou attitude, or by being overzealous or unkindly harsh in criticizing those who fail to conform as we and perhaps as we feel that we should, or by being eccentric in our mannerisms and dress. I feel that we may accomplish more in many cases by the silent testimony of our lives and by thus showing Christ forth in His beauty, holiness and power than we do by harping on the so-called social evils. This does not mean we shall not take a positive stand against wrong. But if we present Christ to people and He takes possession of their lives, then these other questions are generally self-taken care of in a definite and final way. The things of earth "grow strangely dim in the light of His glory and grace."

Concerning dress, I should like to pass some admonition from one of my Christian teachers. "If possible be conational without being extreme." This teacher exhorted his students to make their personalities as attractive as they possibly could in a way so as to call attention to Christ rather than themselves. He thought that, if cultivated in the proper way, a person was endowed with good sense sufficiently to accomplish this feat. Of course this was before many of the so-called fashions of modern attire. This being true some who read this may not agree; again, however, we stand exhorted to be all things to all men for Christ, that we may win some. Letting our conscience, our opinions and thoughts be entirely adjusted to the Word and limited to the exact teaching of the Word.



The Lighted Pathway

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

Thy word is a lamp unto my feet, and a light unto my path.
(PSALM 119:105)

THE BIBLE AGAINST ITSELF (Continued from Last Week)

In the editorial which I am quoting from *the Christian Century*, a magazine to which I do not subscribe, neither as a magazine or a great many of its contents, you will remember that last week I used that part of the article which named several of the so-called Bible pictures we are expected to see in the movies to increase our knowledge of the Bible. Instead of increasing spiritual knowledge, they will only serve to confuse our minds and lead us away from God, and things holy. My advice to all is to stay away from all of them; and, as you read the remainder of the article, I think you will see why.

But now to continue:

We may as well deal with the most obvious example first. Biblical religion grew up in protest against the fertility cults of the ancient Near East. Could it have coped with the subtler perversion of our Far West? We need not be prudish to blanch at the thought of Sunday schools trucking off gaily to see *Solomon and Sheba*, a film which *Esquire* and *Pageant* have termed an "embalming rewrite of the Bible" in which the "colobrigida" "twists and twirls in one of the screen's wildest orgies." Recently we received a hard-bound glossy book promoting *The Big Fisherman*. Its most dramatic full-page color picture could have been taken from one of the 50-cent pornography magazines: Martha Hyer as "Herodias, one of history's most wicked women," in a non-trimmed nightgown, suggestively extending an invitation into a veiled-and-satined bedroom. Then we have in *Ben Hur* the recently imported temptress Hya Harasect. and so on.

Biblical religion set itself in opposition to the modest materialism of the ancient Greeks. Must its heirs subsidize modern materialism? The promotion for all three films proudly concentrates on the idol of Mammon—the huge cost of sets that were destroyed a day after use. Vastness and waste are thus equated with cinematographic excellence. One of these films must gross \$20 million to break even. Much of the

money will come from church people whose religious leaders have urged them to attend. *The Big Fisherman's* promoter boasts that the Tetrarch's garden set, which cost weeks of labor and \$125,000, was "completely destroyed by a howling tempest during a bacchanalian party"—filmed, no doubt, for Sunday school children. *Ben Hur* makes others look like pikers in this perverse transvaluation which would replace art with gaudy but costly superficialities.

Biblical religion finds its center in God's revelation in Jesus Christ. Promoters of Biblical films want to have their cake and eat it too. They want the distant voice of the Master, with sound effects via echo chamber, . . . but they don't want it or Him to offend anyone, either. The eva-

sions and euphemisms used in *The Big Fisherman* ballyhoo . . . are fortunately unnecessary in the Old Testament plot of *Solomon and Sheba*. In deference to the known wishes of General Lew Wallace, the fine print of *Ben Hur*, say its promoters, will carry the subtitle, "A Tale of the Christ." In the chariot race there is no question as to where this tale is left.

Biblical religion has consistently pointed beyond externalities to the human person. The promotion of most of the spectacular pseudo-Bible films suggests boundless preoccupation with the minutiae of technical perfection. With ersatz authenticity (e. g., rebuilding Palistine in southern California) and with the mere piling up of detail.

(Continued Next Week)

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

THE NEW MAN IN CHRIST

(2 Corinthians 5:17)

THE NEW MAN HAS BEEN BORN AGAIN (1 Peter 1:23)

- A. It is not a reformation.
- B. He is a new creation (2 Corinthians 5:17; Matthew 12:33).

THE NEW MAN HAS GOD'S WORD ABIDING IN HIM (1 John 2:14)

- A. He will have a desire for the Word of God (Psalm 1:2; 1 Peter 2:2).
- B. The Word of God will be his rule of life.

THE NEW MAN HAS OVERCOME THE WORLD (1 John 2:14)

- A. If he does not, the world will overcome him (1 John 5:4; Romans 12:21).
- B. The world is an enemy to God's people.

THE NEW MAN HAS THE SPIRIT'S LEADING (Romans 8:14)

- A. Much depends upon proper leadership (John 16:13; Psalm 23:3).
- B. God expects the Christian to follow.

THE NEW MAN HAS LOVE FOR THE BRETHREN (1 John 3:14)

- A. This love is given much emphasis in the Word.
- B. It is not always practiced (1 John 4:7; John 13:34, 35).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Calla Childers Willis

Mrs. Calla Willis, mother of the Rev. Homer E. Willis, director of the National Home Missions Department of Free Will Baptists, passed away December 29 at her home in Vancouver, Washington. She was a member of the Free Will Baptist church and had been active in the support of mis-

sions. In addition to the above named son, she is survived by five other sons and three daughters: Clyde of Raymond, Washington; William of Oplimie, Washington; Bruce of Myrtle Point, Oregon; Stanford of Clintwood, Virginia; Barlow of Clintwood, Virginia; Mrs. Ruby Bredeson of Vancouver, Washington; Mrs. Clyde Wymore of Roseburg, Oregon; and Mrs. Clarence Hughes of Clintwood, Virginia.

Mrs. Willis was buried January 2 in Spring Hill Cemetery, Vancouver. She was 69 years old and was a native of Kentucky. Her husband preceded her in death several years ago. The Rev. Johnny Postlewaite, missionary to the Northwest, helped conduct the funeral services.

THE NEW MAN HAS SOME TO LIVE ABOVE SIN (1 John 3:6, 9)

- A. No child of God is habitually guilty of sin (Colossians 3:1, 2; 1 John 13:34, 35).
- B. Sin in the life of a Christian will hinder the work of the gospel.

THE NEW MAN HAS MADE HIMSELF PURE AND CHRISTLIKE (1 John 3:1-3)

- A. This is true redemption and conversion.
- B. The way is mapped out in the 21 New Testament books.

—Rev. C. C. Maple
Gospel Herald.

TOO LONG!

“Clarence E. Macartney used the illustration of a woman who came to one of the Old Puritan divines of London and complained that the bands on his pulpit gown were altogether too long and that she was exceedingly annoyed by them. She was so confident that he would grant her desire that she brought along a pair of seissors. The minister mildly agreed to her desire, and gave her the offending bands. She shortened them to her taste and gave back to him what was left of them. When he had received them he thanked her and said, ‘Now my good woman, there is something about you that is altogether too long, and I would like permission to shorten it.’

“‘Certainly,’ said the woman. ‘You have my permission to do so. Here are the seissors.’

“Whereupon, the minister said, ‘Very well, madam, put out your tongue!’”

—Frederick K. Gordon, quoted by Frank S. Mead in *Tarbell's Teachers' Guide*.

Clara Lee Smith

Our heavenly Father saw fit to call from this life our dear sister in Christ, Clara I. Smith, on November 11, 1959. She was a faithful member of Aspen Grove Free Will Baptist Church, the Woman's Auxiliary and Sunday school.

She leaves to mourn two sisters and brother, also a host of friends. She was laid to rest in Queen Anne Cemetery Fountain, North Carolina, November 11, 1959, beneath a beautiful blanket of flowers.

“Yes, our sister has departed,
We miss her friendly smile,
She paid the debt we all must pay,
She has traveled that last mile,
And now we know she is at rest,
With God, who loved her best.”

Mrs. Robert Oak

THE MAIL BOX

NOTE OF APPRECIATION

“I would like to express my appreciation to the churches and individuals who sent gifts and cards, and other remembrances during this past Christmas season.

“My health is improved over last year that now I can do evangelistic work wherever needed. I am also available for the pastorate of a small, part-time church, if invited.”—Rev. G. C. Joyner, Route 3, Box 50-A, Smithfield, North Carolina.

† † †

NOTE OF THANKS

“I wish to take this space to thank each and every auxiliary and individual for the wonderful gifts and beautiful cards that were received at Christmas. I'm sure each of you will receive a wonderful blessing for the gifts which meant so much to me. Again I want to say thank you.”—Mrs. W. Dail, Winterville, North Carolina.

† † †

CARD OF THANKS

“I wish to thank the many friends and auxiliaries for the presents and cards received at Christmas. Thank you, and Lord bless each one. Best wishes for a happy and prosperous new year in the service of the Lord.”—T. F. Davenport, C. W. well, North Carolina.

NOTE OF THANKS

“I want to thank the good people, women's auxiliaries, my Sunday school class and individuals for the many nice cards and donations received during the Christmas holidays.”—Rev. D. A. Windham, 11 Evans Street, Greenville, North Carolina.

Sunday Christians

There are so many Sunday Christians nowadays. They serve the devil all week and try to ease their conscience being extra good on Sunday. Jesus Christ spent His Sabbath in doing good—and they kept it up all the week.—Selected.

NOTES — AND — QUOTES



By J. C. Griffin

I am using this method to express to all many friends our heartfelt thanks for the nice Christmas cards, gifts and the cards during the Christmas and New Year season. It is wonderful to know that so many people are thinking of you. Every card or message brings a real lasting joy. I not only pray for everyone who remembers me during the holiday season. We do not only say to one and all, "God bless you

I would love to write a thank-you note to each one, and still better I would like to visit you; but my age and time will not permit what I would like to do.

† † †

I am happy to report to you and to the many readers of *The Free Will Baptist* that I am back on the job preaching twice on Wednesday and conducting prayer meeting on Wednesday night. Praise the Lord for His mighty power, and for His willingness to listen. He has been so good to us. Praise His name!

† † †

I do not have the time necessary to write what I usually do, but I am giving to you, my friends, some very good clippings that I have had from the thinking of others. These were taken from the *Western Voice*.

SUFFICIENT

The other evening I was riding home after a heavy day's work; I felt very wearied and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me: "My grace is sufficient for thee." I hurried home and looked it up in the original and at last it came to me in this way, "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until now. It seemed to make unbelief so absurd. It was as though some little fish, being thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or, it seemed like a little mouse in the granaries of Egypt, after the many years of plenty, fearing it might die of famine; Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Again, I imagined a man away up on a lofty mountain, saying to himself, "I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen

in the atmosphere," but the earth might say, "Breathe away, O man, and fill thy lungs ever, my atmosphere is sufficient for thee." Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.—C. H. Spurgeon.

† † †

HONEST PRIDE IN DAILY WORK

Can you imagine Paul's making a poor tent? Can you imagine his saying, "Anything to finish this tent in a hurry—what matter if it is but half sewed, if I only preach Jesus Christ and Him crucified?" You cannot do it, your imagination is not sufficiently elastic.

Try again; can you imagine Christ's doing a slipshod job of carpenter work? Do you ever think of the patient days, and years when Jesus worked with Joseph in the carpenter shop of Nazareth? Why, it reminds us of what Christ said afterward of God and Himself. "My Father worketh hitherto, and I work." Jesus could no more have left a bit of carpenter work half finished than He could have left the multitude half fed in that never-to-be-forgotten day when He fed five thousand men, women and children.

† † †

SWEETER MELODY

Most of us have heard the story (whether it is apocryphal I do not know) of Mendelssohn and the organ in the Freiburg Cathedral. It is told that the great musician once visited the cathedral when the regular organist was practicing. Mendelssohn asked whether he might play a few bars. At first the organist, not knowing the visitor, refused the request but, on second thought, acceded, if somewhat reluctantly.

Mendelssohn began to play. The cathedral's organist listened in ecstasy and then, placing his hand upon Mendelssohn's shoulder, asked: "Who are you?"

"Mendelssohn," was the answer.

"Oh!" the organist exclaimed. "To think that I almost refused to let the great Mendelssohn play for me!"

Whether the account is wholly accurate or not, it teaches a lesson. How foolish it is for Christians to refuse to allow the Lord Jesus to employ them as He will, to let Him have full control of their lives, to yield everything to Him! Our testimony would be more beautiful and melodious if He were given His way.—*The Pilgrim*.

A man may make mistakes, but he is not a failure until he starts blaming someone else.

Sin may come upon thee by surprise; but do not let it dwell with thee as a guest.

SUNDAY SCHOOL PROBLEMS

(Editor's Note: The following questions, relative to some of the common problems in many Sunday schools, was mailed to us by a Sunday school teacher. These problems are to be discussed among the suggestion and question box committee during the North Central Sunday School Fellowship Meeting, at Dawson's Grove, Halifax County, North Carolina, 7:00 p. m., January 22. If any of our readers are interested in offering an answer to any of these, you may mail them to us and we will pass them to the committee.)

1. After a person has taught Sunday school over a period of years, and knows before requesting it that there are others in the church who could teach, desires and asks for his resignation as a teacher, should not their request be granted without complications; in a spirit of thankfulness for their service which they have rendered to the church and Sunday school? Or must we teachers, upon making such a request, continually be made to feel as a criminal caught trying to escape? What about our free will we pride ourselves on?

2. What about the teacher who, during Sunday school might read the appointed lesson Scripture, but sometimes during the course of the past week, the Lord laid some other lesson upon her heart? So our appointed lesson, which most of the pupils have not studied, goes unheeded and especially for those who have said, "Well, what's the use?"

3. A Sunday school's general secretary has held such position for the past several years, therefore receiving very little or no classroom study. Should not such officers be elected to serve a limited number of years?

4. What can we do when there are those uninterested members in a class of would-be-interested persons, except that the first group is always doing something to distract from the latter group's purpose for being in Sunday school?

5. Usually the adult women's class has a woman as teacher and also a woman as assistant. The men's class also have men for both offices. Is it not logical that we try to have a man for teacher or assistant and a woman for the other in our young married folk's class?

6. Is it not heartless and uncalled for, for any church to elect its pastor for a Sunday school teacher? I feel that his services are needed in places where no one else can fill, am I wrong?

Only he can truly teach who is himself teachable.

STORIES for our BOYS and GIRLS

BILL WARD, P. K.

by Margaret N. Freeman

MATTHEW WILLIAM WARD II, better known as Bill or "P.K.," dropped the empty bucket he had been swinging above his head. It clanked to the road and started rolling downward.

"Look, Dad! Do you suppose they're the ones?" he whispered.

"Who, Bill?" inquired his dad.

"Those boys that Mrs. Three Chins told us about."

"If you mean the lady who showed us the house when we came, her name is Mrs. Perkins."

"Yes, sir." Bill's eyes twinkled. "She also said you were lucky to have a strong boy like me to lug water from the neighbor's well until ours is ready. Do you suppose the boys my size around here are as tough as she said, Dad?"

"It's likely, son," Mr. Ward answered soberly. "We know that the Christians here have been praying for a minister for a long time."

"I wish I had my field glasses," said Bill, "so I could see better. Whew! I'm tired and thirsty! Where is that well? We must've walked a mile!"

Mr. Ward smiled. "Mrs. Perkins said the well was about a quarter of a mile from our house."

Bill's feet lagged. "Sure seems longer. Places are so far apart out here in the West. It's—it's pretty rugged, isn't it, Dad?"

His father chuckled. "Why, Bill, where's that old pioneer spirit you've been talking about?"

Bill flushed. He had forgotten his parents' warnings that their new home would be different and less convenient. But he hadn't expected this!

His father put a comradely arm about Bill's shoulders. "This is more rugged country than we left, but you saw nearby cities, as we came through, just as modern as the ones back home. Remember, Bill, it's a real challenge to be a missionary family! There hasn't been an active church here in ten years. It's too soon to size up the situation."

"I suppose so," Bill agreed. "After all, we've only been here two hours." He stopped short. "Look!" He pointed. "That is a well, and some boys are there drinking water!"

Bill and his father hurried forward. Four pairs of curious eyes gazed into theirs. The boys' stiff, wooden expressions made Bill halt uncertainly.

"Hello, boys," Bill's father said heartily.

"Howdy," the biggest boy responded. "You the new parson?"

"I am," answered Mr. Ward with a friendly smile. "This is my son, Bill."

"We don't have no use for PK's!"

"PK's?" Bill asked uncertainly.

"Preacher's kids, bud," the boys' leader sneered, walking away.

"Bill, your face is as red as that bandana you're mopping it with," his dad said with a sigh. "I'm afraid they'll be difficult. But we'll keep our eyes, ears, and hearts open and pray that we can win them to God. In the meantime, perhaps I'd better get the water supply."

"No, sir, Dad," Bill said firmly. "That's my job." He grabbed the pump handle sending a clear stream of water into the bucket. "Mrs. Perkins said the people who live here would soon be back from their vacation, so this place won't be deserted for long."

"Those boys look and talk tough," Mr. Ward said, "but I hope that's as far as they go. Don't antagonize them, for I believe they could be cruel."

"My muscles are in pretty good shape, and I think I can defend myself. I know God has nothing against preacher's kids," Bill grinned.

"Umm! that water is good and cold," he handed his dad a cupful. "Have some before we begin that climb up the hill."

"Mighty refreshing," agreed the minister, "and just another of God's wonderful gifts. If we can only get these boys and the rest of the people around here to see how the Lord can satisfy them with 'living water' for their souls—" he mused.

Next morning, as Bill lugged water uphill, a dirt clod hit him in the back.

"Yah! preacher's kid! Wanta fight?" voices taunted from behind roadside shrubbery.

"Wouldn't be fair—four against one." Bill retorted, walking away fast.

The first Sunday, Bill was the only pupil in his Sunday school class. He choked back a homesick lump of loneliness, thinking of the row of friends gathered back in the Iowa church they had left.

Day after day, the boys pestered, teased, and spied upon him. Sometimes little

stones pelted him as they flew from places. Other times he tripped over den wires, spilled the precious water had to return to the well for more.

"I'm sick of those kids," he'd mutter. "If it would solve things, I'd fight them a minute. First, I'll have to find a way to take them on one at a time."

In this mood, he walked into the woods one day just as his father played a graphophone record, "Lord, I Want to Be a Christian in My Heart." Bill found himself humming the singer's prayer the words of the day—the words hammering at his ears.

"I guess that's my answer. Forgive me, Lord," he whispered. "I just haven't found the way at my problem right. Help me from now on to be a Christian in my heart."

Next day Bill explored some of the wooded hills nearby. "Oh, for someone to share these hide-outs," he yearned, as he climbed big boulders and slid down steep trails.

Suddenly a yell shattered the silence. Terror gripped him. He turned and ran as if the thing were on his very heels.

"Help!"

The call came clearly. It wasn't a cry of alarm at least.

Bill paused and listened.

"Help!"

Bill followed the sound, creeping up a rough path that led to an old shack. He turned the door knob, stuck his head in, and quavered, "Who's there?"

Bill's eyes searched the dimly lit room. "Where are you?" he called.

"Down this hole, you dope!"

A trap door gaped in the middle of the floor. Bill advanced cautiously, dropping his hands and knees and peered down. Several pairs of eyes stared back.

"Pull us out," howled four surly voices.

"I'll run for help," Bill promised.

"No you don't. You'll never come back!"

"Do you think I'd leave anyone else like that?" Bill demanded.

"Dunno. Wouldn't be surprised if you would if it was you—" Spud snarled.

"Be quiet!" another shushed fiercely. "You, or don't you, want to get out of here?" In a wheedling tone, he asked. "Look, kid. We brought a good stout. It's over in the corner. Pull us out, you?"

Bill trembled. If he did maybe they'd push him down and forget about him.

(Continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

North Carolina State Youth Workshop

Saratoga Free Will Baptist Church
Saratoga, North Carolina
Thursday, February 4, 1960

Theme: "The Challenge of the Youth of North Carolina"

Morning Session

- Devotions
- Introduction to Workshop
- Enlisting Our Youth in Missionary Endeavors, Mrs. Robert Crawford, State Youth Chairman
- Proposed Activities for Our G.T.A.'s, Mrs. Carroll Alexander, State G.T.A. Sponsor
- Special Music, Saratoga Church
- Message, Rev. Eugene Waddell
- Lunch

Afternoon Session

- Devotions
- Proposed Activities for Our Y.P.A.'s, Miss Juanita Dunn, State Y.P.A. Sponsor
- How Can We Help Our Youth? (A Panel of District and Local Youth Chairmen)
- Adjournment

Eastern District Youth Workshop

Mary's Church, New Bern, North Carolina

January 26, 1960

All youth chairmen and youth sponsors urged to attend.)

Theme: "The Youth of Our District"

Theme Verse: Ecclesiastes 12:1

Morning Session

- Devotions, Mrs. W. J. Gaskins, District Youth Chairman
- Welcome
- The Youth Chairman in Vacation Bible School and in Support of Our Colleges, Mrs. J. C. Griffin
- Forum, "The Proposed Activities for Our Youth"
 - (1) Why the Declamation Contest?

- (2) Why the Essay Contest? Mrs. Reginald Styron
- 10:45—Why the Projects? Mrs. D. W. Hancock

- (1) Station Wagon for Missionaries on Furlough
- (2) Church Libraries
- (3) Memorial Student Loan Fund
- 11:15—Why the Ranks?

- (1) G.T.A., Mrs. B. J. Gaskins and Mrs. Manly Jenkins
- (2) Y.P.A., Mrs. Ralph Lightsey
- (3) B.A., Mrs. Benard Adkins
- 11:45—Hymn, "Our Best"

- Special Prayer for Youth Workers
- 12:00—Lunch, Served by Ladies of Local Auxiliary

Afternoon Session

- 1:00—Devotions
- 1:15—Buzz Session
- 1:45—How to Keep Our Youth Interested, Mrs. D. W. Hansley
- 2:00—Planning Our Youth Fellowship
- 2:30—How Great the Challenge! Rev. Ralph Lightsey
- 2:50—Closing Song
- 3:00—Benediction

The Officers of the State Executive Committee met at Parker's Restaurant, Wilson, North Carolina, Thursday, January 7, 1960. The meeting was opened with a short devotional. After this the following business was cared for.

The officers were urged to encourage the auxiliaries to work toward raising the amount of \$1,800 dollars as our national quota for the women of the state of North Carolina. There are 192 auxiliaries reporting in this state. We are asking as many auxiliaries as possible to send ten dollars each to Mrs. M. A. Woodard, Winterville, North Carolina, to meet this quota.

The officers also agreed to place in the Free Will Baptist paper a page of Bible Study for our women. This will appear on the women's page the last week of each month. The first series of studies will be from the book of Ephesians. We would encourage our women to look for these studies, then bring their Free Will Baptist papers and their Bibles to the auxiliary meeting and truly profit from a Bible study at the auxiliary meetings. We trust God

will richly bless our women through these studies of His precious Word.

The officers were also reminded that some time ago our women of this state purposed to raise money with which to purchase a washing machine for Mrs. Lee Whaley. To date, much of the needed amount is lacking. Let us not forget our missionaries in Alaska and their needs.

The money from the Life Awards this year will be given to the Children's Home. Let us remember these life awards as they serve to bless many people and honor our loved ones.

The following nominating committee was appointed, Mrs. Edwin Roper, Mrs. Ralph Beaman, Mrs. Kirby Wooten, Mrs. Velma Morris, Mrs. Novella Propst, Mrs. Phipps from Pee Dee, and Mrs. Flora Morgan.

The committee would also like to remind our women to remember Cragmont with a gift of five dollars from each auxiliary if possible. Mrs. L. E. Ballard is the director and Mrs. Carl Dudley is the co-director for Cragmont Women's Conference this year.

The executive committee wishes for the women of our state a blessed year of service as we study and work together in the service of our Lord and Master.

Newton Grove, N. C.—The Annie McPhail Auxiliary of Oak Grove Church met at the church on January 6, at 7:00 p. m., with Mrs. C. I. Godwin presiding. The opening song, "Send the Light," was sung, followed by the reading of the minutes by Mrs. A. L. Rose. Mrs. Godwin conducted the devotional period. During the business session, the ladies voted to have cabinets put in the kitchen. The group also planned to serve dinner for Mount Olive College on February 12 at the church.

The meeting was then turned over to Mrs. Loyd Andrews who has charge of the program. Others participating in the program were Miss Eva Jackson, Mrs. Lee Bass, Mrs. Robert Bass, Mrs. A. L. Rose and Mrs. J. G. Warren. There were thirteen present at the meeting, as the weather was inclement.

Pinetown, N. C.—The Shiloh Junior Auxiliary met at the home of Frankie Waters on January 8, 1960. The meeting was called to order by the president, Mrs. Thomas Windley. The group then sang some songs, followed by sentence prayers. Frankie Waters read the Scripture. The secretary, Arlene Harris, called the roll and read the minutes of the last meeting.

Mrs. Windley presented a flannel-graph story entitled "Johnnie's Apple Tree." The meeting was closed with prayer. The next meeting will be held at the home of Neal and Brenda Boyd on February 12, 1960.

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MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Secretary
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

January 5, 1960

Dear Friend of Missions:

Through the grace and mercy of God we were permitted to live to see the beginning of another year. With Paul we can say, "Having therefore obtained help of God, I continue unto this day, . . ." (Acts 26:22).

We are alive under increased obligations. Too, we should be reminded that this year may bring to an end our earthly journey. The words of Jeremiah 28:16, ". . . this year thou shalt die, . . ." may apply to you or me.

What was Paul continuing to do as stated in Acts 26:22? He was witnessing both to small and great. Our obligation is the same. Let us resolve to be faithful this year in our witnessing both in person and by substitute. By supporting our missionaries financially and with our prayers we too can witness both to small and great.

APPLICATION FOR VISA

Last month an application was made to the India government for visas for the James Davis family to enter India.

Brother Davis is currently pastoring the Donelson Church near Nashville.

It is hoped that Brother Davis will be permitted to enter South India as a replacement for Miss Barnard.

In a recent letter Miss Volena Wilson wrote, "I am sending in the applications for the Davises tomorrow by registered post. We are looking up for God to work out His perfect plan, and He knows best how to accomplish that. He also knows our need out here and He is able to work the miracle. We are praying much with you that the Lord will overrule all obstacles and get the Davis couple out here in His time. He is able."

CALVERYS IN NASHVILLE

We are delighted to have the Calverys in Nashville this week. They returned from Japan recently for their first furlough.

Brother Calvery plans to enter Baylor University in Waco, Texas, for some further training before beginning any extensive itinerant work.

The following is a personal word of greeting from the Calverys:

"It's good to be home! does not even begin to express the joy that we feel in being home again. We are looking forward to lots of good fellowship with Christian friends during our year of furlough. Rebecca and Jonathan are enjoying American ice cream and fried chicken; of course their mommie and daddy are enjoying it with them. We hope to see many of you soon."

EXTRA FUNDS NEEDED!

Bill and Joy Jones will have completed their language study in France by February 1. In addition to the amount currently in their account, several hundred dollars are needed at once to get them into Africa. This need is for passage, baggage duty, transportation on vehicle, etc.

MILEYS ATTENDED CONVENTION

Dr. and Mrs. LaVerne Miley attended the International Convention on Missionary Medicine which was held in Wheaton, Illinois, last week.

This convention was designed to show the many areas of medicine which can be developed to help reach people with the gospel of Jesus Christ.

Dr. Miley has finished his internship and upon completion of some specialized training in surgery which he begins this month, he and Mrs. Miley plan to enter language school preparatory to their going to Africa.

PROMOTIONAL SECRETARY IN CUBA

Brother Moulton left December 30 for Cuba, where he plans to spend several days. He will speak at the annual workers' conference. Also he plans to visit several of the churches. In view of the apprehension and unrest in Cuba, our American missionaries and native workers are in special need of your prayers.

KEN EAGLETON REPORTS

The following are excerpts from the report of a survey which was recently made in Brazil:

"We have just completed our first survey trip after having purchased the Volkswagen microbus. We spent nine days traveling through the eastern part of the state of Sao Paulo and the southern and eastern half of the state of Minas Geras. In all, we traveled some 2,420 kilometers, which is the equivalent of about 1,512 miles. Through-

out the trip we saw town after town which has not one evangelical witness in it. There are not just small villages as some might think, but towns and cities that range from a few thousand to hundreds of thousands of inhabitants. For example, there is the state capital of Minas Geras, Belo Horizonte, which has between 600,000 and 700,000 population, and there are only some churches there preaching the gospel. Among these, many are small groups and for practical purposes this city has hardly been reached with the message of salvation. We talked to several missionaries in this area and they tell us that there are great areas where there is not any work being done at all.

"We want to carry the gospel of freedom to these people. Will you pray for our physical safety and for the continuation of the liberty which we have here in Brazil to preach the gospel of the Lord Jesus Christ? Will you pray also for those dark people who are in darkness now but who want the light?"

THREE STATES MEET QUOTA

As you will note from the financial report, only three states—Georgia, North Carolina and Texas met their quota for 1959. Congratulations to these states!

Although I am disappointed that every state did not meet her quota, I do wish to express my sincere appreciation to every one who has made a contribution to our mission program the past year. Only eternity will reveal the results of your investment in lost souls.

I trust that each of us will do more missions this year than we did last year. We were \$32,828.27 short of our goal for 1959. If our 1960 budget of \$222,990 is met, we must begin now to accelerate our giving.

Best wishes for a good year
Rolla D. Smith,
General Director-Treasurer

Financial Statement

BOARD OF FOREIGN MISSIONS DECEMBER, 1959

Cash in Bank December 1, 1959 \$20,323
Receipts 18,059

Total to Account For \$38,383
Disbursements 15,470

Cash in Bank
December 31, 1959 \$22,913

State	STATE QUOTAS		
	Quota	Paid	Balance
Ala.	\$ 7,090.00	\$ 5,154.33	\$ 1,935.67
Ariz.	900.00	16.06	883.94
Ark.	6,590.00	4,869.01	1,720.99
Calif.	5,740.00	4,550.35	1,189.65
Fla.	4,590.00	3,514.80	1,075.20

(continued on page fifteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Persistent Evangelism

(Lesson for February 7)

Lesson: Acts 18:1-11; 1 Corinthians 2:1-

Golden Text: 1 Corinthians 15:58.

INTRODUCTION

Persistence has won many a battle for the name of Christ. The preaching of the gospel and the winning of souls to Christ require persistence and perseverance; for persistence proves one's faithfulness to the cause he represents.

It is true there are many things to discourage the Christian. Surely, no one knew any better than these faithful, early disciples. How thankful we should be to God that they were persistent, for many of us have thus been able to hear and receive the gospel.

Corinth was a wicked city. It commanded the trade route between Asia and Rome and gave it great commercial value. This accounts for a large percentage of its wickedness; for many men of varied religious nationalities and languages flocked to it. It is written that the very term, Corinthian, came to mean profligate. Money was freely spent in Corinth. Some of its pagan vice is seen by reading Romans 1:18-32 which was written by Paul in Corinth.—*The Bible Student* (F.W.B.).

POINTS THAT HELP

1. God-directed service will be carried on in the place of God's choosing (Acts 18:1).

2. God-directed service will not be restricted to any one tribe or nation (Vs. 4).

3. God-directed service is at home in the home where the Word of God is read (Vs. 8).

4. God-directed service makes all the difference for Jesus Christ that the Word of God does (Vs. 5).

5. God-directed service may meet with opposition, but God will always be able to open other doors (Vs. 6).

6. God-directed service is able to reach the humbler walks of life, but also to the walks of eminence (Vs. 8).

7. God-directed service will be encouraged by the Lord when outward circumstances are discouraging (Vs. 9).

8. God-directed service can always be sure of the presence of the Lord (Vs. 10).

9. God-directed service will continue until it accomplishes the work He planned for it (Vs. 11).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The city of Corinth was filled with immorality, debauchery and shame. One needs but to read the first chapter of Romans to find a clear word picture of the depths to which these people had descended in their moral corruption. G. Campbell Morgan says the immorality of these people was so great and so widely known that, when people of other places wanted to describe the shameful conduct of someone else, they would say, "They live like the people of Corinth."—*Advanced Quarterly* (F.W.B.).

2. In the days of Paul any kind of labor was considered honorable, and not to teach one's son a trade was the same as preparing him to be a robber. The wisdom of this rule became apparent in the case of Paul, when the changes and chances of life compelled him to earn his livelihood.

3. The reason why this was chosen may have been purely local; perhaps his father had been taught the same trade. But though we see how much he felt the burden of the labor by which he determined to earn his own bread rather than trespass on the charity of his converts, yet it had one advantage in being so absolutely mechanical as to leave the thought entirely free.—*The Defender*.

4. The Corinthian Jews not only rejected the plan of salvation in Jesus Christ, but they also blasphemed the Lord's name in their opposition to Paul. This seemed to be more than Paul could tolerate, and for the first time he made use of the old Hebrew formula of blood guiltiness (1 Samuel 1:16). He shook out his garments declaring that their own blood was upon their own heads, the same request which the Jews had made to Pilate (Matthew 27:25). Immediately, he walked out of the synagogue declaring that he would from that moment preach to the Gentiles.—*The Bible Teacher* (F.W.B.).

5. Self-pity is a corrosive and debilitating vice. The one guilty of this sin becomes its victim, and seldom knows who is at fault. He knows only that his status becomes progressively worse, and that his troubles grow

and increase with the nursing he gives them.

At Corinth, Paul was saved from self-pity by the twin necessities of working for a living and preaching and teaching the gospel. The spiritual starvation of those about him was more important to him than the meagerness of his own fare. Necessity was laid upon him to preach the gospel (1 Corinthians 9:16), and it was a necessity that saved both him and those to whom he was privileged to minister.—*Standard Commentary*.

6. The theme of Paul's gospel at Corinth was, "Jesus Christ and Him crucified." Indeed, this was his theme everywhere, but he placed great emphasis upon it at Corinth. Doubtless, this was due to his experience at Athens where he learned that men cannot be persuaded to believe the gospel by logical reasoning. At Corinth, also, he met with those who placed great emphasis upon the wisdom of men; therefore, he was anxious to avoid the pitfalls of men's wisdom by exalting faith which reaches out beyond the extent of man's understanding. The gospel of the suffering Saviour could not be explained by the wisdom of men. It had to be received by faith.—*The Bible Teacher* (F.W.B.).

7. God spoke to a Chicago minister in reference to going to the unsaved ones in their homes. One day when he knocked at the door of an apartment, a man answered the call. A frightened look of despair was on the man's face. He asked what the caller wanted. The minister replied, "I want to talk to you about the Lord Jesus Christ!" The man burst into tears, and said, "Man, God must have sent you here! Just before you knocked, my wife and I had closed all the doors and windows of our small apartment, intending to turn on the gas and end our lives! You see, we just buried our darling child who was the idol of our hearts. We felt that our sorrow was more than we could bear!"—*Selected*.

MISSIONS

(continued from page fourteen)

Ca.	6,590.00	7,743.66	
Idaho	200.00	67.87	132.13
Illinois	7,090.00	5,932.86	1,157.14
Kansas	290.00	62.50	227.50
Ky.	5,090.00	3,132.09	1,957.91
Maine	915.50	100.00	815.50
Mich.	26,000.00	17,000.31	8,999.69
Miss.	4,590.00	3,778.59	811.41
Mo.	14,990.00	10,967.49	4,022.51
N. M.	1,090.00	441.62	648.38
N. C.	40,000.00	43,135.58	
Ohio	6,690.00	5,303.60	1,386.40
Okla.	9,090.00	7,988.45	1,101.55
S. C.	9,590.00	7,844.22	1,745.78
Tenn.	14,590.00	12,456.66	2,133.34
Texas	7,590.00	8,116.67	626.67
Va.	9,090.00	8,247.50	842.50
W. Va.	6,090.00	2,247.50	3,842.50
Misc.	10,195.00		
Total	\$204,680.50		

WHAT IF?

(continued from page five)

for us. Today all three of us went forward to profess Christ as our Saviour and for baptism.

I wanted to make a decision the night you were at the house to see us, but I was afraid of what Mother and Daddy might think.

After we moved here I did start going to Sunday school again, and I started talking to Mother. She told me that after your visit she had thought about it a lot and felt the need in her heart. Together we worked on Daddy. We did get him to go to church occasionally and finally this morning I could not stand it any longer, I had to go forward, regardless of what they thought.

Imagine my joy and surprise when Dad and Mom came and stood beside me.

Thank you so much for taking the time and trouble to come to see us, for if you hadn't bothered to visit us I know that none of us would have been interested enough to go on to church here.

Once again, thank you so much, and may God continue to use you.

Sincerely,

Marjorie Kennedy.

My heart was thrilled by this simple testimony of a fourteen-year-old girl. I was so thankful that God had not allowed me to rest that rainy night until I had followed His will.

This article in the paper ends their story. It frightens me to think that I came so close to dismissing the Holy Spirit's leading that rainy night and saying, "Some other time." What if I hadn't gone that night? What if I had stayed home by the cozy fire as I had wanted to do? What if?—*Gospel Herald*.

Stories for Boys and Girls

(continued from page twelve)

good. On the other hand, wasn't this the chance he'd prayed for?

Hands cold with fear, he bolted the door. "God, help me!" he implored. He threw the rope to the sturdy knob, and pulled it into the hole. "Hoist the pulley at his end of the

mid below. With

much straining, pushing, and grunting, the first boy came up.

"Water!" he begged. Bill motioned toward his water jug. "Leave some for the rest."

Finally all were rescued but Spud, the biggest bully. After several jumps, he managed to catch the rope and was tugged up. He drained the water jug. "Got anything to eat?" he asked. Bill provided two small apples.

The boy glared at his rescuer. "Now what'll we do with you? Don't have no use for preacher's kids!"

Bill shivered, but looked at him squarely. "Why don't you?"

"The town decided we're too tough so they called a preacher. Things suited us the way they were before you came and softened everybody up. We can't get away with anything anymore."

"I'm glad," Bill said softly.

"Why you—I'll push you down that hole!" Spud snarled. "Maybe that'll teach your meddling dad something!"

Bill quailed. One of the boys said, "Stop it, Spud! He pulled us outta there!"

The big fellow flushed. "I'm a little forgetful," he said, "but I still don't like preacher's kids!" His eyes glinted.

"Maybe you could learn," Bill grinned.

"Beat it," the other snarled.

Bill didn't see the boys for several days after that. Then one day as he puffed up the hill with water, Spud blocked his path. "Oh, no, he's here to pick a fight," Bill thought.

"Put that bucket down," Spud barked. "I wanta know something. We've tried to scare you—you don't scare. We've tried to make you fighting mad—you won't fight. You're big and strong. First, we thought you were a coward until the day you got us out of that hole. What's the big idea? What makes you so different?"

Bill drew a prayerful breath. If only he could say it right! It was so hard to talk to this rough, sullen-faced boy.

"Come to Sunday school," he said finally. "There you'll find the secret."

He expected Spud to laugh or glower or even hit him. Instead he promised sheepishly, "Okay! We'll give it a try. The whole gang'll be there." He walked away muttering, "I still can't figure you out."

Bill felt like shouting, "It's because I'm a Christian in my heart." But he knew it would take Spud several Sunday school sessions before he could "figure it out."

Suddenly, Spud turned and called, "Long, preacher's kid!"

"See you in church Sunday," Bill grinned.—*My Pleasure*.

Christian Education

(continued from page seven)

ple, must take the responsibility for determining the future of this college. We have the opportunity; your board of directors and your administration are willing and ready to do their very best, but you will determine what we can do.

Won't you please do all you can to help make fifth Sunday a great day for Mother Olive College and then continue your interest and support through February and spring and summer months? Remember that we now have the opportunity. Such is ours if we are willing to work for it.

M. L. Johnson, Director
Loyalty Fund Campaign

WOMAN'S AUXILIARY

(continued from page thirteen)

Everyone present enjoyed refreshments during the social hour which followed.

Williamston, N. C.—The Woman's Auxiliary of Cedar Grove Church met for regular meeting on Friday night, January 19, 1960, at 7:30 at the home of Mrs. M. Howell. There were twelve members present. Mrs. Leo Hollis, president, called the meeting to order with the devotions the evening. During the business session a committee was elected to visit the delinquent auxiliary members and the sick in the community.

The program was presented by two of our ladies. The meeting was dismissed with prayer. The next meeting will be with Mrs. George Wynne. The hostesses then served refreshments.

NEWS NOTES

(continued from page six)

February 24, 25: North Rhodesia
February 28: Tanganyika
March 1: Kenya
March 2, 3: Ruanda/Urundi
March 4-6: Kenya
March 7-10: Ethiopia

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 27, 1960

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DURHAM, N. C.

For Greater Service to God and the Free Will Baptist Denomination

Mount Olive College Prepares for Regional Accreditation



President W. Burkette Raper (seated on the left) of Mount Olive College, Mount Olive, North Carolina, reviews with the Executive Committee of the college faculty requirements for regional accreditation by the Southern Association of Colleges and Secondary Schools. Members of the committee are: Mildred S. Council, seated, librarian; standing, left to right, M. L. Johnson, business manager; Lorelle F. Martin, head of the science department; and Dean Michael R. Pelt.

President Raper summarized the significance of regional accreditation in these words: "The greatest educational challenge ever confront Free Will Baptists is now before us. We must now decide what kind of college we want Mount Olive to be. We must not be complacent and let the college become a lukewarm institution that is a dishonor to our church, our God, this community, and the cause of true education. Or, for the first time in the history of our denomination, we can have a college that has achieved the highest in educational proficiency."

Editorial

IS IT FAIR?

C. H. Overman

The subject, which we shall discuss in this and perhaps two or more editorials, is of vital importance to the spiritual welfare of our people, both ministers and laymen. We shall consider some areas in which certain unfair advantages have been taken on the part of those involved.

Let us first remind ourselves of the fact of an awakening on the part of our churches. This awakening has had a profound effect upon every phase of our denominational program. Churches have awakened to their needs and are, therefore, seeking to meet those needs under the leadership of God. This being true, ministers are realizing that their personal qualifications must be raised in order to meet the demands of the church which is seeking a pastor. Such has brought about a revolution in our denomination, and for this we are thankful to God. May we ever pray and work for its continuation.

Now to cite an example. Twelve years ago very few churches in rural areas had parsonages. Now, however, it is not uncommon to pass by any of the smaller rural churches and see new parsonages already built, or being built. This is true in most denominations. The churches that first launched out by faith served as a challenge to other churches. Such meant that there would be more resident ministers, and suddenly the churches who had them began to grow, physically and spiritually. More worship services were held, some began full-time services; others went to half-time services. These factors placed greater and increased demands upon the minister. Suddenly he realized that he could not carry on his secular work and give the church the time and attention which it so rightfully deserves. He found too, that there was a basic need for better and more complete preparation, or he would find himself incapable of leading the people of his pastorate into a deeper relationship with God. Emphasis upon education, missions, church extension, membership increase, etc., rose to an all-time high, and the minister stands at the top of the list so far as personal responsibility and obligations are concerned. Even today this revolution continues, and in order to further advancements, we must as a people deal fairly with one another. We cannot afford to do otherwise.

May we, first of all, consider the good which the church accomplishes upon and for the minister or pastor. Perhaps this is the opposite kind of thinking from that which we are accustomed to, and much different from that which is adopted by many of our younger brethren in the ministry. The usual pattern is for the minister to feel that the church alone benefits from the service, and thus he is not aware of the church's benefits upon him.

Every minister has to have a starting point. We cannot help but feel that the Spirit bestows special favor upon the congregation that endures the first sermons preached by a minister. The patience and concern of such a congregation has made many a minister what he is. The willingness of the church to call him should add to his deep gratitude for God's faithful people. In brief, the church often does more to make the minister, than the minister does to make the church. In spite of this fact, however, the minister often becomes too critical because he doesn't

revolutionize the church overnight. Is it fair for the minister to feel that he is the only cog in every activity? Indeed, he is God representative, and a servant of his people; but this does not make him independent of his fellow man. As the church prospers and benefits, so does the minister. If he is ever the loser, something wrong indeed.

It is evident that ministers often bring trouble upon themselves with their church people. When such is the case, he may find it quite difficult to become established in another pastorate. Such trouble seems, in certain instances, to arise out of an unfair advantage taken by the minister in the promotion of ideas. Especially does this seem evident in the realm of supporting denominational ideas. Just because a minister doesn't believe in supporting a particular program doesn't mean that it is entirely wrong for a church, or another person to support it; for supporting the enterprise of our choice is a Christian liberty which no one has the right to take away. Yet, the new pastor will often seek to change the charitable policies of the local church so much that confusion and strife are the result; and this is sometimes done at the very back door of the enterprise which the church has been supporting. Such convictions which may result in serious conflict between either parties should be understood before the call to the pastorate is accepted. Perhaps we have not been as thorough in the matter as we ought to have been.

The minister, in considering a church, should know what it has been doing, its plans and, perhaps most of all, he should know something of its willingness to do more—to launch out into the deep. We would never intend to justify the actions of a cantankerous church member, be he a deacon of long standing or whatever you. Such a person can be a hindrance to the cause of Christ in the local church. On the other hand, it is possible to fight against one who has been the backbone of the local church, one who supported it when others seemed to forget; one who is there each time the church doors open, but he is set stubbornly in his ways and can't be changed. Is it fair to fight him and thus cause division in the church, and among friends and families when there is a way around it?

(To Be Continued)

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D. W. Hansley.....Vice-President
J. W. Alford.....Secretary
W. L. Jernigan, N. Bruce Barrow, Hubert Burress and Owen Thomas

The Supreme Question

JESUS had gone with His disciples to the district of Caesarea Philippi for a brief retirement. Here He asked this inner circle of friends two questions. The first of these questions had to do with the impression that He had made upon the people during His brief ministry. "Who do men say that I am?" He asked. I dare say that Jesus already knew the answer to His question quite as well as His friends. He was, therefore, not so much seeking information as He was seeking to help these friends to a clear and solid affirmation of their own faith.

In answering His question, His disciples did not tell the whole story. They passed over the ugly criticisms that they had heard. They said nothing of those who had accused Jesus of being a glutton and a friend of publicans and sinners. They told Him only the complimentary things they had heard. They declared that some had been so impressed by Him that they thought He might be John the Baptist come back from the dead. Others had felt the rugged strength of Him and had called Him Elijah. Others had been gripped by His tenderness and had named Him Jeremiah. Others, still feeling that He embodied the very finest qualities of the heroes of the past, said that He was one of the old prophets. Real prophets, while they are alive, generally manage to get themselves hated; but to be likened to one of the great prophets long since dead was praise indeed. We are accustomed to honor all illustrious dead. We celebrate the birthdays of certain select persons whose achievements, character and conduct have been outstanding. Books are written about George Washington and his heroic struggle at Valley Forge; but when life grows hard and we find ourselves in the midst of a bleak winter, we do not seek help from George Washington. So those who thought of Jesus as a great prophet or religious genius are altogether right, but that is not enough. This answer aroused no enthusiasm in Jesus.

Having asked this question about other men's opinions, Jesus asked the disciples to speak for themselves. He put the ques-

tion to them personally: "Whom say ye that I am?" This is a question of which we might well await the answer in breathless anticipation. Other men spoke from hearsay or from seeing Jesus once or twice, but these men are the star witnesses. They have been with Him constantly. They have

by Sheldon Howard

Text: Matthew 16:13-20



heard all His words; they have seen all His deeds. What is their answer?

When they first began to follow Him, they had no clearly defined answer. They found Him exciting. They found Him with the most winsome personality they had ever known. At times He shocked them. At times He thrilled them. At other times He filled them with awe and wonder. He set them whispering to each other, "What manner of man is this?" Whoever He was, they were sure that He was vastly greater than any other they had ever known. Now the Cross was only about six months away. Jesus had taken them for a retreat to Caesarea Philippi. So now He put to them this question. "Whom say ye that I am?"

Simon Peter spoke for them all. In a tremendous answer he affirms their faith.

"Thou art the Christ the Son of the living God." And what was the reaction of Jesus? Did He rebuke Simon, as any honest man who was mere man would have done? A few years later Paul and Barnabas had created such enthusiasm in Lystra that the people were on the point of offering them sacrifices, because they thought they were gods. They refused such honor, though it came very near to costing Paul his life. Jesus' reaction was that with wholehearted enthusiasm He said: "... Blessed art thou, Simon, Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Vs. 17).

The certainty of Simon and his fellow disciples that Jesus is God come in the flesh did not weaken with passing of the years, but rather grew stronger. Having witnessed the death and resurrection of their Master, and having experienced Pentecost, those men became absolutely certain that the same Jesus with whom they had walked the roadways of Galilee was alive forevermore. They became certain that He was both with and within them as a living presence.

Is the faith of these disciples our faith? Today Jesus is searching our hearts with this question: "Whom say ye that I am?" This is an abiding question. In every age it is the most important question with which men have to deal. It is, therefore, the most important question that confronts you and me today. This is not simply my conviction; it is the conviction of Jesus Himself. It is so important that if we give it a wrong answer, though if it were possible we might give a right answer to every other question, life must be an adventure of failure and of tragedy. It is so important that if we give it a right answer, though if it were possible we might give a wrong answer to every other question, life would still be an adventure of joy and victory.

"... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: ... And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which
(continued on page sixteen)

Planning for Cragmont Youth Conferences

by L. E. Ballard

THE North Carolina Free Will Baptist Sunday School Convention is sponsoring four youth weeks at Cragmont Assembly for the 1960 season—two of them on a state-wide level and two for designated areas.

The two state-wide conferences will be the General Youth Conference the week of June 13-18, and the Youth Bible Conference, the week of August 8-13. Both these conferences have been promoted for a number of years at the same times each year.

This year we are planning many new features for the conferences, and new persons are coming in as workers. In keeping with the action of the executive board of the North Carolina Sunday School Convention in a recent session, a camp supervisor has been selected for each of the conferences. These supervisors will join the general conference director in planning the conferences, and will be in charge of carrying out the program at the assembly.

The Rev. Earl Glenn is to supervise the General Youth Conference in June, and he is well known among our young people as one who certainly knows how to plan good things for young people. Mr. Glenn has been on the staff of a number of the conferences in the past, and his experience will help him in helping to plan and then in supervising the activities at Cragmont.

The Rev. Billy Jackson, who has also had a wide experience in working with young people, will serve as camp supervisor for the Youth Bible Conference in August.

Registrations for both the General Youth Conference and the Youth Bible Conference will be handled through the field work office of the North Carolina State Sunday School Convention, and should be sent to Rev. L. E. Ballard, P. O. Box 338, Scotland Neck, N. C. We are urging all former campers who intend going back this year to write in as soon as possible letting us know of such intention. This will not be an actual registration—this can come later. Just take a postal card and write on it: "I am planning to go back this year for the Conference, the Lord willing." This will give us an idea on how many new registrants we must seek in order to have a good conference. The overall fee has been set again at \$30.00 per person.

You are as young as your faith and as old as your doubt.

Church Finance Association, Inc., Reports Progress

THE twentieth annual meeting of the membership of the Church Finance Association, Inc., was held at Pleasant Grove Free Will Baptist Church, Wayne County, North Carolina, on January 12.

This annual meeting was declared the most successful one of the twenty-year history of the association. The attendance was very good, and the interest in the work of the association seemed to be at an all-time high.

For the featured address of the day the members heard Mr. Charles O. Whitley, an attorney of Mount Olive, North Carolina, discuss "The Non-Profit Corporation." He discussed the history of the development of the non-profit corporation as an entity for promoting religious, charitable and educational undertakings. Mr. Whitley's discussion helped the members to understand better our own association and the service it is rendering to our people.

During the program of the afternoon, the association paused to recognize its charter members and those who have served in official capacities. Two deceased charter members who rendered valuable service as members of the Board of Directors were memorialized by a donation of \$100 for each to the Free Will Baptist Heritage Foundation of Mount Olive College. They are the Rev. L. H. Wethington and Mr. Kirby West.

The treasurer's report revealed that 1959 was the most successful year to date: The association has 322 members who hold 541 \$25 certificates of membership stock. The total membership stock now held by the members is \$15,595.40. The total assets of the association as of December 31, 1959, was \$96,362.25. The surplus, or accumulated profit, for 1959 was \$1,203.71. During the twenty years of its operation the association has made 72 loans for a total amount of \$272,982.45.

The following were re-elected as members of the Board of Directors: R. N. Hinnant, president; J. W. Alford, vice-president; M. L. Johnson, secretary-treasurer; Jesse Gay and Lloyd Vernon, members.

The twenty-first annual meeting will be held at the First Free Will Baptist Church in Smithfield on Tuesday, January 10, 1961.

A man's Sunday self and weekday self are like two halves of a round trip ticket—not good if detached!

An Open Letter to the Editor of "The Free Will Baptist"

Dear Brother Fort:

On the behalf of the National Sunday School Board and on my behalf, I wish to take this opportunity to express to you to your staff, and to the Free Will Baptist Press Board our heartfelt thanks and deepest appreciation for the Christian hospitality and sweet fellowship extended to us while we were in your midst.

We desire to congratulate you on the increased sales of Sunday school literature for the first quarter of 1960 over the sales for the last quarter of 1959. This increase of over seven per cent must have been gratifying to you and your staff, and the Free Will Baptist Press Board as it was a most welcome surprise to us. The between three and four hundred dollars over the estimated amount that the Sunday School Board received from you were most welcomed.

One of the highlights of our visit to Ayden was the arrival of your new \$30,000 Offset Press which will enable you to take and print colored pictures which will in turn make it possible to print flannelgraph material, colored pictures in the various Sunday school workbooks, vacation Bible school materials and many other things that will widen and increase the scope of your service to the denomination and to the Sunday schools in particular. Please accept our heartiest felicitations and our most sincere appreciation for this step which must have been the results of unshaken faith in, and a prophetic vision of, increased service to the denomination.

We are also grateful of your acceptance of our declared policy of promoting Sunday school work (increased interest, increased attendance and increased efficiency) throughout our denomination as our primary objective.

Yours in Christ,
Paul Woolsey, Chairman
National Sunday School Board

"Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright.
Yours to pass on when you no more need
Yours to pass on when you no more need
light."

The best way to understand love is to see it in action.

R. E. Gray, Pochontas, Arkansas

PERFECTION

Albert M. Ezell, Searcy, Arkansas

IF we pretend to have reached either perfection or satisfaction, we have degraded ourselves and our work. God's work only may express that, but ours may never have that sentence written upon it, "Behold it was very good."—Ruskin.

Many times we find men who would have us believe that any life short of perfection is vain and a failure in the sight of God; I say that the highest form of perfection in man is the ability to see his imperfection. Not that this would license him to do less than his best, for our best is the least that God will accept.

Perfection consists not in doing extraordinary things, but in doing ordinary things extraordinarily well. Do not ever be satisfied with anything less than your most concerted efforts. Whether it be in designing the plans for a great cathedral, or carving a willow whistle for a child, put the very best that you have into it.

The very knowledge that perfection does not exist in this present world should be our greatest incentive to reach for the very highest concepts of morality of which the finite mind of man is capable. The thing one most earnestly strives for is the thing that is most nearly attained. We know that if we pick a certain character in our neighborhood, noted for his high moral standards, his outstanding spiritual life, his love for his fellow man, and self effacement, to the measure of deepest humility; if we take such a one as our pattern and seek by our daily life that these qualities also be portrayed in us, we find ourselves much better than we were in the beginning. But there are some traits of character in that individual that we will never be able to possess, the musings of his mind, the nature of his meditations, or the hopes in his heart. So it is when we pursue perfection; we come ever nearer to it, but never are able to have it fully in our lives.

Some of the greatest Bible characters that we know failed in reaching perfection in this world. Moses, the one whom God

knew and talked to face to face, failed to give God the glory. Therefore he fell short in a life of perfection, yet God said of him, that a prophet like unto Moses was not raised up before or since. Likewise, David whom God said was a man after His own heart; but he was willing to commit murder to gain his lustful ends. Hezekiah, whom God had so wondrously blessed in healing and adding more years to his life, fell short of perfection, in that his heart was lifted up when he showed unto the king of Babylon his treasures and gave not glory to God. For this the prophet told him that the judgment of God would come upon his house.

May God grant that no one will think or be led to believe through reading this, that I am advocating that men live on a lower moral or spiritual standard. God forbid. What I am trying to say is this, even though we try our very best and fail, do not let that discourage you. Some, because they have been led to believe in a state of perfection, when they stumble and fall, will give up the fight thinking it is hopeless. The greatest men of all the ages are not the ones that have never had difficulties, but the ones that have learned through trial and error to overcome their difficulties and have placed them as pages of experience in their book of life. Never despair; but if you do, work on in despair.

Perfection is not, as some think, a will-o-the-wisp. It is attainable, as I have said, not in this world, but certainly in the world to come. It will only be for the ones who have struggled unceasingly in a life as nearly perfection as possible, for we are made better in measure with the things we are associated with.

Everyone, whether consciously or subconsciously, is always reaching for something higher than himself. That is why so many of our poets and painters have reached a place of immortality in the hearts of the people. If the capability to believe God had not been placed in their hearts to reach just a little higher, to seek just a little

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

PRAYER is something that we don't hear much about these days. I think it should be taught and preached more. Just what is prayer? The poet has defined prayer as the earnest desire of the heart, either expressed or unexpressed, uttered in audible words or only expressed in the heart. Webster defines prayer as an earnest entreaty. In my opinion either one or both of the definitions are good. Some great teacher has defined prayer as the key that unlocks heavens door. With these definitions of prayer, it is possible for everyone to pray. Paul had a mind to pray and knew the need of prayer.

Why should we pray? We should pray because the Bible teaches us to pray. Jesus taught His disciples to pray, and He commands us to pray. The Bible tells us to pray without ceasing; it also tells us to pray always. I think if Christians would spend more time in prayer, we would receive more of the blessings God has in store for us.

When should we pray? I think we should pray anytime we feel the need to pray. Where should we pray? In 1 Timothy 2:8 we read, "I will therefore that men pray every where, . . ." We should pray in our home, at work, on the road, on our bed, or in church.

How should we pray? I think we can pray standing or kneeling, sitting or laying—the position does not matter. The main thing is to pray according to the will of God and in faith.

To whom should we pray? The Bible teaches us to pray to the Father. Jesus prayed to the Father in the garden, and He taught His disciples to pray to the Father. The Bible also teaches us to pray
(continued on page thirteen)

closer to the unattainable, then there would have been a dearth of these immortal works of brush and pen with us today.

Just as we seek a nearness to perfection, will be become more, but not completely, perfect. So if we seek a nearness to God's will, we become more Godly, but not completely like God.

He that seeks perfection on earth leaves nothing new for the saints to find in heaven; as long as men teach, there will be mistakes in divinity; and as long as they govern, mistakes in state.—F. Osborn.

NEWS NOTES

Parkers Chapel Church Announces Revival

The Rev. Bobby Jackson, evangelist, is conducting revival services at the Parker's Chapel Free Will Baptist Church, Route 5, Greenville, North Carolina, which began January 24 and will continue through February 6. These services begin each night at 7:30.

The church extends a cordial invitation to attend these revival services. The Rev. Billy Jackson is pastor of the church.

2nd Union S. S. Convention Of N. C. Central Conference

The Second Union Sunday School Convention of the Central Conference will meet with Grace Free Will Baptist Church, Greenville, North Carolina, on Sunday, January 31, 1960. Registration will begin at 2:00 p. m. The theme of the meeting will be "Is Your Sunday School at Work?"

A special invitation is extended to pastors and superintendents of Sunday schools to take part in the panel discussion on the topic, "How You Select Sunday School Teachers." The purpose of this program is to give the Sunday schools ideas on how they might improve their way of selecting teachers. New officers will be elected at this meeting.

4th Union League Convention Of Central Conference

The Fourth Union League Convention of the Central Conference will meet at Owen's Chapel Free Will Baptist Church near Elm City, North Carolina, on January 30, beginning at 8:00 p. m. The following is the scheduled program:

Evening Session

- 8:00—Song, "Onward Christian Leaguers"
- 8:05—Devotions, Friendship
- 8:15—Special Music, Harrell's Chapel
- 8:20—Business
- 8:45—Program, Friendship
- 9:00—Adjournment

Florida State Association Gives Land to National Association

The Florida State Association of Free Will Baptists in its annual session in November, 1959, voted to give (without any strings attached) the plot of ground consisting of approximately 15 acres of land on Highway 231, south of Cottdale, Florida.

This land is to be used as the site of a retirement home or homes for ministers, missionaries and full-time Christian workers by the National Board of Superannuation if accepted.

This proposal will be presented to the National Association in its annual session at Fresno, California, next July, for final approval. This plot of ground was formerly used by the Florida State Association for a campground, and has a large concrete block building, a large tabernacle, and a deep well.

Martin Association of Georgia Announces Teacher Training Course

The Martin Association of Georgia has planned a teacher training course for the first two weeks of February. The course will be held on Monday, Tuesday and Wednesday nights, February 1-3, at Mother's Home Free Will Baptist Church. The course will continue on Monday, Tuesday and Wednesday nights, February 8-10, at New Home Free Will Baptist Church No. 1.

The instructors will be as follows: Rev. E. C. Morris, Tifton, adult department; Rev. J. B. Lovering, Colquitt, intermediate department; Mrs. Martha Everson, Colquitt, junior department; Mrs. Grady Hudson, Jakin, primary department; Mrs. Ida Tabb, Colquitt, beginner department.

The classes will begin at 7:30 each night, and will last for about an hour. All past, present and prospective teachers are urged to take advantage of this course.

Coming Events

- January 27—Second Semester Begins, Mount Olive College, Mount Olive, North Carolina.
- January 28—Second Semester Begins, Free Will Baptist Bible College, Nashville, Tennessee.
- April 3-7—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee
- April 10—Palm Sunday
- April 15—Good Friday
- April 17—Easter Sunday
- May 8—Mother's Day
- May 24—June 3—Summer School, Free Will Baptist Bible College, Nashville, Tennessee
- June 19—Father's Day

4th Union Meeting of Central Conference

The Fourth Union of the Central Conference will convene at Owen's Chapel Free Will Baptist Church near Elm City, North Carolina, on January 30, at 10:00 a. m. The theme of the meeting will be "Prayer." The following program has been planned

Morning Session

- 10:00—Devotions, "What Is Prayer?" Rev. Fred S. Powers
- 10:15—Welcome, Mr. A. R. Walston
—Response, Rev. Ed Miles
- 10:20—Moderator's Message
- 10:30—"The Need of Prayer in the Home," Rev. C. L. Patrick
- 10:40—Business and Reports
- 11:25—Message in Song
- 11:30—Sermon, Rev. N. D. Beaman (Alternate, Rev. C. H. Overman)
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, "Hindrance to Prayer," Rev. J. C. Lynn
- 1:15—Business
—Adjournment

4th Union Auxiliary and S. S. Convention of Central Conference

The Fourth Union Auxiliary and Sunday School Convention of the Central Conference will convene with Owen's Chapel Free Will Baptist Church near Elm City, North Carolina, on Sunday, January 31, 1960. The following program has been planned:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mr. Dwight Batts
- 11:10—Welcome, Mrs. J. C. Lynn
—Response, Mrs. Robert Oakley
- 11:15—Recognition of Ministers and Delegates
- 11:20—Offering for Children's Home
- 11:25—Special Music, Miss Roberta Heath
- 11:30—Sermon, Rev. Cedric Pearce Jr. (Alternate, Rev. L. B. Manning)
- 12:00—Announcements
- 12:15—Lunch

Afternoon Session

- 1:15—Devotions, Miss Hilda Owens
- 1:25—Special Music, Rev. Cedric Pearce Jr.
- 1:30—Business Period
- 2:00—Program, Local Church
- 2:30—Adjournment

2nd Western District S. S. Convention

The Second Western District Sunday School Convention will convene at Mt. Zion Free Will Baptist Church on January 31, 1960. The theme for the year is "Working Together." The themes for

he quarters are: First quarter, "The Pastor and the Sunday School"; second quarter, The Superintendent and the Sunday school"; third quarter, "The Teacher and or and the Sunday school"; second quarter, 'upil and the Sunday School."

The following program has been planned or the meeting announced above:

Morning Session

- 9:45—Song Service
- 0:00—Welcome, Mrs. Greene
- 0:05—Response, Junior Whitley
- 0:10—Devotions, Mrs. Virginia Hayes
- 0:20—Business Period
- 0:25—Sunday School Superintendent, Jack Matthews
- 1:00—Intermission
- 1:10—Song Service, Russell Lamm
- 1:30—Convention Message, Rev. Coates
- 2:00—Lunch

Afternoon Session

- 1:00—Song Service, Russell Lamm
- 1:10—Devotions, Horace Medlin
- 1:20—Panel Discussion, "The Pastor's Relationship to the Sunday School": Pastor, Paul Lee; teacher, Mrs. Russell Lamm; superintendent, Lester Duncan; pupil, Jean Vick
- 1:35—Report of Officers and Directors
- 1:55—Special Music, Local Church
- 2:10—Final Business, Reports of Committees
- 2:30—Field Secretary's Report, Youth Rally Report
- 2:50—Awarding of Banner
- 3:00—Adjournment

District Meetings of Albemarle Conference

The district meetings of the Albemarle Conference will be held at Shiloh Free Will Baptist Church, Pinetown, North Carolina, on January 30 and 31. The following programs have been planned for these meetings:

UNION MEETING, JANUARY 30

Morning Session

- 10:00—Devotions, E. G. Foreman
- 10:10—Welcome Address, Local Pastor—Response, Rev. L. E. Ambrose
- 10:15—Moderator's Address, Rev. Herbert Bryan
- 10:20—Minutes of Last Union—Roll Call of Ministers and Churches—Greetings—Announcements
- 11:15—Congregational Singing and Worship—Offering—Special Music, Host Church
- 11:30—Union Message, Rev. Herbert Bryan
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Rev. Willie Twiddy

- 1:15—Business Period—Report of Treasurer—Announcement of Next Union
- 2:15—Closing Hymn and Benediction

LEAGUE UNION, JANUARY 30

Evening Session

- 7:30—Devotions, Charlie Keech Jr.
- 7:40—President's Message, Dennis Swain
- 7:45—Appointment of Committees—Roll Call of Leagues—Minutes of Last Union—Recognition of Ministers—Announcements
- 8:00—Congregational Singing—Special Music, Host League
- 8:15—Business Period—Report of Committees—Awarding of Banner—Treasurer's Report
- 8:30—League Program—Bible Drill
- 9:00—Closing Hymn and Adjournment

SUNDAY SCHOOL CONVENTION, JANUARY 31

Morning Session

- 10:00—Devotions
- 10:05—Welcome Address, Local Pastor—Response, Rev. Tom Davenport
- 10:10—President's Message
- 10:15—Sunday School Lesson, Rev. Charlie Overton
- 10:40—Enrolling Ministers—Reading Minutes of Last Convention—Sunday School Reports—Announcements—Congregational Singing and Worship—Offering—Special Music, Host Church
- 11:30—Message, Rev. Daniel Gaskins
- 12:00—Lunch

Afternoon Session

- 1:00—Afternoon Message, Rev. Burkette Raper
- 1:30—Business Period—Treasurer's Report—Announcements of Convention
- 2:30—Adjournment

2nd Union Meeting of Central Conference

The Second Union Meeting of the Central Conference will meet with Grace Will Baptist Church, Greenville, North Carolina, on January 30, 1960. The theme will be "Earnestly Contend for the Faith." The following program has been planned:

Morning Session

- 10:00—Hymn, "Faith of Our Fathers"—Devotions, "The Faith for Which We Contend," Rev. Henry Melvin
- 10:15—Welcome, Rev. Rashie Kennedy—Response, Rev. R. B. Crawford
- 10:20—Seating of Ministers and Delegates

- 10:25—Business Period
- 10:35—Report of Denominational Enterprises
- 10:50—Hymn, "My Hope Is Built"
- 10:55—"Contending by Sound Doctrine," Rev. Guy Owens
- 11:15—Worship Service—Hymn, "Take My Life and Let It Be"—Offering—Special Music, Rev. Jack Paramore—Message, "Contending by Godly Living," Rev. Bobby Jackson—Hymn, "I Surrender All"
- 12:00—Lunch

Afternoon Session

- 1:15—Hymn, "Jesus Calls Us"
- 1:20—"Contending by Faithful Preaching," Rev. R. A. Gaskins
- 1:30—Special Music, Rev. Bobby Jackson—"Contending by Christian Education," Rev. Jack Paramore
- 2:00—Business Period
- 2:30—Hymn, "Bless Be the Tie"—Benediction

5th Eastern District Sunday School Convention

The Fifth Eastern District Sunday School Convention will convene with Union Chapel Free Will Baptist Church near Chocowinity, North Carolina, on Sunday, January 31. The theme for the meeting will be "The Demand for Repentance and Faith." Mr. T. F. Flowers will serve as music director, and Miss June Lightsey as pianist. The following program has been planned:

Morning Session

- 10:00—Prayer, Walter R. Sandlin, President—Hymn 111, "He Keeps Me Singing"—Welcome Address, Mr. James Dixon, Superintendent of Host Sunday School—Response and Devotions, Mr. Herman J. Ireland, Vice-President
 - 10:15—Business Period, President Presiding
 - 10:45—Program, Host Sunday School
 - 11:00—Sunday School Lesson, Mr. Wesley Grissom, Teacher of Host Sunday School
 - 11:20—Offering—Offertory Prayer, Mr. Elmer Earl Lewis, Superintendent of Palmetto Sunday School
 - 11:30—Special Music, Union Chapel Church Choir
 - 11:40—Worship Service, "The Importance of Our Youth Attending Church," Rev. Melvin Worthington
 - 12:00—Lunch and Fellowship
- Afternoon Session*
- 1:00—Devotions, Rev. Henry Armstrong, Pastor of Juniper Chapel Church
 - 1:15—Business Period
- (continued on page fourteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Do you think it is right for a mother who has small children to work outside of the home, hire a baby sitter to care for the baby, do a shoddy job of house work and see that the children attending school come home to only token care? Then often the mother and husband go our several nights a week, leaving the children with one and then another.—*T. H. E., Alabama.*

ANSWER: In the first place, it is necessary to know several facts which are not certain in your question before I give a definite answer to such a question. When I first read it, I was impressed that probably the woman you have in mind is probably both money and pleasure mad; but a further consideration of the facts and the possibilities behind them caused me to feel rather sympathetic toward the whole family. I sincerely wish that circumstance would make it necessary for no mother in our beloved country to leave her children at all whether or not they be in the hands of the best possible substitute for their mother. But this has not always been possible. I am the fourth child of my parents. My mother found it necessary to leave me with a wonderful elderly, colored lady while she took my older brother and two older sisters to a field, sometimes a mile away and sometimes farther. This woman seemed to love me just as much and was equally as strict with me as was Mother, but she never filled Mother's place. Later, I was among those who followed her to the field while my younger brothers and sisters stayed with someone who in a part-time way acted as nurse. This day's economy should provide better family conditions than the post civil war days in which I was reared, but they do not seem to do so. If any thing, they are worse; which means that in order for some parents to support their children as they send those old enough to go to school and at the same time provide for those who stay home, they must make arrangements for the under school age children in keeping with their needs.

It requires that a couple in such circumstances be real genuine Christians, that they read their Bible and spend a proper time in prayer each day, to know how to meet and solve all the complicated problems of rearing children and attending to the


Lord's work. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). This, with many other passages in God's Word, places the responsibility of parenthood just where it belongs, and if properly assumed, guarantees good results. Just what all is required of parents in training up the child in the way that he should go? They are certainly to furnish him the kind of environment and home conditions that would prevent him from either growing up to be a spoiled, pampered brat or a modern *softy*. The Bible requires of parents that they discipline their children, causing them to act or behave according to definite rules and regulations and to be the children who will make Christian gentlemen and ladies of themselves, having a purpose in life and exercising every effort needed each day and each hour of that day to accomplish this end. Nothing else on this earth is so important and so rewarding. Now since most children are just children, being short the foresight that several years of experience gives, it is the parents' place to see that the child does not let some fanciful allurements cause distractions that would cause him to turn from his main goal or even give it a secondary place in his progress. The mother who reads and obeys the Bible will not exhibit a know-it-all attitude; she will seek and listen to the matured advice of older Christian mothers. "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5). Notice that in the fifth verse a reason given for the elder woman being teachers of the younger is that they are "to be . . . keepers at home." I believe a few Christian women that I know do this quite well, even though they spend part of the day four or five days a week working and even though they attend church services Sunday nights and prayer meeting on Wednesday evenings. I do not think a neighborhood trotting, gossiping woman can "be discreet, chaste keepers at home."

Note some things God has to say about a virtuous woman. "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willing with her hands. She is like the merchant ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. . . . She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her" (Proverbs 31:10-15, 19-23, 26-28). Contrast that description of a virtuous woman with the following, "But she that liveth in pleasure is dead while she liveth" (1 Timothy 5:6).

Women, like men, need to be kept busy doing that which is their duty which is always good that they will have no time to even think of the sinful pleasures of this world. When wise parents must be absent from their children, they should always provide proper companionship for them. Such children should be so well disciplined by their own parents that they would not dare misbehave anymore in the absence than in the presence of their parents. My parents used to punish us children much more severely when they knew of our misconduct in their absence than if they were there. When we went to school, they warned us that any misbehavior in school would bring double punishment. I grant you that it was hard indeed to take it then; but instead of my feeling resentful because of it now after fifty years or so, I am thankful to them, and there goes unto my heavenly Father heartfelt praise and gratitude that He thought enough of me to give me old-fashioned, Bible believing and Bible practicing parents. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11); "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Proverbs 13:24). I would be the very last person to sanction the abuse of a child

any misuse of parental authority. I heard of a Christian woman that talked to her daughter kindly about a rather serious offence for a girl so young. The next day she not only repeated the act but in a more daring, defiant attitude; and again the mother talked kindly to her, advising her of the bitter results of such behavior and then spanked her so lightly that the girl paid little attention to either the kind words or the gentle spanking. On the third day the offence was more drastic; this time the mother administered what might be called a half-way decent spanking over which the mother wept all night. The girl skipped the next day, but upon the second day after the spanking she went still further in the offence. The mother this time gave her a real old-time spanking and again cried all night but not in vain this time, for the daughter had also shed some tears and done some thinking. She was now ready to talk; the mother and daughter talked and cried some more, but the daughter was broken and from then on showed both love and respect for her mother. "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18); "Foolishness is bound in the heart of a child; but the rod of correction shall drive him far from him" (22:15); "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (29:15-17); "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Hebrews 12:6, 7); "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). This is indeed a lot to require of parents, but God knew that with His help we were able before He made parents of us. "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

Finally may I say that if the husband's salary can be used so as to keep the wife and mother home with her precious children, I believe that it would be to great advantage that she be with them; on the other hand, if God makes it clear that this is His means by helping them over a crisis and teaching a lesson needed, one should be given over completely to this. There is one thing of which I now feel certain, and that is that too many of us Christians try to solve family problems in our own ingenuity rather than consulting God in sincere prayer and then being willing that He answer according to His own good pleasure.



The Lighted Pathway

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

Thy word is a lamp unto my feet, and a light unto my path.
(PSALM 119:105)

THE BIBLE AGAINST ITSELF (Continued from Last Week)

Religiosity is the greatest enemy of Biblical religion. Solomon and Sheba's promoters make little effort at piety, but Ben Hur's men have the nerve to say, after crawling out from under their carload of statistics, that "the picture will emphasize the human story rather than the mere eye-filling pomp and splendor." *The Big Fisherman's* promotion propaganda is the phoniest of all: twice it hints that providence interfered, that the macrocosm responded to the microcosm's pietizing. For example, when an Arab-tent scene was disrupted by California desert winds, new cloud formations "urgently essential for other scenes" appeared—"as if in compensation."

Inch by inch and second by second one does not always perceive how the Bible is used against itself in this promotion and in these films. When the record as a whole is studied, however, one sees the need for a large-scale indictment. Not the least element in this indictment is that the promoters of anti-Biblical Biblicism in the movies use trophies, awards or orders of thousands of extra copies of publications which advance their game to subvert the sources of information of church people. Protestants need not waste their time in indiscriminate condemnation of the movies. The beginning of a program on which Protestants can act is that they can, first of all, stop letting themselves be used.

... Christianity does not run from the world, does not turn its back on it. But having confronted the world of fertility deities, materialism, evasion of Christ, gadget worship and religiosity, and having exposed its bankruptcy, Christianity points beyond these to the real world, the one God created, in which He was incarnate, and in which His Son was crucified and arose. This means that the Christian's relation to the cultural world of man's devising is always in tension. . . . After the passing of this season's three big-budget

Taking it to God in prayer, trusting Him and leaving it there is the final secret.

Bible travesties, we can hope for the clearing of the air and the chasing away of the phonies with the coming film version of Elmer Gantly, Sinclair Lewis' stinging study of hypocrisy. (End of editorial.)


Dear reader, I hope the reading of this article, in this and the two previous meditations, has been worth your while, and that it has opened your eyes to what the film industry is doing to the Bible and to Christianity. And the sad part of it is, if you attend these so-called Bible movies, you are paying to aid them in their Satanic travesties of simple faith and reverence for the Bible as the true and unchanging Word of God for a lost world. I have given the editorial just as it appeared in *The Christian Century*, except that I deleted two or three sentences that I thought was better left out.

As I close I want to give a few words of advice to parents. Now, I do not believe that Hollywood is the proper source for Bible instruction for your children, for you or for anyone. The Christian home and the church are the places from which we must learn of God and His love, and the way of salvation and holy living.

For my part, I wish Hollywood, with all its corruption, would stay out of the Bible—until Hollywood becomes fit by the cleansing power of the blood of Jesus Christ to deal with it in its purity and for pure motives instead of purely for pecuniary purposes. We can aid in this cause greatly by staying away from their shows and by teaching our children and others the dangers they pose to our very existence as effective Christians.

Are we not experiencing the warning:

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Romans 1:25).



IT'S A FACT

ONE OUT OF EVERY 3 ALCOHOLICS IS A WOMAN.

AMERICAN MEDICAL ASSOCIATION OFFICIAL

Christian Education

W. BURKETTE RAPER, *President*
 Mount Olive Junior College
 Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
 Free Will Baptist Bible College
 Nashville, Tennessee

Bible College Receives \$35,000 on State Quotas

With five months to go, gifts to Free Will Baptist Bible College, Nashville, Tennessee, must increase if state quotas as approved by the National Association are to be met. In the seven months' period from June 1 through December 31, monthly gifts to the general fund have averaged \$5,000. The average monthly gifts should be \$5,833.33.

1959-60

General Fund

	Quota	Paid	Balance
Alabama	\$ 3,500	\$ 1,403.88	\$ 2,096.12
Arkansas	2,000	1,495.84	504.16
California	1,200	778.65	421.35
Florida	1,800	1,234.71	565.29
Georgia	4,500	2,530.85	1,969.15
Illinois	2,500	928.83	1,571.17
Kentucky	1,500	387.97	1,112.03
Michigan	3,000	1,700.60	1,299.40
Mississippi	3,000	972.43	2,027.57
Missouri	4,500	2,760.07	1,739.93
N. C.	18,000	8,138.18	9,861.82
Ohio	1,800	1,036.35	763.65
Oklahoma	4,000	1,961.58	2,038.42
S. C.	3,200	1,569.69	1,630.31
Tennessee	8,000	3,490.72	4,509.28
Texas	2,500	1,876.13	623.87
Virginia	3,100	1,433.02	1,666.98
W. Va.	1,000	714.80	285.20
W. N. A. C.	900	541.91	358.09
Misc.		564.10	

Totals \$70,000 \$35,520.31 \$35,043.79

What Is Regional Accreditation?

During 1960 the friends of Mount Olive College will be hearing and reading much about regional accreditation and the Southern Association of Colleges and Secondary Schools. Mount Olive College is working toward membership in the Southern Association and can now become the first educational institution owned by Free Will Baptists to achieve regional accreditation.

WHAT IS THE SOUTHERN ASSOCIATION?

For purposes of academic accreditation, the United States is divided into six regional associations; the Southern Association em-

braces the following states: North Carolina, Tennessee, Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, South Carolina, Texas and Virginia. More than 330 colleges in these states are accredited by the Southern Association, and for a junior college regional accreditation represents the highest academic achievement possible.

ADVANTAGES OF REGIONAL ACCREDITATION

Regional accreditation is the *hallmark* of educational proficiency throughout the nation. A college that holds membership in its regional accrediting association is recognized by every other college or university in America. Credits earned in a regionally-accredited college will transfer throughout the world.

Membership in the Southern Association would say to Free Will Baptist high school graduates everywhere: "Your denomination has a college whose academic standards are approved by the highest accrediting agency in the United States. In attending Mount Olive College you may be assured that your credits will be honored in every state in America."

This achievement will enable Mount Olive College to serve more students and to serve them better. Furthermore, as a Christian college, we are responsible to God to have the best program of education possible. Christian education must be good education.

WILL SOUTHERN ASSOCIATION RESTRICT THE SPIRITUAL LIFE OF THE COLLEGE?

This question has been asked by a number of serious people. Mount Olive College seeks first and foremost to be a Christian institution, and it is because that we wish to be thoroughly Christian that we seek to strengthen our academic program.

I have attended the past two annual sessions of the Southern Association and I have studied its requirements for membership carefully. At the associations I have experienced a spirit of brotherhood that I wish prevailed at the National Association of Free Will Baptists and some other denominational meetings.

It is my honest conviction that as we work toward accreditation by the Southern Association we will strengthen the spiritual life of the college. Rather than restrict our spiritual life, Southern Association will examine to see if we are rendering to the Free Will Baptist denomination

the services for which the college was established.

The first standard of the association says "Each institution should define and publish its objectives." The objectives of Mount Olive College are published in our catalogue, and the first objective is "To provide educational opportunities in the context of a Christian community and to relate such education to Christian faith and practice in keeping with the responsibility of the college to the denomination which sponsors it."

Mount Olive College is a Free Will Baptist college, and as such has a responsibility to the Free Will Baptist denomination. One point on which we will be evaluated will be how effective we are measuring up to this responsibility.

SUMMARY

The Standards Committee of the Southern Association will visit Mount Olive College in the early fall and will announce its findings at the annual meeting of the association in December in Memphis, Tennessee.

Additional articles will be forthcoming and will explain the requirements which we must meet. Meanwhile, Mount Olive College needs the earnest prayers and generous support of Free Will Baptists everywhere. Let us build a college that will honor God through service to our people.

W. Burkette Raper, *President*

College Announces Gift

Mount Olive College has announced a gift of \$1,000 from the Mount Olive North Carolina, Junior Chamber of Commerce. This gift is the second installment on a \$5,000 pledge made by the Jaycee toward the building of a student center at the college.

Fifth Sunday Offerings

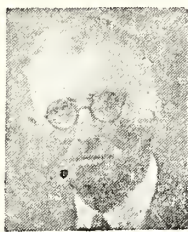
Mount Olive Junior College
 Mount Olive, North Carolina
 January 20, 1960

To Free Will Baptist Ministers
 and Sunday School Superintendents:

Dr. Samuel Johnson, the noted English essayist, once opened the auction for the sale of a small manufacturing plant of an estate of which he was executor in this way: "We are not here to sell a parcel of boiler and vats, but the potentiality of growing rich beyond the dreams of avarice."

We here at Mount Olive College are not here to carry out the work of just another institution for the Free Will Baptist denomination, but to train the potentiality of (continued on page thirteen)

NOTES — AND — QUOTES



By J. C. Griffin

FOR CONSCIENCE'S SAKE

The apostle, Paul, said, ". . . herein do exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). Paul made enemies, but chose to follow his conscience, doing the will of God. George Washington made enemies, but he followed his conscience and gave to us liberty and freedom. Abraham Lincoln followed his conscience and freed the slaves; however, he made some enemies. Jesus Christ followed his conscience and provided salvation for a lost world; however, He made enemies. Paul said that Christ loved us while we were enemies.

Many years ago, I had the privilege of going with a man who was a conscientious believer. At least he claimed that he is honest and conscientious in his unbelief. We argued all day. I preached Christ and His salvation. He preached his unbelief. In the evening when we separated, he said, "I've enjoyed being with you today. Sometimes I get with a fellow who will always agree with me saying, 'Yes,' everything I say." That person who can do such a thing has no conscience of his own.

If you stick to your conscience, you did the apostle, Paul, and our Lord some people will appreciate you, while some will hate you. We must remember that Jesus said, "Woe unto, when all men shall speak well of you! . . ." (Luke 6:26). Of course, most of us rather have applause in what we do and say; but the true test of character is the ability and willingness to adhere strictly to the path of individual integrity regardless of what the popular conception of that might be.

Some people listen to conscience as the monitor which shall guide them from day to day; others are expert in the art of keeping near to the ground in determining what the people would approve of and dictating their course accordingly. Such people search for the popular side or the side at most others are on, and then they conform in the popular or majority congregation. The man who expects to get through life without making enemies might as well realize that when his life is ended, it will be counted blank so far as any positive influence is concerned.

There is a great deal of deification of goodness in the world. Some of it is quite

far-fetched. We know good men who are actually good for nothing. They do not participate in those things that are degrading and destructive to the best interest of mankind. They are good in looking out for their own interest, but they are so good that they will not express themselves in an issue. They just agree with those whom they are with. They are afraid to express themselves, so they will drown their conscience to keep in agreement with those who actually are bold in expressing their belief. They will not express a positive opinion concerning any question upon which there is a division of sentiment in the community in which they live.

Some of the best men we have ever known had a choice collection of enemies. They did their own thinking. They reached their own conclusions. They had the courage at all times to declare where they stood.

It was the plain teaching of the Lord Jesus that life's duties seldom lead along the rose-strewn path. He told the disciples before He went away that ". . . In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33). Yes, at every turn of the road there will be elements with which it will be necessary to fiercely contend; and Jesus, Himself, was the great minority leader of His day. The majority were bitterly and cruelly against Him. It was not for Him to seek the lines of least resistance. He preached what He believed, that which was given Him to preach by His Father, regardless of what men thought. He said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50). He went the way of the Cross to die in order to express His consciousness in preparing the way of life for fallen humanity.

Those who undertake to gauge their conduct by the tone or volume of the world's applause may sometimes find that they have been led astray. Public opinion is fickle, and that which is applauded today may be hissed tomorrow. On the other hand, the fellow whom the mob sought to lynch a year ago may now be the recipient of great applause today with many flowers strewn in his path. We again bring to your attention the words of the Master: "Woe unto you when all men shall speak well of you." Possibly the danger is that we might get to thinking more of self than we ought. We might feel exalted.

The greatest satisfaction will come at the end of the way when we can say with the apostle, Paul, "For I am now ready to be offered, and the time of my depar-

ture is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8).

Paul had followed his conscience in obeying the Lord. Men, great men, men with authority did not agree with Paul. His path was made hard, but he preached what he believed to be the way of Christ. May we have a pure conscience toward God and toward man. Stand for the right, if we have to stand alone. Believe in and trust Christ conscientiously without any compromise with the enemy of mankind.

THE MAIL BOX

SEEKING CHRISTIAN WORK

"In April, 1957, I was licensed to preach the gospel. Due to my health in the past year, I have not been able to do much studying. At the present time, I am in good health. I really and truly want to use the talent that God has given me; I want a chance to get some experience in this work before I go before the ordaining council sometime this year. It would be greatly appreciated if I could serve in midweek prayer meetings, church services or any kind of evangelistic work within 25 miles of my home which is Kenly, North Carolina. I hope this to be an answer to my prayers."
—*Falmage Nichols, Kenly, North Carolina.*

IN APPRECIATION

"I would like to take this means to express my appreciation for the many cards, money and gifts received for my birthday and also Christ's birthday. Most of all, I thank you for your prayers in behalf of my wife during her illness. If the Lord spares us until January 18, we will observe our 57th wedding anniversary. The Lord has been good to us, whereof we are glad. May God's blessings abide on you all is my prayer."
—*Rev. W. H. Lancaster, Smithfield, North Carolina.*

No Word for a Poor Sinner

In a class in homiletics in a theological school, different students would preach their sermons before the class. Following his sermon, the student would go into the office of the professor who would criticize the sermon, and offer suggestions. One day the saintly professor said to a student, "The sermon you gave yesterday was mighty fine. The truth you dealt with was well-arranged and well-presented. But your sermon had one omission—a grave one, too. There was no word in it for a poor sinner like me!"—*Selected.*

STORIES for our BOYS and GIRLS

"I Can Be One Now"

by Roy Judson Wilkins

MOTHER," Betty Ann began, "you know what I want to be when I'm grown up?"

"No, dear. What do you want to be—a schoolteacher, maybe?"

"No, Mother. I—well, I intend to be a missionary!" Betty Ann declared. "I just read in my Bible where Jesus said, 'Go ye therefore, and teach all nations.' And I'd—I'd—well, really, Mother, I think—I mean, I'm sure—He wants me to go!"

Mother, surprised at Betty Ann's statement, could scarcely speak for a moment.

"My precious Betty Ann!" Mother gathered her in her arms. "You don't know how very happy you've made me! Perhaps you're right; the Lord may be calling you even now, as young as you are, to be a missionary. He called Samuel when he was but a child, I know. We shall wait and see what God shall reveal to you later on."

"Oh, Momsy! How I'd love to go to India and tell those poor brown-skinned boys and girls about Jesus!" Betty Ann exclaimed, her blue eyes shining. "It would be a very thrilling trip to India too, wouldn't it?"

"Yes, I'm sure it would," Mother agreed. "But wouldn't you become very lonesome, away over in India, thousands of miles away from Father and Mother?"

"Yes, I—I s'pose I would," Betty Ann gazed thoughtfully at a picture on the wall of Christ in Gethsemane. "But, Mother, I think Jesus was lonely too, in the garden there, all alone, or just the same as alone. His disciples were asleep, so they weren't any company for Him. He must have been lonely, Mother, for He was away from His heavenly home, you know. He must have missed being with God and the angels."

Mother thought so too. "Well, darling, Father and I would miss you ever so much, should you some day go to India. But if God really calls you to go, we'll be glad indeed that God could use you in His service."

Betty Ann's face beamed. "I can hardly wait! How old will I have to be before I can become a missionary?"

"Well," Mother smiled. "I believe you're old enough right now."

"Now!" Betty Ann gasped. "Why,

Mother! Surely I'd have to be at least seventeen or more, wouldn't I?"

"To go to India, yes," Mother stated. "But you see, dear, I meant that you could be a missionary now, right here in Kentonville."

"Here in Kentonville!" Betty Ann echoed. "How could I be a missionary here? Missionaries always travel long distances, don't they? To India, Africa, China, and other foreign lands?"

"Oh, no, dear. There are many places right in our United States where they need missionaries fully as much as in foreign lands. In the mountains of Kentucky and Tennessee for instance, there are many people wholly ignorant of what the Bible teaches. In northern Minnesota too, and many other out-of-the-way places, missionaries are needed very much."

Betty Ann could scarcely believe it. "Why, I—I thought everybody in our land knew about the Lord Jesus!" she said, amazed.

Mother shook her head, sadly. "They should, dear, but I'm sure they don't. And I'm afraid there are some folks—some boys and girls of your age too—right in this city who know little or nothing about Christ."

"Really, Mother?" Betty Ann looked greatly shocked and very serious. "Then I guess you're right; they do need missionaries right here at home as well as in heathen lands. I never really thought about that before. Maybe, while I'm waiting to get big enough to go to India, I could be a missionary right here at home!"

"Certainly you can, dear," Mother's face beamed. "And God will be very happy about your decision, I know; even happier than I am. Now is the proper time to prepare for your life's work. If you are faithful in little things now, God will be pleased to allow you to do bigger things later on."

Betty Ann hugged her mother very hard. Happily, she cried, "You know what, Momsy? I'm going to see how many junior girls and boys in this neighborhood I can find who don't go to Sunday school. I'll invite them to come to ours next Sunday. That'll be sort of missionary work, won't it, Mother?"

"Indeed it will," Mother assured the radiant Betty Ann. "A very fine way to begin preparing yourself for God's work in the future."

Betty Ann was serious. "Well, I still

think I want to go to India as a missionary some day, Mother. But I'm glad you showed me I can be one now, right here in Kentonville!"—O. P. Boys and Girls.

Christian Education

(continued from page ten)

the Free Will Baptist church and youth tomorrow.

Naturally, we want the very best for our youth. Therefore it is very important that we meet the challenges and take advantage of the opportunities that are placed before us. At the present time we are faced with the challenge of meeting the standards for accreditation with the Southern Association of Colleges and Secondary Schools. The benefits of such accreditation would be far-reaching. It would enable our students to transfer to colleges outside the state to finish their education.

In addition to the challenge of Southern Association accreditation, we always have the challenge of helping our students to grow in the grace and knowledge of our Lord and Saviour and of training our Free Will Baptist youth to take their places in the work of His Kingdom. The week of February 7-12 has been set aside as Spiritual Emphasis Week at Mount Olive College. The Reverend Chester Pelt of Marianna, Florida, will be the principal speaker.

If we are to train the potentiality of our church of tomorrow, we must have sufficient funds to meet the challenges. The Loyalty Fund Campaign will run through February. We hope to raise at least \$65,000 during this campaign. However, we must have about \$22,000 more to reach this goal.

Won't you urge your church and Sunday school to give a generous offering to the fund on fifth Sunday, January 31?

Sincerely yours,
Miss Leah McGlohon
Assistant to the Business Manager

Prayer

(continued from page four)

to the Father in the name of Jesus Christ

Who should pray? All Christians should pray. We can pray as individuals, as churches and as a nation. Sometimes when we fall short of the blessings God has in store for us, it is because we fail to pray as we should.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

A Study in Ephesians

Chapter One

In the study of any subject we need to know something of the location, foundation and surroundings, as well as taking into consideration the cause or reason. We know that Ephesus was one of the largest cities of Asia, or at least a chief city. It is noted for the temple of the great gods, Diana, that the people adored and worshiped, as we do or should worship our Lord and King.

Paul, the author, is a well known character, who is at this writing a prisoner of Lord Jesus Christ at Rome. All Bible students are familiar with the conversion and life of Paul and of his imprisonment. His letter to the Ephesians is the first letter sent out after his imprisonment. He is much concerned about the church here, having had a very harrowing experience during his stay in Ephesus. Read Acts 19 for a detailed account of his ordeal and deliverance. He wrote this letter to the church in order to establish them more firmly in faith and to give exalted words of the love of God and of the excellence of Christ. He desired to strengthen and encourage them to stand against the enemies of Christ and to urge them to walk in a manner becoming their profession of faith. It has been suggested that there is a spiritual affinity between Ephesians and the book of Joshua in the Old Testament. (It might be wise to read and compare.) In both we will, at least, find that there was conflict and failures, but also victory. This reminds us that there is often a conflict and failures in our own individual lives; but we can praise the Lord, there is also victory in Him. Paul called himself an apostle of Jesus Christ by the will of God, to the saints at Ephesus and the faithful in Christ Jesus.

This latter clause embraces all believers in Christ and we should make the application, thereby gaining a greater insight into the will of our Father concerning us. We are so prone to forget or neglect the Christian graces as given to us through the inspired writing of Paul and others. This church at Ephesus either forgot, neglected or drifted into a very unsatisfactory state

years later, as recorded in Revelation 2. We would do well to examine ourselves often, to see if we are in the faith; for we have an enemy who is always on our trail, and whose chief desire is to tear down and destroy the works of our Lord and Saviour.

May we notice elements of the believer's position. In Verse 3 Paul acknowledges how God has blessed, by saying "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." We need to take care that we do not presume on God's goodness, for He provides everything for us that will enable us to glorify His blessed name. The heavenly places in Christ He gives to help us to grow in grace and in the knowledge of our Lord and Saviour. As we study Verses 4-14, we should be very prayerful that God will reveal predestination, adoption, redemption and the dispensation of the fullness of time to us in such a way that we may receive enlightenment and receive the engrafted word that is able to save our souls. We do not have space in which to develop these thoughts, but we are told, and I believe it, that "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Note the condition, however: "But let him ask in faith, nothing wavering. . . ." (James 1:5, 6). In the study of these elements, or words in accordance to God's will, we will be doing the things that Paul admonished Timothy in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Paul says again, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Vs. 4). We find in John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: . . ." We know that we are saved by grace, which is unmerited favor and is in contrast to law, because under the law righteousness was demanded of man; whereas under grace, God gives righteousness to man, so we are saved by grace through faith. Paul reminds the church at Ephesus

that after they had heard the gospel, believed it, and accepted it, they were sealed with the Holy Spirit of promise. We too, as believers, have this same relationship to God through the Holy Spirit.

Another concern of Paul's for this church was that through prayer they should gain knowledge and power, so he prayed earnestly for them. He said, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love to all the saints, Cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of his glory of his inheritance in the saints, And what is the exceeding greatness of power to usward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, . . . (Vv. 15-20).

We often ask ourselves, "Why is the church losing its power, and why do not believers do more effective work?" I fear that our prayer life is neglected. The world is in such a state of unrest and even chaos, with all of the evils becoming such a great barrier between us and our Lord, that perhaps we forget that we can do nothing in our own strength but must have the spirit of Paul when he said, "I can do all things through Christ which strengtheneth me" (Philippians 4:13), if we are to bear fruit in the Lord. May we bear in mind that Christ was exalted and made Head of the church, because He loved the church and gave Himself for it. Let us pray one for another that we may be drawn closer to each other in love, that Christ may be exalted through our lives, and that we may become strong in the Lord and in the power of His might.

Alice E. Lupton

Life Membership Award Rules

I. PURPOSE: Life membership award is a promotional plan for raising funds for our designated enterprises. Each year the State Woman's Auxiliary Convention designates the enterprise to receive money.

II. HONOR AWARD: For loyal services rendered to our denominational enterprises and our woman's work.

III. AWARDED: Local, district conventions, Cragmont Assembly conferences, and the State Woman's Auxiliary Convention.

IV. RULES OF AWARDS: For each \$25.00 sent to the State Woman's Auxiliary Convention treasurer, earmarked for
(Continued on page sixteen)

NEWS NOTES

(continued from page six)

- 1:30—Round Table Discussion, "What Can We Do to Encourage Our Youth to Attend Church?"
2:00—Special Music, Union Chapel, Prescott, Wintergreen and Friendly Four Quartets, The Evangels Girls' Trio and Other Singers
3:00—Benediction

1st Western District S. S. Convention Elects Officers

The First Western District Sunday School Convention elected officers at a meeting at Fremont Chapel Free Will Baptist Church on November 29, 1959. They are as follows: Mr. Leslie Hawley, Wilson, president; Rev. Luby Tyner, Selma, vice-president; Mrs. W. P. Bunn, Sims, secretary; Miss Serena Futrell, Fremont, assistant secretary; Mr. Sam Johnson, Stancil's Chapel, treasurer; Mrs. W. N. Parrish, Stancil's Chapel, assistant treasurer; Mr. George Futrell, Fremont, director of organization; Mr. Felton Boykin, Wilson, director of denominational enterprises; Rev. James Earl Raper, Selma, director of literature; Miss Hilda Pittman, Saint Mary's, director of publicity; Mr. C. B. Himmant, Micro, digest of reports committee; Mr. Harvey Pittman, Wilson, and Mr. M. V. Avery, Selma, field secretaries; Mr. Lynwood Griffin, Selma, and Mr. Walter Bass, Fremont, program committee.

This convention represents 25 city and rural churches in eastern North Carolina, and seeks to enlist the active participation of each of these churches not presently engaged in its programs. The next convention will convene at Saint Mary's Free Will Baptist Church on Sunday, January 31, 1960. The theme for this meeting will be "That Ye Would Walk Worthy of God." The following program has been planned:

Morning Session

- 9:55—Hymn
—Prayer, Odell Howell
—Chorus, "We Want You to Come"
—Welcome, Ruby Narron
—Response, Edgar Johnson
10:15—Dramatization of Theme
10:20—Devotions, Felton Boykin
—Roll Call of Churches
—Appointment of Committees
10:35—Assemble to Classes
—Chorus, "To the Class, To the Class"
10:40—Sunday School Lesson, George Parrish
11:00—Reassemble in Auditorium
11:05—Special Music, James Kirby
11:10—Offering for Mount Olive Junior College
11:20—Hymn, Saint Mary's Choir
11:25—Reports and Announcements

11:30—Sermon, Rev. Boyd L. Shook

12:00—Lunch

Afternoon Session

- 1:00—Hymn
—Prayer
1:10—Business Session
—Instruction to Delegates
1:40—Presentation of Banner
1:45—Singspiration
2:30—Adjournment

Charleston, S. C., Church Reports Rapid Progress

Mrs. Paul Leduke, church reporter of the Charleston, South Carolina, Free Will Baptist Church submits the following report of progress for the last part of 1959:

"In the past three months we have had 53 additions to our Sunday school, 25 in the league, 16 in the church, and 4 in the auxiliary. Our finance has doubled. Eight more members have come into the Master's Men organization. God has given us four new Sunday school rooms for which we are very thankful. We hope to start to work on five more rooms as soon as the spring opens.

"In the past four months that our present pastor, the Rev. Noah D. Brown, has been with us, we have received 31 new members into our church. There are a number of candidates waiting to be baptized.

"We want to thank God's people everywhere who have been praying for our church here at Charleston, South Carolina. We want to ask that they continue to pray for us, and to remember our pastor whom we feel God has sent to work with us. He is asking for prayers that he may win 100 souls to Jesus Christ this year. He is a man with a burden for souls. We are so thankful for the blessings of our Father, God Almighty."

Perfect Attendance Awards Presented to 57 Scholars

Recognition for perfect attendance during the year of 1959 was given to 57 scholars at the New Sandy Hill Sunday School, Sims, North Carolina. Each of the following attended Sunday school every Sunday for the year and received their perfect attendance pins or bars:

First Year—Mary Lou Bunn, Gay Rose, Landis Rose, Gerald Rose, Francis Rose, Pamela A. Liles, Marilyn Faye Burnett, Mitchell Bunn.

Second Year—James Bunn, Billy Jordan, Sandra Brown, C. E. Rose, Ruth Rose.

Third Year—Alma Brewer, Geraldine Jordan, Pat Jordan, Elbert Wilson, Henry Jones, Judy Wilson, Dennis Bunn, Gladys Burgess, Greg Bunn.

Fourth Year—Janet Williams, Nellie Jones, Barbara Nell Jones, Hoover Bunn,

Jerry Bunn, Louise Bunn, Carolyn Bunn, Patricia Williams.

Fifth Year—Hubert Bunn, Bonnie Bunn, A. B. Brewer, Bernice Brewer, Ann Brewer, Loretta Brewer, Harold Burgess, Kenne Bunn.

Sixth Year—Henry Phillips, Daniel Burgess, Alvin Bunn, Calvin Bunn, Hatt Bunn.

Seventh Year—Jesse Bunn, Sandra Bunn, Linda Bunn, Linda Kay Narron.

Eighth Year—Edith Phillips, Barbara Hall, Peggy Phillips, Agnes Bunn, Frances Williams, Edward Bunn, Bethanna Bunn.

Ninth Year—Phillys Phillips, Inez Bunn, Frances Hall.

Officers of Cragmont Sponsoring Bodies Meet

On January 12, 1960, officers of the four sponsoring bodies of Cragmont Assembly, Inc., met in special session at the Pleasant Grove Free Will Baptist Church near Pikeville, North Carolina.

Those present were Wayne Smith, president of the Board of Directors of Cragmont; N. Bruce Barrow, president of the North Carolina State Convention of Free Will Baptists; Herman Hersey, president of the State Sunday School Convention; Mrs. Carl Dudley, president of the North Carolina State Woman's Auxiliary Convention; and Miss Leah McGlohon, corresponding secretary of the North Carolina State League Convention.

Mr. Barrow presided. The meeting was opened with prayer by Wayne Smith. Mr. Smith gave a report on Cragmont in which he stated that the assembly must have \$3,000 by March 15 if it is to open this year.

The representatives of stock of the four sponsoring bodies are as follows:

Sunday School Convention: C. J. Harris, Wayne Smith, Lemmie Taylor.

State Convention: R. P. Harris, Walter Carter, Fountain Taylor.

Woman's Auxiliary Convention: Mrs. J. C. Moye, Mrs. Walter Carter, Mrs. L. E. Ballard.

League Convention: Billy Walker, Henry Melvin, J. A. Evans.

A motion was made and carried that each one present assume the responsibility of raising a minimum of \$100 for Cragmont and that each member of the board of stockholders to assume the responsibility of raising a minimum of \$100. The \$500 already ascribed to by the Woman's Auxiliary will take care of Mrs. Dudley's part.

The benediction was given by Herman Hersey.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Our Fight Against Organized Evil

(Lesson for February 14)

Lesson: Acts 19:1—20:3.

Olden Text: Ephesians 6:12.

INTRODUCTION

When Paul left Corinth, he took with him Aquila and Priscilla and journeyed to Ephesus in Asia Minor. He left them there, but not until he had preached in the synagogue and reasoned with the Jews who urged him to remain with them. Paul, however, said good-by to them and left for Jerusalem, promising—if it were God's will he would return to them. After reporting to the church at Antioch, he visited the churches of Galatia and Phrygia.

Today's lesson is this quarter's temperance lesson. In these days of vicious evils, we need to be reminded anew of our responsibility to be temperate in all things. This lesson gives an account of the opposition which Paul encountered in Ephesus. The opposition was organized to destroy the teaching of the gospel.

Never in the centuries before, has there been such an all-out attack by evil forces against that which is good, than in our day. The brewery industry, several years ago, launched an all-out attack to place beer in every home in America. This campaign was gauged to have its effect upon the housewife. In many sectors of our country, they accomplished their purpose. This is not the only type of attack by evil forces. There are many others organized against that which is good and holy.—*The Bible Student* (F. W. B.).

II. HINTS THAT HELP

1. Do you not see in that temple of Diana an expression of what the world needs? It wants a God who can provide food and protection.

2. Diana was a huntress. In pictures on any of the coins she held a stag by the horn with one hand and a bundle of arrows in the other. Diana could not give one pound of meat, or one mouthful of food to the millions of her worshippers.

3. Let Diana have her arrows and her pounds; our God has the sunshine and the showers and the harvests, and in pro-

portion as He is worshiped does plenty reign.

4. So also in the temple of Diana the world expressed its need of a refuge. To it from all parts of the land came debtors who could not pay their debts, and the offenders of the law, that they might escape incarceration. But she sheltered them only a little while and, while she kept them from arrest, she could not change their hearts, and the guilty remained guilty.

5. But our God in Jesus Christ is a refuge into which we may fly from all our sins and be safe for eternity, and the nature is transformed.

6. Then, in that temple were deposited treasures from all the earth for safe keeping. Chrysostom says it was the treasure house of nations; they brought gold and silver and precious stones and coronets from across the sea, and put them under the care of Diana.

7. But again and again were those treasures ransacked, captured, or destroyed. Nero robbed them, the Goths burned them.

8. Diana failed those who trusted her with treasures, but our God, to Him we may entrust all our treasures for this world and the next, and He will not fail any one who puts confidence in Him.—*The Defender*.

9. Idolaters are more concerned with the "profits" than with the prophets of their religion (Vs. 25).

10. Idolatry is bound to decrease wherever the Word of the Lord increases (Vs. 26).

11. False gods cannot speak for themselves, but the rabble raises an insane cry on their behalf (Vs. 28).

—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Paul spent several months, perhaps more than two years, at home before setting out on his third journey. When he did set out, he took the overland route, stopping and strengthening the churches in the cities through which he traveled. Arriving at Ephesus, he found that Aquila and Priscilla had already begun work for Christ there. Apollos, a convert of John the Baptist, had come to Ephesus preaching that Christ had taken him aside and told him that Christ had already come and been

crucified. Paul, upon being introduced to some of the converts of Apollos, led them to Christ and baptized them.—*The advanced Quarterly* (F. W. B.).

2. According to Matthew 28:1-15, the chief priests and elders of the Jews attempted to destroy the truth of Christ's resurrection by circulating a falsehood to the effect that his disciples had stolen his body from the tomb. The disciples were then trying to deceive the people by falsely claiming their Master had risen from the dead, or so the chief priests said.

3. Were the twelve disciples of Acts 19:1-7 Christians when Paul first met them? Let's examine the first great test of John 8:24. These twelve men had likely believed the lie that the chief priests had put forth, and so were still looking for the Christ to come. So they were still in sin until they believed Paul's preaching that Christ had already come.

4. The second important test is found in Romans 8:9. These twelve disciples of John the Baptist had not received the Holy Spirit so they were not yet disciples of Jesus Christ. It is upon such distortions of the Scriptures that the doctrine of a second work of grace is constructed.

5. "Now was fulfilled that word of Christ to his disciples, Greater works than these shall he do.' We read of one that was cured by the touch of Christ's garment when it was upon Him, and He perceived that virtue went out of Him; but here were people cured by Paul's garments when they were taken from him. Christ gave His apostles power against unclean spirits and against all manner of sickness (Matthew 10:1), and accordingly we find here that those to whom Paul sent relief had it in both those cases; for the diseases departed from them and the evil spirits went out of them, which were both significant of the great design and blessed effect of the gospel, the healing of spiritual disease, and freeing the souls of men from the power and dominion of Satan."—*Selected*.

6. Influence of bad books (Vs. 18). David Hume was a believer in the Scriptures until he ransacked the works of infidels to prepare for a debate in which he was to take part. When Voltaire was only five years of age he committed to memory an infidel poem, from the influence of which he never recovered. When Captain Burton, the noted traveler and scientist died, he left a book in manuscript which he expected would be his wife's fortune. He often told her so.

After Captain Burton's death, his widow burned the manuscript sheet by sheet because she felt the work, if printed, would do much harm to public morals.

She sacrificed an income of one hundred thousand dollars as a result of her act.

The Supreme Question

(continued from page three)

built his house upon the sand" (Matthew 7:24-26). He claims if we survive or perish depends upon our attitude toward Him.

Recently a distinguished minister declared that, in order to be a Christian, it is only necessary to share the faith of Jesus. This faith he summed up as faith in a fatherly God and in the brotherhood of man. He asserted that our attitude toward Jesus Himself is not of prime importance; however, much truth there may be in that statement, such is not the Christianity of the New Testament. The supreme question of the New Testament is not, "What think ye of the faith of Jesus?" but, "What think ye of Christ?" It is, "Whom say ye that I am?"

In some way I hope I have brought this question to your heart and mine. Whom do we say Jesus is? I am happy in the conviction that there are those of us who find in Him just what the early saints found. He is to many of us a *Friend that sticketh closer than a brother*. He is our Lord and Master, our personal Saviour. We can sing:

"Thou, O Christ, art all I want;
More than all in thee I find."

WOMAN'S AUXILIARY

(continued from page thirteen)

"Life Membership Award," will receive a life membership certificate and a life award pin to be worn attached to the woman's auxiliary pin. If the person receiving the honor is deceased, the certificate is to be given to a member of her family, and no award pin is given.

V. NUMBER OF AWARDS: For each \$25.00 sent to the treasurer there will be an award.

VI. LIFE AWARD PINS AND CERTIFICATES: Without cost to the awarding organization the State Woman's Auxiliary Convention furnishes these certificates and life award guard pins.

VII. DESIGNATED ENTERPRISE FOR 1959-60: Mount Olive Junior College, Mount Olive, North Carolina.

SPECIAL NOTICE

I. Order life membership certificates and life award guard pins from Mrs. H. L. Spivey, Maury, North Carolina. State

the quality of auxiliary pin the person being honored has purchased.

II. Each auxiliary is asked to please send to the State Woman's Auxiliary treasurer regular contributions for our promotional work.

III. All orders for woman's auxiliary

pins are to be sent to the Free Will Baptist Press, Ayden, North Carolina. Prices are:

10K Gold Woman's Auxiliary Pin \$5.

1/10K. Gold Plate Woman's Auxiliary Pin \$2.00

SUNDAY SCHOOL LESSON COMMENTARIES

We now have the Sunday School Lesson Commentaries listed below, with a brief description of each, available for sale at the Free Will Baptist Press. All of these commentaries are based on the International Uniform Series for the year, 1960.

Peloubet's Select Notes

Written by Wilbur M. Smith, published annually for 86 years, adapted for teachers of all grades and contains a great wealth of practical help. Contains a bibliography, editorial matter, audio-visual material and a comprehensive index. Price, \$2.95.

Standard Lesson Commentary

True-to-the-Bible commentary, cloth bound, each lesson has 8 pages of helpful information. Also included is a cumulative index of all Scriptures treated in previous editions of the Standard Lesson Commentaries. An excellent aid for teachers. Price, \$2.95.

Douglass Sunday School Commentary

Written by Earl L. Douglass. Carries the following information on each lesson: lesson title, Bible foundation passages, devotional readings, daily Bible readings, the lesson text, a lesson outline, pertinent and enlightening comments, suggested questions and topics for discussion, hints to teachers. Price, \$3.25.

Tarbell's Teachers' Guide

Edited by Frank S. Mead, acclaimed by all denominations, filled with sparkling illustrations, Scripture based comments, practical teaching suggestions, recommended audio-visual aids, helpful geographical and historical material. Price, \$2.95.

Arnold's Practical Commentary

A practical help for all who use the Uniform Lessons in Sunday school or for individual Bible study. Contains explanatory notes, a comprehensive discussion of each lesson, illustrations and sidelights, two special articles on each lesson, teaching plans for all departments, questions, introductions to each quarter, extended editorials and a Bible dictionary. Price, \$2.25.

Higley's Sunday School Lesson Commentary

Verse by verse exposition and analysis, time and place setting, statement of central truth, lesson illustrations, suggestions for departmental teachings, questions for research and discussion, a list of projected visual aids for the year, washable cover. Price, \$2.25.

The Gist of the Lesson

A concise exposition of the International Sunday School Lessons for busy men and women who like a convenient size commentary. Originated by R. A. Torrey, edited by Donald T. Dauffman. Price, \$1.00.

Points for Emphasis

Written by Clifton J. Allen, pocket commentary, contains concise and practical insight into each lesson. Price, \$.95.

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The Free Will Baptist Press

P. O. BOX 158, AYDEN, N. C.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 3, 1960

THE UNFINISHED PRAYER



—PHOTO BY LUOMA

Down to sleep. "To s'leep," she murmured;
Now I lay me—say it, darling,"
"Lay me," lisped the tiny lips
Of my daughter, kneeling, bending,
O'er her folded finger-tips.

Down to sleep." "To s'leep," she murmured;
And the little head bent low.
I pray the Lord," I gently added—

"You can say it all, I know."

"P'ay de Lord," the words came faintly—
Fainter still, "my soul to teep."
Then the tired head fairly nodded,
And my child was fast asleep.

But the dewy eyes half opened

When I clasped her to my breast,
And the dear voice gently whispered—
"Mamma, Dod knows all de yest."

Oh! the trusting, sweet confiding
Of the child-heart! Would that I
Thus might trust my Heavenly Father,
He who hears my feeblest cry!

—COL. THOS. H. AYERS.

Editorial

ADJUSTING TO CHANGE

What is your reaction toward the changes that are being made around you during these days of rapid-moving developments? If you are fifty years old or older, you have perhaps witnessed more far-reaching changes than people of any other generation in the history of man. The assertion that the last fifty years have seen as much progress in scientific discovery and invention as was made altogether up to that time may be true. Medical science has made marvelous strides in its effort to combat diseases and other physical ailments. The chemical and physical sciences have given man mechanical control over land, sea and air, with reference to transportation and communication; indications are that he may soon have conquered outer space.

During the last fifty years, social conditions have undergone a radical change. We have seen our own country change from a rural nation to a nation of cities—more of our people today are crowded into cities than are living in the rural areas. This multiplies our problems of living together and makes for a higher crime rate, with a sharp climb in all immorality. Some nations of the world have multiplied in population to the point that a population explosion is predicted within a few years. These are some indications of the social changes which have taken place.

In your lifetime, systems of government have undergone drastic changes. Communism has arisen to dominate a large segment of the world. The nations of the world are divided into two camps, with both sides in possession of powerful weapons capable of destroying all life on the earth. Nationalism has invaded the underprivileged countries to practically eliminate colonialism. The political changes which have already occurred, together with threats and possibilities of others to come, have created no little unrest in the world.

With regard to the changes in theology, the skepticism of the last century ripened into deadly liberalism and modernism during the first half of this century. This liberal influence in theology has driven some groups of fundamental believers to become extreme reactionaries. The writer sincerely hopes that liberalism has passed its peak and is receding toward the center of acceptance of the Word of God as the rule and guide for man's faith and practice. One can also truly hope that the wave of reaction which has motivated the intense *witch hunt* in the ranks of the fundamentals will soon subside. The fight between liberals and conservatives places the person who desires to go to neither extreme in a precarious position. He is labeled *modernist* by the extreme fundamentals and *reactionary* by the extreme liberals.

How are you facing the problems created by these changes? There are several patterns of responses into which people fit themselves, the pattern selected usually being dictated by the general outlook on life of the individual. Let us consider some of the types of responses people make to problems which face them:

1. Some individuals become overwhelmed by the enormity of the problem, develop a defeatist attitude, refuse to tackle the task, and sit down to indulge in daydreaming. Almost invariably, these people become embittered toward life. They lash out at everyone else whose actions come before their critical eyes. They are afraid to apply their time and energy in trying to find a solution; at the same time, they are envious and jealous of others, fearing that others

may accomplish something that they dared not try. They sit a long for the good old days and imagine themselves as bright and shining heroes in their world of make-believe.

2. A second type of individual faces the problems before him. He attacks with courage and enthusiasm, only to find that the obstacle does not yield in the face of his efforts. Finding that here is an obstacle which will demand dogged determination, sweat and tears, initiative and individual thinking, together with a lifetime which his task may not even be completed, he climbs on a convenient bandwagon of either left-wing liberalism or right-wing action and sets out on a detour that he hopes will eventually lead him around the obstacle. These bandwagons and detours are always handy for those who choose not to face up to life with practical philosophy of faith in God's Word on the one hand and common sense application of it on the other.

3. Finally, there are the relatively few who will not be deterred from the true course; nor will they become discouraged and embittered by the enormity of the task. They refuse to be flushed by the clamor of the crowds. They do not look for the easy way of following a crowd; they keep plugging away with quiet dignity at the obstacle which stands between them and the goal they know to be right.

Why should not all Christians follow this latter course? The God who made and governs them is directing their activities. The Christ who saved them is by their side to help them solve some of their problems and to show them how to live with those that cannot be solved. Above all else, this life is but a fleeting moment when compared with the eternity toward which we are moving.

God give us men with dedicated hearts and enlightened minds who will concentrate their efforts upon the real problems of life, making such adjustments to changing times as will make their work count for most to the glory of God. Lord, help us that we shall not strain at gnats while we are swallowing camels.

(This editorial written by J. O. Fort in the absence of C. H. Overman, who has been ill with the flu. The series, "Is It Fair," will continue next week.)

Vol. 75

No.

THE FREE WILL BAPTIST

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Dedication Of Life

rs. C. D. Clark, Greenville, North Carolina
"And they remembered his words" (Luke 1:8).

THE WORD, *dedicate*, means to set apart for a purpose. They remember his words refers to the words of Jesus. Before words can be remembered, they must be heard. It is not enough to hear the words of Jesus, nor to remember them. The Bible puts it this way: "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). His word reaches, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast" (Ephesians 2:8). It also tells us, ". . . Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Furthermore it declares, ". . . without faith it is impossible to please him: . . ." (Hebrews 11:6).

Before people can dedicate themselves to the One who speaks, they must have faith in Him and His words. This faith in Him will give them a desire to know more of Him and His words, so that they might remember or obey them. To help us remember His words, we should "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). The psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). Again he says, "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). Christ Himself said, "Search the scriptures; for in them ye may think ye have eternal life: and they are they which testify of me" (John 5:39). On another occasion He said, ". . . Ye do err, not knowing the scriptures, nor the power of God" (Matthew 22:29). Bible study, with open minds and receptive hearts, will cause us to grow in the grace and knowledge of our Lord and Saviour, Jesus Christ.

A person can remember His words without believing or having faith in them. Sometimes, in remembering His words, one becomes convicted of sin, and may or may not repent of them. (Of course this is the Holy Spirit at work, pleading in mercy.) Peter remembered His words when he had denied Him three times; he went out and wept bitterly. The two men with whom He talked on the Emmaus Road remembered His

words. The women, who found the tomb of Jesus empty when they went to anoint His body, remembered His words too. I'm sure those He healed or helped in other way remembered His words also. Many remembered His words; but it was on and after the Day of Pentecost that they remembered His words with new meaning. It was on that day the Holy Spirit made His advent into the world to live and dwell in the hearts of those who accept Christ through faith. Without this experience, people cannot present their bodies a living sacrifice, holy, acceptable unto God nor dedicate themselves. It is by the grace and mercy of God that this Gift is given. Surely it is reasonable for those of us, who have heard of His great love for us and have accepted Him, to present our lives or dedicate ourselves for His cause. The degree of our dedication depends on our obedience to His Word and His will for us.

God did not save us and leave us to fight our battles here alone. He sent the Holy Spirit to comfort, lead, guide and direct us in the ways of the Lord, and convicts of sin. In obedience to His will, we are saved; then He continues to direct us in the right paths. God has made possible the provision for our salvation. If we are not saved, we can blame no one but ourselves; for it is because we have failed to hear the pleadings of the Holy Spirit, have hardened our hearts and have rejected Him. John 3:16 says, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

The Bible tells us ". . . many are called, but few are chosen" (Matthew 22:14). Perhaps we have different opinions as to what this verse means. I once thought of it as meaning that God called many but few accepted His call. I thought of it in the light of the wide and broad way and the strait and narrow way. Later I decided it meant that many were called and did accept Christ, but few were chosen for a definite work or purpose. If either of the two views is the correct meaning, perhaps it is the latter; for we notice all through the Bible that God chose certain men to lead the people or do some great work for Him. He did this not only before Christ came and dwelt upon the earth, but also after He went back to heaven to be with His Father; and He is continuing to do so, even at the

present time. Of all those mentioned in the New Testament, probably Peter, John and Paul are known to be the greatest. We know that those whom God chose were dedicated because of all the trials, persecutions and sufferings they endured, counting it joy to be able to suffer for the cause of Christ. Many were even willing to sacrifice their very life, of whom Stephen was the first.

I think those God has chosen should dedicate themselves to full-time service to their calling and not have to do other work in order to earn a livelihood. The Bible tells us that a laborer is worthy of his hire. If those of us who are called would fully dedicate ourselves to Him and His cause, those who are the chosen would have no need of having to supplement their calling to make ends meet. When Christ was here, He asked this question, ". . . when the Son of man cometh shall he find faith on the earth?" (Luke 18:8). As we think of this, we might wonder if it could be a lack of faith in God on the part of those who are chosen, when they do this.

When God saved us, whether we were the called or the chosen, He saved us for a purpose—that was for us to show forth His love by making known His plan for our salvation, either by word, deed or act. How can we do this if we do not remember His words and dedicate ourselves to the One who made it possible for us to be brought back into full, complete relationship with God? We have His Spirit and His Word to help us in this great task of evangelizing the world. This is a task that has to be perpetuated. Therefore, each generation has to be evangelized. Those who know Him must make Him known to those who know Him not. This gives all a work to do—not just the chosen but the called as well. If we neglect to do this, soon the people will forget His words and will not know of His power to save. We may think the little we can do won't matter; but if we do it in the right spirit, He is able to bless and multiply it. We are to use the talents He has given us, whether they be small or great, for His cause; in this way we may glorify His name. If we live dedicated lives, we will be His witnesses to a lost and dying world. Our lives will be lights that shine in dark places.

His words are life; they may be used to convict, to cleanse, to heal, to strengthen,
(continued on page twelve)

CARPE DIEM

Albert M. Ezell, Searcy, Arkansas

ONE of the greatest, and saddest, conditions of life is to see one so bound and straitened by dogmas and tenets that he becomes insensible to any world outside his own small orbit. The horizons of life are only determined by the belief one has and the horizon of your world will be removed to ever greater distances, and the extent of your accomplishments will reach out to virgin fields.

It is common to overlook what is near by keeping the eye fixed on something remote. In the same manner, present opportunities are neglected; and attainable good is slighted by minds busied in extensive ranges, intent upon future advantages. Life, however short, is made shorter by waste of time.

It is the common characteristic of man to see only the outer appearance and overlook the finer qualities that lie so often below the surface. Unless man had utilized that explorative trend, we would still be repelled by the bur of the chestnut, and look with loathing disdain upon the pearl oyster.

There is nothing so dangerous as to neglect opportunity. I do not agree with the phrase, "Opportunity knocks but once," because it has knocked countless times for each of us, if we could but recognize it for what it is. We fail to see the regal robes that are so often covered by the rags of a beggar.

All Christians know that the greatest opportunity of all—that of forgiveness of sins—is not withdrawn after one visitation, but often returns, again and again, to warn us and to plead with us. Still we can never tell when will be the final visit the Holy Spirit will pay us; it behooves us all not to neglect to lay hold on our opportunities at their first appearance.

As the Latin title of this article states (enjoy, or make use of, the present day; seize the opportunity), we should remember the *May* of life blooms only once; it would be so much better to take the initiative and seek out our opportunities in the springtime of life, than to wait till the short bleak days of winter when our path of life has grown short, soon to terminate at the deep river which is the end of this life.

If we have lived wisely and well; if we have grasped every opportunity to do good and share the load of our neighbor; if we have let each day of our life be something of an example for good to posterity; if we have prayed that each coming tomorrow might shed just a little more of the light of understanding in our hearts; if we have sought for advent of a universal love and

tolerance that will knit more closely together the hearts of all men everywhere; then we have not missed the greatest opportunity of all—that of dedicating ourselves to our God and our fellow men.

Free Will Baptist Heritage Foundation

(Number Eight in a Series)

The Reverend L. H. Wethington has been memorialized through the Free Will Baptist Heritage Foundation of Mount Olive College by a gift of \$100 from the Church Finance Association, Inc. The following resolution was passed January 12 at the annual meeting of the association at Pleasant Grove Church, Pikeville, North Carolina:

Whereas: The late Elder L. H. Wethington was one of the incorporators of the Church Finance Association, Inc. and served as secretary of the association until declining health forced him to retire in the fall of 1944, and

Whereas: We desire to express our appreciation for his very useful service and to help perpetuate his memory,

Therefore be it resolved:

1. That, in appreciation for his service, we place his name on the Memorial Plaque of the Free Will Baptist Heritage Foundation at Mount Olive College by making a donation of \$100 to said foundation in his memory.

2. That a copy of this resolution be sent to the family; a copy sent to Mount Olive College with the donation; a copy sent to the Free Will Baptist for publication; and a copy be placed in our minutes.

"Our Father, Stalin!"

When the atheistic program was being introduced in the Russian schools, the Communists employed subtle, Satanic methods to teach the children unbelief in God. The instructor would say, "Now, children, let's imagine we have no bread and are starving. Let's ask God to give us bread. Let's say the prayer, 'Our Father which are in heaven . . . Give us this day our daily bread.' See, children, nothing has happened. We are still hungry and without bread. Now let's change our prayer, and say, 'Our father, Stalin, who are in Moscow, give us this day our daily bread.'" As the children said the words, a trapdoor in the ceiling in the room sprang open and loaves of bread fell in abundance upon the children, the desks, and the floor!

How long will God let arrogant, blatantly-defiant man go on insulting Him?—*Gospel Herald*.

Report of National Sunday School Board

Paul Woolsey, Chairman

THE National Sunday School Board is now, progressively and aggressively beginning what it deems to be the basic and fundamental work of any such board—the general promotion of Sunday school work throughout the denomination. Rev. Roger Reeds, secretary-treasurer of the Sunday School Board, who along with the chairman of the board has been charged with the promotional and publicity work of the board will direct this work with close consultation with the chairman of the board. The board has designated the month of March as Sunday School Month ("Marching to Sunday School in March"). The goal of your Sunday school board is fourfold: (1) Increasing the efficiency of each and every Sunday school in the denomination; (2) increasing the attendance of each school from the smallest to largest; (3) raising funds to retire the total indebtedness of the National Sunday School Board.

BRINGING UP TO DATE THE FINANCIAL STATUS OF THE BOARD

It was reported at the National Association in July that the liabilities of the Sunday School Board were \$29,000 and the assets were \$15,000, leaving a deficit of \$14,000 after subtracting the assets from the liabilities. The board has decided that it would be unwise to sell the office equipment which was listed among the assets. There were several supplies on hand that are not usable by the board at this time; however, some of this can probably be used later. By February 1, our total indebtedness will not exceed \$13,000. By that date all of our indebtedness but \$2,542.72 will be covered by four notes, one made for three months, two for six months and one for a year (from the middle of December until the middle of January). Since your board took over in July, every note has been renewed or rather substantial payment been made and new notes for smaller sums negotiated with interest paid in advance. There was one exception. A note for one year without interest was held by Scripture Press for \$2,800. We were able to borrow the money and make full payment to Scripture Press.

This slogan has been suggested for our March campaign: "1,300 New Teachers, 13,000 New Members and 13,000 Dollars" to retire debt and release board for promotional work. This drive can and must, by God's help and support of every Free Will Baptist, be a success. Pray for this.

Are You Thinking

by Edwin Raymond Anderson

“. . . What think ye of Christ? . . .”
Matthew 22:42).

WHILE addressing a graduation exercise in a local school some time ago, the principal speaker made this very suggestive and striking remark, “Always remember that while you can go through life with a wooden arm, or with a wooden leg, you can never really go through life, with a wooden head!”

That is quite a significant remark, and one wonders whether the speaker realized the fullest implications of it. For there are very serious implications, and that, in the most important realm of all—spiritual truths, the things marked of eternal consequence. Whether he realized it or not, the speaker, in that remark, pointed up one of the greatest perils in the world today!

For beyond all shadow of doubt, the god of this world (2 Corinthians 4:4) is tremendously busy and alas! highly successful, in the devilish business of so occupying men and women with the things of sight-and-sound, that they are hardly left with any time, or inclination to *think!*

Our age may well be called, “The Thinkless Times.” You have only to look around for proof—radio and television, so-called comic books and photo magazines, digest periodicals and cheap thrillers. They all add up to what has been aptly said, “They make it so deadly easy not to think!” Even the world recognizes the peril, after a fashion, for one of their own has prophesied in bitter jest, “The next generation will have eyes as big as cantaloupes and brains the size of a split pea.”

A wise man once remarked, “One-half of the ills of life come because men are unwilling to sit down quietly for 30 minutes to think through all the possible consequences of their acts.” And I declare that if that be true for one-half of earths ills, it is tragically true for all of those plagues which press against and poison the soul because of sin (Romans 5:12). Men are unwilling to think. They really do not want to think; they are afraid to think! And the devil is always right at hand to *helpfully aid*, them in their tragic thoughtlessness, by teasing

and tickling and thrilling them with the sights and sounds of this sorry sphere.

It is more than high time for some deep thinking. And how sharply this is pointed up by that horrible human heedlessness in not squarely, honestly facing up to that question-supreme, “. . . What think ye of Christ? . . .” (Matthew 22:42). Here is a question which cannot be evaded, nor excused, nor evaporated, nor emasculated! It is pressing, pregnant, probing, persistent, and simply will not down. It may not forever be dismissed by lightness nor frivolity. Sooner, or later it shall demand its answer. What shall be your response?

It is more than high time to think seriously, truly, deeply about His commanding, yet compassionate call, “Come now, and let us reason together, . . .” (Isaiah 1:18). The Lord calls for definite reasoning, for solemn thinking upon solemn, spiritual vicinities. It is for you to *come*—and with the welcome, there is attached the warn-

ing! You must come now. There is no possible guarantee for any other moment—or second (2 Corinthians 6:2), than this very present one!

The Lord would have you so think, that you might truly turn unto Himself (Romans 10:9, 10). Such thinking and such turning will surely work the great transformation (2 Corinthians 5:17), and by thus being born again (John 3), you will be surely heaven-marked as the wise man, indeed—and that for all eternity.

What think ye of Christ? What a solemn, searching question for each Christless soul in these terrible, *thinkless times*. Remember that there shall be plenty of thinking time in the terrible *blackness of darkness for ever* (Jude 1:13)—and alas! but where each remembrance-thought shall but add to the everlasting torment. Far better to close in with Christ (John 5:24), and be truly, gloriously saved (Acts 16:32)! —*Gospel Herald*.

Attention Cragmont Supporters

Dear Friends of Cragmont:

At the last annual Stockholders' Meeting of Cragmont Assembly, Inc., I was elected president of the Board of Directors. I realize that I will not be able to fill the place of my predecessor, Brother James A. Evans, but by your help, your prayers and financial support, and by God's grace, I will do my best for Cragmont while I serve you and your assembly in this capacity.

I personally want to make an appeal to all the churches of our beloved denomination in our state. Put Cragmont on your list of enterprises, for consistent financial support. I am deeply concerned about your retreat at Cragmont. I long to see it become a beautiful haven of rest for the body and soul, where our people from the various parts of the state may spend their vacations, amidst the beautiful majestic mountains, and be proud of their assembly, and that they are Free Will Baptists.

This dream can become a reality; but, if it is to become a reality, Cragmont must

have consistent monthly support. If each church in the state, would send a small monthly check for the support of Cragmont, we could soon have a nice enough assembly for anybody. However, this cannot be so, and will not be so, until all of us begin to give regularly to this worthy cause. I have been told that our church at Swannanoa, is the only church in the state that sends a monthly check for the support of Cragmont. Please don't think that I am boasting about this, God forbid, but I think this can be an example. It is the monthly or regular giving that is a must, if your assembly is to be developed to take care of the new, urgent needs, that it could be serving.

Once your assembly is developed to where it could take care of the now available attendants, it would be self-supporting. As of now, and for the next few years, your consistent support is a must, if your assembly is to be what it should be, and fill the much-needed place in the life of our youth, and the great need of the entire denomination.

Prayerfully your servant for Cragmont,
Wayne W. Smith,
President, Cragmont, Inc.

NEWS NOTES

Buckatunna, Mississippi, Church Announces Singspiration

The Buckatunna, Mississippi, Free Will Baptist Church announces that a singspiration will be held at the church on February 7, 1960, at 7:00 p. m.

The pastor, the Rev. Virgil Day, extends a cordial invitation to the churches of this area to attend and help worship the Lord in song.

Rev. Sam R. Kennedy Resigns Pastorate

The Rev. Sam R. Kennedy has resigned the pastorate of Macedonia Free Will Baptist Church, Ernul, North Carolina. His resignation will be effective with the close of this conference year, August 31, 1960.

He is leaving this post after four years during which time the church has gone from half-time service to full-time.

Additional improvements at the church have been adopting of a regular church budget, installing a baptistry and modern heating plant, the purchase of three and one-half acres of land and building of a parsonage valued at \$20,000.

Mr. Kennedy says, "I have had an exceptionally good choir and fine people with whom to work."

He states that his plans for future service are indefinite at the present time.

N. C. Superannuation Report for January

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for January, 1960:

Balance on Hand, January 1 \$5,042.25

Receipts

Regular Receipts for	
January	\$226.05
Offerings Earmarked for	
Adopted Ministers and	
Ministers' Widows	50.00
Total Receipts	276.0

Total to Account For \$5,318.3

Disbursements

Ministers'	
Monthly Checks	\$235.00
Operating Expenses	39.43
Paid to National Board	18.66
Total Disbursements	293.0

Balance on Hand, February 1 \$5,025.2

Receipts by Conferences

Blue Ridge	\$ 9.1
Cape Fear	30.00
Central	16.7
Eastern	73.80
Piedmont	15.00
Western	87.4
N. C. Auxiliary Convention	44.00

Mt. Calvary Church Announces Revival

The Rev. Bobby Jackson will conduct revival services at Mt. Calvary Free Will Baptist Church, Hookerton, North Carolina, beginning February 8 and continuing through February 14. Services will begin each evening at 7:30.

The church extends a cordial invitation to attend these services. Mr. David Parham is pastor of the church.

Free Will Baptist Church Organized in Jessup, Ga.

On Sunday afternoon, January 24, 1960, at 2:30 p. m., the First Free Will Baptist Church of Jessup, Georgia, was officially organized.

The church was constituted with 26 charter members, with the following officers: Pastor, Rev. J. E. Blanton; deacons, James Anderson and Buck Chadwick; secretary, Mrs. Maggie Anderson.

(continued on page fourteen)



Portsmouth Children Form Bible Study Group

A group of children of Portsmouth, Virginia, joined together to form the "God's Busy Bees Club" which meets every Saturday afternoon at three o'clock at the home of Mrs. W. M. Edwards, 518 Dorset Avenue, or at Mrs. R. L. Polston's, 521 Dorset Avenue, Academy Park. The teacher is Mrs. J. A. Alexander.

The purpose of these meetings is to tell the children of Christ and to provide the

members a place to go on Saturday with a Christian atmosphere. The meetings first started on December 18, 1959, with an average attendance of 12.

Pictured above is the group. Starting with the back row, reading left to right, are: Mrs. W. M. Edwards, Mrs. J. A. Alexander, Sandra Hathcock, Molene Goad, Elizabeth Watkins, Mrs. R. L. Polston, Ricky Polston, Gloria Peris, Betty Ann Edwards, Karen Hathcock, Faye Watkins, Rita Watkins, Richard Goad, Billy Edwards, Bobby Rash, Ronald Rash and Donald Rash.

Coming Events

- April 3-7—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee
- April 10—Palm Sunday
- April 15—Good Friday
- April 17—Easter Sunday
- May 8—Mother's Day
- May 24—June 3—Summer School, Free Will Baptist Bible College, Nashville, Tennessee
- June 19—Father's Day

Christian Education

W. BURKETTE RAPER, President
 Mount Olive Junior College
 Mount Olive, North Carolina
 Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
 Free Will Baptist Bible College
 Nashville, Tennessee

Mount Olive College to Conduct Summer School

Mount Olive College will operate a summer school this year for the first time, President W. Burkette Raper has announced. The summer session will be under the direction of Dean Michael R. Pelt and will include courses in Bible, English, history and foreign language. Other courses may be offered if there is sufficient demand for them.

The session will begin June 8 and end July 14, and will afford students an opportunity to earn as many as six semester hours. Additional information may be obtained by writing Dean Michael R. Pelt, Director of Summer School, Mount Olive College, Mount Olive.

Loyalty Fund Report Mount Olive Junior College

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the period of January 1 through January 18, 1960.

Previously Reported for the Year:

Free Will Baptists \$27,763.05
 Friends 9,465.03

Total Previously Reported \$37,228.08

Received From:

Central Conference \$ 298.61
 Southern Conference 448.54
 Western Conference 92.58
 Cape Fear Conference 68.72
 Oemarle Conference 9.00
 Pine Ridge Association 7.29
 The Dee Association 10.00
 Piedmont Association 10.00
 State-Wide Bodies 242.25
 Georgia 25.50
 North Carolina 12.50
 Virginia 50.00

Total Gifts from Free Will Baptists \$ 1,274.99

Mount Olive and Community \$ 1,982.00

Waldboro and Community 170.00

Other

Communities 1,600.00
 Total Gifts from Friends \$ 3,752.00

Total Received to Date \$42,255.07

The gifts during this period have been designated for use as follows:

General Budget \$3,126.36
 Endowment Funds 1,815.63
 Student Loan Funds 35.00
 Scholarship Funds 50.00

Total Gifts this Period \$5,026.99

HONOR ROLL

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each time. The Honor Roll gifts for this period are listed below and are from North Carolina unless otherwise indicated.

Mr. and Mrs. Otto C. Merritt \$ 100.00
 The Stroud Memorial Fund 1,500.00
 Dr. Ernest L. Strickland 100.00
 A. C. Hatch 100.00
 Murray Supply Company 100.00
 Mount Olive Junior Chamber of Commerce 1,000.00
 Bank of Mount Olive 500.00
 In Honor of the Reverend Walter B. Nobles 100.00
 In Memory of Mr. Kirby West 100.00
 In Memory of Elder L. H. Wetherington 100.00
 In Memory of W. E. Anderson 100.00

Your gifts to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, Business Manager

Attention N. C. League Directors

Dear League Directors:

Would you like to see Cragmont remain closed this summer? If not, we must do something about it right away.

The Reverend Wayne Smith, president of the Board of Stockholders of Cragmont Assembly, says that Cragmont must have \$3,000 by March 15 if it is opened this year. The new motel units must be completed and the old building must be repaired.

Since our state league convention is one

of the sponsoring bodies and since so many of our leaguers have received blessings from attending the league week each summer, I urge you to receive special offerings in your leagues for Cragmont. Send them directly to me before March 15. I will send them to Mrs. Moye because I have assumed the responsibility of raising a minimum of \$100. The leagues should give at least \$400 of the above amount.

Prepare now to attend the North Carolina State League Convention, which will meet at the First Free Will Baptist Church, Greenville, North Carolina, April 28, 29, 1960. An interesting program is being planned.

Also, prepare to send a contestant for the Intermediate Sword Drill. Watch *The Free Will Baptist* for instructions from your State Sword Drill Leader about registering your candidate.

Yours in Christ,
 Miss Leah McGlohon
 Corresponding Secretary

Spiritual Emphasis Week



Rev. Chester A. Pelt

"The Committed Life" will be the theme of Spiritual Emphasis Week at Mount Olive College beginning Sunday, February 7. Principal speaker will be the Rev. Chester H. Pelt, professor at Chipola Junior College, Marianna, Florida. Mr. Pelt, who directed the spiritual emphasis program at Mount Olive College last year, holds the A. B. degree from Atlantic Christian College and the M. A. degree from Florida State University. He served as a chaplain during World War II.

A special feature of Spiritual Emphasis Week this year will be an all-day retreat on Friday, February 12, at Oak Grove Free Will Baptist Church near Newton Grove. No classes will be held on this date in order for

(continued on page sixteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.


Question: Do you think there is anything wrong about a Christian's carrying life insurance? Someone has suggested to me that at the least harm it shows a lack of faith.—*Joseph Parker, Starved Rock, Illinois.*

Answer: No! Not the carrying of life insurance in itself more than any other business pursuit. There, of course, could be a wrong motive in such an investment, but this may be said of any other, such as investing in real estate, stocks, bonds, or any other kind of assets.

A person usually invests in a life insurance as a method of providing for his loved ones. This is never wrong if a good motive is thus expressed. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8). This is a modern means by which one may make provision for his household in a legitimate, businesslike manner. I have read of men that were so engrossed in the business pursuit over which they had supervision that they neglected to invest in life insurance who died while comparatively young, leaving debts enough to absorb all their business assets and leaving nothing for their wives and children. This is what I regard as a modern tragedy. Even a small insurance policy to take care of hospital and burial expenses is far better than none. In one case I knew of, such a policy would have prevented suffering and embarrassment.

My feeling about this vital question does not mean that, if there are those who feel differently, they should not settle it with the Lord, because I think they should. Even if such a settlement means that they have no insurance at all in order to maintain a clear conscience, I believe that in such a case, however, the person should not carry any. There are other means by which reasonable provisions may be made for one's family, such as legitimate stocks, bonds and other property purchases. If and when a person decides against insurance, he should use other means to provide for his household. While one is developing a conscience on this, he should search the Scriptures on the subject and be sure that his convictions are in keeping with them. There have been groups of people, including certain Jews of different ages, that would not marry until

some sort of a financial arrangement could be made by which to take care of the family a reasonable length of time in case the bread winner suddenly deceased. I am of the opinion that the situation would be greatly enhanced in America were all grooms cautious enough to thus secure their intended family.



The Lighted Pathway

REV. WILLET L. MORETZ
SWANNANOVA, N. C.

Thy word is a lamp unto my feet, and a light unto my path.
(PSALM 119:105)

EFFECTUAL PRAYER

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Prayer is essential to the Christian. No subject or practice is of greater importance. Prayer coupled with faith forms the channel through which our spiritual power comes, and through which our greatest blessings flow to us from God.

In the following article by Dr. Andrew Murray, we can learn, not only the importance of prayer, but, also, the importance of the continuing in prayer, in accordance to God's will, until we receive the answer:

James knew that a faith which obtains from God is not the fruit of human nature; therefore he adds that the prayer must be fervent. Only such can be efficacious. In this he stands upon the example of Elijah, a man of like nature as we are, drawing the inference that our prayer can and ought to be of the same nature as his. How then did Elijah pray? This will throw some light upon what the prayer of faith should be.

Elijah received from God the promise that rain was about to fall upon the earth (1 Kings 18:1), and he declared this to

Ahab. Strong in the promise of his God, he mounts Carmel to pray (1 Kings 18:4; James 5:18). He knows, he believes that God's will is to send rain; nevertheless he must pray, or the rain will not come. His prayer is no empty form; it is a real power, the efficacy of which is about to make itself felt in heaven. God wills that it shall rain, but rain will only come at Elijah's request, a request with faith and perseverance until the appearance of the first cloud in the sky. In order that the will of God shall be accomplished, this will must on one side be expressed by a promise, and on the other must be received and laid hold of by the believer who prays. He, therefore, must persevere in prayer that he may show to God that his faith expects an answer, and will not grow weary until it is obtained.

Jesus Himself teaches us to pray with faith which counts on the answer of God; He says to us; "All things whatsoever ye pray for and ask for, believe that ye receive them and ye shall have them" (Mark 11:24, 1 V.). After the prayer of faith which receives beforehand that which God has promised, comes the prayer of perseverance which does not lose sight of that which has been asked until God has fulfilled His promise (1 Kings 18:43). There may be some obstacle which hinders the fulfillment of the promise, whether on the side of God and His righteousness (Deuteronomy 8:18), or on the side of Satan and his constant opposition to the plans of God, something which may still impede the answer to the prayer (Daniel 10:12, 13). It may also be that our faith needs to be purified (Matthew 15:22-28). Whatever it may be, our faith is called to persevere until the answer comes. He who prays six times fervently and stops there, when he ought to have prayed seven times (2 Kings 13:18, 19), deprives himself of the answer to his prayer.

Perseverance in prayer, a perseverance which strengthens the faith of the believer against all which may seem opposed to the answer is a miracle; it is one of the impenetrable mysteries of the life of faith. Does not our Lord say to us that the Saviour's redemption of one is in very deed His friend, a member of His body, and that the government of the world and the gifts of divine grace depend in some sense upon his prayers? Prayer, therefore, is no vain form. It is the work of the Holy Spirit, who intercedes here on earth in us and by us, and as such it is as efficacious, as indispensable as the work of the Son interceding for us before the throne of God. It might seem strange that after having prayed with the certainty of being heard, and having seen therein the will of God, we should still need to continue in prayer. Nevertheless, it is so. In Gethsemane, Jesus prayed three times in succession. On Carmel, Elijah prayed seven times; an

if we believe the promise of God without doubting, shall pray until we receive an answer. Both the importunate friend at midnight and the widow who besought the unjust judge are examples of perseverance in seeking the end in view. Faith which ceases to pray, or which is allowed to relax in its fervor, cannot appropriate that which God has nevertheless given. Let not our faith in the promises of Scripture be shaken by those things which are as yet beyond our reach. God's promise remains the same. Let the prayer of Elijah strengthen our faith. Let us remember we have to imitate them who through faith and patience inherit the promises (Hebrews 6:12). If we are to persevere in prayer, its fruit will be ways more abundant, more evident, and we shall obtain that which shall bring glory to God.—Selected.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Timothy 2:8).

DID YOU PAY GOD?

by L. Everette Ballard

I MET him on the street and he told me of the prosperous year he had had. "I got out of debt," said he. "I paid a note off my farm that had been running a long time, and I paid a bill that I owed at the hospital, and I paid an old debt at the store."

"Did you pay God?" I asked.

He looked at me in a strange sort of way. "Pay God?" asked he.

"Yes," I said. "You know according to the teachings of the Bible in the eternal law of God, the law of Moses, and according to the words of Christ Himself, we owe God the tenth of all our income. Did you pay Him His tithe?"

"How could I," asked he, "when I owed all these debts, and these people needed their money?"

And I said, "God needed His money mighty bad too. Last year a large number of missionaries had to be withdrawn from the foreign fields where they were badly needed, because there was not money in God's treasury on earth to take care of their needs. In the homeland many churches went without pastors, and many others did not have the services they needed. Also hundreds of little children without parents were turned away from the Christian orphanages because there was not money to provide a place for them. And all this was because many thousands of church members did like you. They paid other people, but they did not pay God."

"Perhaps I should have paid God His tithe first," said he.

"Yes," said I, "God should always come first."

"But if I had paid God first," asked he, "what would the hospital and the merchant have done?"

"Well," I replied, "thousands of people have obeyed God's law and put His claim for the tithe first, and I have never heard of a person who has sincerely and consistently done this but who has been able to testify that he got along better with his earthly obligations as a result. God has promised thirty-eight times in the Bible to bless and prosper those who obey Him in the matter of their substance, and He keeps His promises. He would have made good those promises to you as He has to others."

Then he declared, in a tone that denotes

earnestness, "From now on God shall come first. I will bring my tithe to the storehouse of God, and try Him, and see if He will not pour out a blessing upon me."

And I said, "Amen!"

A Time to Praise

One day Gypsy Smith went to visit an old gypsy aunt, who had cared for him after his mother's early death, and who was lying on her deathbed. "Auntie," said he, as he entered the gypsy wagon, "shall I kneel down and ask God to bless you?" But the woman replied, "No, my boy; kneel down and thank God because He has blessed me." —Selected.

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

IN WHAT WAY DOES GOD LEAD?

(Romans 8:14)

1. *God leads today by His Word* (2 Peter 1:19).

We have God's complete revelation (1 Samuel 3:1; James 1:21; 2 Timothy 3:15-17).

2. *God leads today by prayer* (Acts 10:9).

Great doors have been opened by prayer (Acts 9:11; 12:5; 13:2, 3).

3. *God leads by closing doors* (Acts 16:7).

Paul's thorn in the flesh (2 Corinthians 12:7-9; Acts 8:1-3; Jude 1:3).

4. *God leads today by opening doors* (Acts 16:9, 10).

At times in an unusual way, and place (Acts 8:26; 10:19).

5. *God leads today by giving a vision of the need* (Acts 16:9).

Paul says the need of Israel (Romans 10:1; Isaiah 6:1-8; Matthew 9:36; Mark 16:15; Romans 1:14-17).

6. *God leads today by opportunities at hand* (Acts 16:13).

Paul at Athens made use of his time (Acts 17:16; Ecclesiastes 9:10; Acts 26:8).

7. *God leads today by His Holy Spirit* (John 16:13).

All that I have mentioned are connected with the Spirit (2 Peter 1:21; Acts 1:1, 2).

Conclusion

Leadings depend upon you being "in the way" (Genesis 24:27).

If God leads you may depend upon the way being right (Psalm 107:7).

Spirit-leading always brings liberty and victory (Galatians 5:18).

—Rev. C. C. Maple
Gospel Herald.

THE MAIL BOX

NOTE OF THANKS

"We would like to express our thanks and appreciation to the churches, Sunday schools, auxiliaries and all individuals who remembered us in such wonderful ways during the Christmas season and all through the past years. Thanks again, and the Lord bless each one."—Mrs. Martha Braxton and Son (Walter), Winterville, North Carolina.

LETTER OF APPRECIATION

"We have been slow in getting around to writing our letter of thanks to Miss Fleta Wood for the nice article she sent in to the paper some time ago. We have known this

young lady from childhood, and now she is an outstanding school teacher with splendid results in her line of work.

"We did not know that we have so many precious friends until we celebrated our 'Golden Jubilee.' Fifty years in the ministry is a long time for God to let a minister live and carry His blessed Word to so many parts of the country. We want to thank all that had a part in making the day a success. It was a blessed day that will never be forgotten. We also want to thank the editor for such nice articles in *The Free Will Baptist*. May God bless all of you dear ones. How we would love to go to your homes in person and thank every one of you, but as we cannot do this, you will have to accept this letter for your very own thank-you note."—Rev. H. M. and Lizzie McAdams, Route 3, Huntsville, Texas.

GOD IS THERE

When your Christian duty calls you
To the sick and to the sad,
And you go to take some sunshine
And to make somebody glad,
You may have the sweet assurance
As you breathe an earnest prayer,
That the place where you are going
God the Father will be there.

If you want to help the offcast
Find the pathway to the goal,
Or the wretched, poor lost sinner
Seek salvation for his soul;
Or someone who seems quite hopeless,
And for whom there's little care,
Go and look for such dear people
And our God will meet you there.

In the prisons of our country
Men are found behind the bars,
Who have fallen from their manhood,
In whose lives are many scars,
So they need someone to help them,
Who some Christian love may share,
Then go forth and help the prisoner
And you'll find the Saviour there.

Or if you are burdened heavy
With the cares of friends and home,
Or temptations, tests and trials
Where you live and where you roam,
Don't surrender faith and courage,
Neither quit the place of prayer,
For the God of earth and heaven
Always meets His children there.

—Rev. Walter E. Isenhour

LETTER OF THANKS

"Will you please run this letter of appreciation in your next issue for our home, due to the fact that we have tried to reach each individual and church by mail that had a part in making our past Christmas one of the nicest that the children have ever enjoyed, for which we are truly grateful, but a number of our letters have been returned for various reasons. Some of the people have moved and left no forwarding address and others were returned for various other reasons.

"Space will not permit me to mention all of those who took part in our Christmas gifts, but we are especially grateful to those who contributed a gift to each child in the home. Among those giving these gifts were Valley Forge Free Will Baptist Church of Elizabethton, Tennessee, of which Rev. C. J. Higgins is pastor, who took the lead for gifts, giving, in addition to a gift to each child, approximately \$600.00 worth of new furniture, silverware and cooking utensils. Hillcrest Church of Maryville, Tennessee gave the home a new Maytag washing machine. Others giving a gift to each child were Bear Point League of Sessor, Illinois; Cofer's Chapel of Nashville, Tennessee; Dungannon Free Will Baptist Church of Dungannon, Virginia; Thomas Memorial Free Will Baptist Church of Huntingtor, West Virginia; Newport First of Newport Tennessee. Mr. and Mrs. Lionel Humphreys, American Legion Post, Police and Fireman's Association, Youth Builders, Elk Club, and Lions Club, all of Greeneville Tennessee, gave a gift to each child. Fellowship Free Will Baptist Church and Eastern Star Church of Kingsport, Tennessee; New Harmony Mission of Missouri; and Fairview Church of Knoxville were also among those giving gifts enough for each child of the home.

"There are many others who I would like to mention personally if space would permit; but, since we cannot, I can only say thank you from the depths of our hearts for a wonderful Christmas and pray that God's richest blessings will always be upon each of you in a great way. This does not include cash gifts, but we are also grateful for the total receipts for December which amounted to \$7,020.82."—H. C. Burgess, Superintendent, Free Will Baptist Home for Children, Route 9, Greeneville, Tennessee

CHANGE OF ADDRESS

"My address has changed from Micro North Carolina, to 313 Turner Street, Beaufort, North Carolina."—Rev. P. C. Wiggins

Worth Repeating

"I was staying one day at an inn in one of the valleys of northern Italy, where the floor was dreadfully dirty," said Charles H. Spurgeon. "I had it in mind to advise the landlady to scrub it, but when I perceived that it was made of mud I reflected that the more she scrubbed the worse it would be. The man who knows his own heart soon perceives that his corrupt nature admits of no improvement; there must be a new nature implanted, or the man will be only 'washed in deeper stains.' 'Ye must be born again.' Ours is not a case for mending, but for making new."—*Gospel Herald*.

NOTES — AND — QUOTES

By J. C. Griffin



THE GOSPEL OF JESUS CHRIST

Very often I receive letters from good old-fashioned Free Will Baptists who have moved from North Carolina to other parts of the United States, saying, "Brother Griffin, we cannot find a Free Will Baptist church near by." Then they often go on to say, "We are attending _____ church." Then they open their hearts and let us the low down on what they experience at these churches.

Recently, I received a letter from a dear Christian lady, who was very consecrated and dear in my Sunday school, saying, "We are attending a church where the preacher preaches history and news matters, and says very little about the Bible. My husband has become disgusted and says that the messages are dead. They have no life."

This is not only true in the city where this good lady and her family live, but it is true in many sections and right here in the good old state of North Carolina. I hear it very often said, "We hear but little Bible preaching." Praise the Lord that we do have people in this modernistic age who want to hear the gospel preached as it is given to us in the Word of God.

THE TRUE GOSPEL CONDEMNS

When the true gospel is preached, it condemns the sin of mankind. This condemnation is not received by the natural mind of man. Man rather have some *soft peddling*, something that will allow man to continue in sin without stirring up the conscience. When we are stirred to the point that we see our sins, we must make a decision one way or the other. There are so many who want to go along without being disturbed. When Jesus cast the evil spirits out of the man who lived among the tombs, the people wanted Jesus to leave their coasts (Matthew 28-34). The preaching and healing power of Christ was getting into their business. They would have rather had their hogs than to see the man saved. They wanted to protect their hogs and let human beings suffer. We have the same class of people in the world today. Yes, I am sure that we have people, who are even professing Christians and belong to some church, that do not really want a revival. That is, they don't want an old-fashioned revival that gets into crooked business and its crooked operations, and cleans up the business. They had rather make money and use it for selfish pur-

poses than to help get people saved from an eternal hell. They sing "O, How I Love Jesus," but in reality they are like those Jesus talked to when He said, "Ye draw nigh unto Me with your mouth, but ye are far away in your heart." Here is what the Master said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:8, 9).

THE TRUE GOSPEL SAVES WHEN BELIEVED

Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . ." (Romans 1:16). Notice that Paul says the gospel is the power of God. Whenever the power of God is manifested, sinful man is disturbed. When Jonah went through the streets of the city of Nineveh, the people from the king down to the common people were stirred and repented. They called on the Lord, and were saved from physical death. So God saves when His Word is preached and accepted by those who hear the message. However, sadly we say, many hear the Word, are convicted of sin and made to feel uneasy, but fight off the work of the Holy Ghost, refuse to accept it, and go away from Christ and His Word. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

SAD REPORTS

We take notice of the reports that are sent to the union meetings, etc., and often we hear the report, "Received, none." Many times a whole year has passed and there has been no converts—none saved and added to the church. What is the cause? Well, there are many things that hinder. One can be the spiritual condition of the church. There may be envy and hatred, or worldliness, or a lack of preaching the Word of God. All these things and many more are used by Satan to keep people from seeking the Lord. We read in the Word of God where the enemies of Christ cried out saying (in speaking of Paul and Silas), ". . . These that have turned the world upside down are come hither also" (Acts 17:6). The gospel of Christ had stirred up the devil's work. Paul and Silas were not afraid to condemn sinfulness and to lift up the Christ who condemned sin in the lives of man. They told them of the peace and rest, and how sweet and dear it was of the Master to say, "Thy sins be forgiven thee."

So Jesus had power here on earth to forgive sins, and He promised that if we would repent, believe on Him, and ask for forgiveness, He would forgive us. "If we confess our sins, he is faithful and just to for-

give us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

May God help us who preach that we may follow the admonition of the apostle, Paul, when he said, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:1-4).

Thousands upon thousands are turning from the gospel of Christ to Modernism, Russellism, Jehovah's Witnesses, and other religions that are contrary to the teachings of Christ. So I exhort all preachers to preach the Bible—there are yet people who will accept it.

Subscription Honor Roll

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Mrs. Lester Mills, Greenville, N. C.	31
C. L. Patriek, Walstonburg, N. C.	27
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Bethany Ch., Timmonsville, S. C.	21
Wom. Aux. Gum Swamp Ch., Greenville, N. C.	20
Shelby Jean Vicars, Kingsport, Tenn.	20
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Rev. N. P. Gates, Detroit, Mich.	11
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Wom. Aux., St. Mary's Ch., New Bern, N. C.	6
Mrs. C. F. Heath, Cove City, N. C.	5
Wom. Aux., Hull Rd. Ch., Snow Hill, N. C.	5
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Fannie T. Swindell, Arapahoe, N. C.	5
Mrs. C. M. Whaley, Richlands, N. C.	5
Wom. Aux. Oak Grove Ch., Newton Grove, N. C.	5

Looking ahead is a good way to keep from falling behind.

Some minds are like concrete—thoroughly mixed and permanently set.

STORIES for our BOYS and GIRLS

"A Girl Named Joy"

by Hannah Moor

"I am so playing fair," yelled Joy. "You girls just aren't turning the rope so I can skip right."

The other girls looked at each other and made a face, then started to turn the rope again. "One hundred two, one hundred four," they counted. Then Joy stumbled and missed a beat.

"I'm next," said Mary Lee.

"Okay, you play that way if you want to," said Joy. "But I'm taking my rope in until Julie and Marie learn to turn right. I'll go and play house with the smaller girls. They'll be glad to see me."

"Whatever is wrong with Joy Smythe?" asked Mary Lee. "She used to be such a nice girl."

"I know," answered Julie, "but now she wants to boss everything. Marie got one hundred fifty-eight in skipping and Joy said we weren't turning right and got three chances to beat that number. She's cross because someone got more than she did. She's a real spoilsport."

"Sure you can play with us, Joy," Diane Nichols sorted out more clothes for her big doll. "You can have the side porch for your house and come to visit us from there."

All went well for awhile. The young mothers were busy with so many things to do. They had to go shopping for their dolls, visit others and then play church.

Joy was enjoying herself very much, until coming around the corner of the house to see the other girls, the stroller she was pushing upset, and Diane's big doll fell out on the walk. The lovely eyes of the doll were knocked back into her head. Diane's eyes filled with tears but Joy just said, "Oh, she wasn't much of a doll, anyway, not nearly as nice as the ones I have in my room." And she started for home.

Not knowing what to do, she walked around until she found her brother Ken playing marbles with some other boys.

"Let me play too, Ken. I know how to play marbles real well."

"Aw, go on. We don't want girls playing with us," said a boy named Bob.

"Ken, you let me play or I'll tell Mother you took the pie that old Mrs. Cook set on the window sill to cool."

Ken tried to smile as he said, "You can have my turn, Joy." This was fun. She'd

get in on one of their games more often. For a while she was winning, but soon began to lose interest as the boys started to take her marbles.

"Joy!" It was her mother calling. "Please come and help me."

"Always having to help," grumbled Joy. "I'll just not go for a while. After all, Doris is seven and she can help Mother sometimes. I just don't have much fun."

Joy had soon lost all her marbles to the boys so she went into the house quietly. She hoped to slip unnoticed to her own room.

Mrs. Smythe was talking on the phone and her voice drifted through the hallway.

"I'm very sorry that you've had so much trouble with Joy, Mrs. Brady. I didn't know that she was ripping hymn books and putting gum between pages at Sunday school."

"Here we go again," thought Joy. "Why do I always get the blame for everything?"

Her mother was speaking again. "When our first girl was born we were so happy. She brought such joy into our lives, we thought that 'Joy' was a suitable name for her. I'm sure she doesn't mean to misbehave so badly, Mrs. Brady, but we'll see that she is punished. We pray for her at family altar and do hope the love of our heavenly Father will enter her heart."

Joy slipped upstairs. She had brought joy into her home, so that was why she had been given that name! And to think she had been so selfish—but her parents were praying and God loved her.

She opened the bottom drawer of her dresser and brought forth a plaque her Aunt Enid had sent her two years before. Printed clearly was J for Jesus, O for Others and Y for You. Aunt Enid had penned a little note at the bottom. "May your life always be as your name, Jesus first, others second and yourself last. Then you will know real joy."

Joy pondered over the words for a long time. No, she hadn't been very nice lately, but it wasn't too late now to accept the love of God. She knelt by her bed and asked Jesus to come into her heart and make her a new girl.

A smiling Joy descended the stairway and made her way to the kitchen. "I'll set the table for you Mom," she said. "Then I'll take the baby for a walk."

Mrs. Smythe looked surprised a moment.

Then she understood. This was indeed Joy the heavenly Father had given in their home.—My Pleasure.

Dedication of Life

(continued from page three)

to make new, and do many, many other things. They are to be used as a sword and a shield, or a lamp and a light. The good part about remembering His words and dedicating oneself to Him is that it may begin now. His Word tells us, "... behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).

I'm sure this is good news to those whose lives are far spent and who may not have known His words, or who may have remembered them in vain. Better still is it to heed to this Scripture: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1). We would do well to remember His words, dedicate ourselves, and, in His Spirit, instill them in the hearts of those who will remember them and do the same after we have departed our reward.

Slighting a Duty

"Here in this back room you have made things look very neat," said the storekeeper to his young clerk.

"Well, I thought it was good enough. The customers seldom come back here," Joe replied.

"That won't do," said Mr. Foss sharply. Then in a softer tone, "You must get ideas like that out of your head, Joe, if you want to be a success in life. That 'good enough' isn't much better than 'bad enough.'"

Mr. Foss had Joe do all the cleaning again.

Some girls are as bad as Joe. They do not sweep in the corners or dust under things. Some boys get their jobs done as quickly as possible. They say things will do even though they are not well done. Such boys and girls will not become the useful men and women God wants them to become.

Now is the time to correct this error if it is one of yours.—Selected.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Scotland Neck, N. C.—The Woman's Auxiliary of the Hope Free Will Baptist Church met at the home of Mrs. Williams, January 15, 1960, for its monthly meeting. The meeting was called to order by the president, Mrs. Nannie Harrell, who then read the Scripture. This was followed with prayer. Those taking part on the program were: Mrs. Nannie Harrell, Mrs. Jarrette Finch, Mrs. Ruby Harrell and Mrs. James Todd. There were 19 members and one visitor present. The minutes were read and approved. After the business session, social hour followed with refreshments served by the hostess.

Kenly, N. C.—The Woman's Auxiliary of Grace Grove Church met January 12, 1960, at the home of Mrs. Charles Ray Pope, with 14 members present. The program opened with the group singing "Must Jesus Bear the Cross Alone." Scripture was read by Mrs. Winston Crumpler, followed with prayer by Mrs. Myrtle Jane Parnell. Mrs. Roy Stanford, program chairman, led the program with Mrs. Catherine Sullivan, Mrs. Nora Cuddington, Mrs. Rachel Hinnant and Mrs. Joe Sasser participating. Reports were given on visits and gifts to nine shut-ins; gifts to the pastor and his wife, Rev. and Mrs. Dewey Boling; and gifts to the adopted girl, Eula Mae Suggs, of the Children's Home.

New officers for the year of 1960 will be as follows: President, Mrs. Eloise Pope; vice-president, Mrs. Lucy Jones; secretary, Mrs. Gilbert Bass; corresponding secretary, Mrs. Rachel Hinnant; general treasurer, Mrs. Frank Waddell; building fund treasurer, Mrs. Charles Ray Pope; program chairman, Mrs. Roy Stanford; Children's Home chairman, Mrs. Thelbert Wall; G. T. A. chairman, Mrs. Jimmy Barnes; youth chairman, Mrs. Myrtle Jane Parnell.

Refreshments were served by the hostess of cupcakes, pretzels, potato chips and punch.

The February meeting will be held on the 5th at the home of Mrs. Winston Crumpler.

Vanceboro, N. C.—The Woman's Auxiliary of Juniper Chapel Church met at the home of Mrs. Walter Taylor for the first meeting of the year, 1960, Tuesday night,

January 12. The meeting opened with prayer by the president, Mrs. Vera Morris, followed with the group singing "Jesus Saves." New and old business was discussed. The roll was called with 19 members present. An offering was taken in the amount of \$12.04. Mrs. Ethel Wright led the group in prayer.

The meeting was turned over to the program chairman, Mrs. Lula Morris. The introduction was discussed by Mrs. Virginia Nobles. Topic 1, "Calvary's Call to Brazil," Mrs. Margaret McGowan; Topic 2, "Free Will Baptist Response to Calvary's Call," Miss Velma Gray Morris; Topic 3, "Our Continuing Responsibility to Calvary's Call," Mrs. Albert Morris; Topic 4, "The Part of Your Auxiliary in Calvary's Call," Mrs. Wesley Morris. The meeting closed with prayer.

Refreshments were served by the hostess during the social hour.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Church held its annual Christmas party December 12, 1959, at the home of Mrs. Ben Hines. The Hines residence was beautifully decorated in the traditional Christmas theme.

During the business session, officers for the new year were elected. There were 20 old members and two new members present.

During the social hour games and Christmas carols were enjoyed. Secret pals were known by the exchange of Christmas gifts. Mrs. Franklin Tyndall and Mrs. Lester Gray served a delicious salad and punch for refreshments.

Davis, N. C.—On Sunday night, January 10, at the regular Sunday evening service, the new officers for 1960 of the Davis Woman's Auxiliary were installed in a very impressive candlelight ceremony.

The altar was covered with greenery. Above was erected an old rugged cross. The officers, to be installed, entered the auditorium from the vestibule of the church, carrying Bibles, and dressed in white choir vestments. Mrs. Florence Davis was acting installation officer.

Mrs. Lessie Mae Smith sang, "Jesus, I My Cross Have Taken," just prior to the charge given by Mrs. Davis. As each offi-

cer's name was called, she knelt in front of the altar; and after having been given her charge, pledged her loyalty to Christ and her auxiliary.

After each officer had given her pledge, the members of the congregation knelt at the altar, pledging their support and prayers to the Davis Woman's Auxiliary and its new officers.

After a prayer of dedication had been offered, everyone stood as the choir sang, "Must Jesus Bear the Cross Alone."

The following officers were installed:

- Mrs. Lenora Hill, President
- Mrs. Edna Davis, Vice-President
- Mrs. Pearl Alligood, Corresponding Secretary
- Miss Virginia Willis, Recording Secretary
- Mrs. Eleanor Salter, Treasurer
- Mrs. Virginia VanKluyve, Study Course Chairman
- Mrs. Sarah Styron, Youth Chairman
- Mrs. Betty Piner, Personal Service Chairman
- Mrs. Virginia Davis, Program-Prayer Chairman

The auxiliary, together with its new officers, would like every Baptist reader to pray for us that God will use us in a great way, and that His name might be honored throughout the coming new year.

World Day of Prayer

"For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). This one verse of Scripture is sufficient reason for our wholehearted participation in the N.A.E. sponsored World Day of Prayer observance on March 4. There are uncounted other promises, but this one verse is reason enough for our coming together to pray.

As Christians undertake to live for and serve Christ in this age, they must prepare themselves for the battle. No preparation is more needful than prayer. Not only must the Christian prepare for his own strength and defense, but for the bulwarking of all the saints around the world.

Is it too much to expect world revival as a result? Is it too much to expect the iron heel of Romanism and godless Communism to be conquered following this united prayer? Is it too much to expect Christians to re-experience a genuine love for God's Word and its truths?

Prayer is sacrifice. But what a glorious sacrifice! Why are we so reluctant to make it? Christ, the Christ who saved our souls, the One in whom we trust, the Christ that lives in our hearts, set the example of sacrificing Himself to God.

Think of all the saints in the world who are in hard places and pray for them. Think of all the gaps in the hedges and pray God
(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Secretary
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Home Missions Newsletter

Board of Home Missions
3801 Richland Avenue
Nashville 5, Tennessee

Dear friend of missions:

History has been made! For the first time the National Home Missions budget has been met. To God be the glory! To all of you who have prayed and worked, thanks. For the first time in history we received more than \$8,000.00 in one month (December). Our 1959 budget was \$63,720.00; we received \$64,466.98 (exceeding the budget by \$746.98.) This is an increase from last year of \$17,288.52 in receipts. The suggested state quotas for 1960 are listed following this letter. You will notice that most quotas remain the same as the past year, a few have been raised and some have been made less. Every state should be able to meet their quota in 1960!

The following states exceeded their quotas for 1959: North Carolina, Tennessee, Kentucky, Arizona, Florida, Missouri and Alabama. Income was received from several new states for the first time. Now is the time to determine to meet the quota for your state this year.

I have just returned from Vancouver, Washington, where my mother was buried on January 2. She was called home suddenly on December 29. Mother was a devoted Christian and a member of the Free Will Baptist church. It was my privilege to baptize her some twelve years ago. Missionary Johnny Postlewaite, Wenatchee, had part in the funeral services.

Please send a report of all new churches in your area to our office. We get many letters asking about the location of our churches from people who have moved to new communities and want to attend Free Will Baptist services.

The Walkers are now in Washington, D. C. Their address is: 4471 MacArthur Blvd., Apt. 101. Pray for this new work, which seems to be off to a good start.

Mrs. Helen Sanders, missionary to Hawaii, fell working on the mission, and broke her leg just before Christmas. She is reported doing good.

I will be in Kansas City for a one night

missionary rally February 3. Rev. Dickey is the pastor. I will be in Wichita, Kansas, for a week-end revival February 5-7. I hope to meet many of our people in these areas.

There are 40,000 more people on the earth today than there was yesterday. Think! Will we get the gospel to this generation?

Melitino (Spanish missionary in Florida) writes, "We have had a much better year than we had last year. Our Sunday school has increased quite a bit, our evening service attendance is up, too. God has given us some new families. I have begun a new work among the immigrant workers about 50 miles from Miami. Some are Mexicans, some Puerto Ricans, and there are others. Please pray for this work. The thing we need most here is a temple (church house)."

Brother Sanders (missionary in Hawaii) writes, "We had our first baptism last Sunday. It was in the Pacific Ocean. The Lord has been good to us."

Brother Maek Owens (missionary in New England) writes, "We now have a radio program every Sunday morning and have afternoon services at St. Johnsbury, Vermont. Our work in Littleton continues to grow."

Brother Whaley (Alaska) writes, "Our young people are organizing a soul-winning effort among the youth. We are doing more work on our building. Vernon's eyes seem to be good at present."

Miss Barker (Arizona) writes, "I am teaching 3rd and 4th grades in academy, and doing the other usual missionary work. Daddy and Mother came (from North Carolina) and spent Christmas with me. We went down to Guaymas, Sonora (Mexico). Several cities have 8,000 people but have nothing but Catholic churches. Please pray that there will be a means for us to reach some of these for Christ."

Brother Thomas writes, "The church in Louisville, Kentucky, continues to grow and we will have our first revival February 14-21. Please pray for the meeting."

Miss Bessie Yeley (Spanish) writes, "Last Monday I had my Bible Club in a little house which is made of zinc. Looked as if the wind would blow it away any minute. In my Tuesday meeting there were three adults saved. There are men coming to our services now whom seem very interested."

Brother Billows and his family have been

in the states visiting recently. They spoke in several churches in Oklahoma.

The Postlewaites in Washington continue to see their work grow in many ways. New people continue to attend the services.

It has been reported to our office that property for a Free Will Baptist church has been purchased in Farmington, New Mexico. Rev. Kenneth Doggett is the minister in charge.

Checks sent to Nashville for our work should be made payable to: National Home Missions. Credit on state quotas will be given for all money which is sent to our department.

May you and yours be blessed abundantly as you serve our Lord in 1960.

Yours for Christ and missions
Homer E. Willis
General Director

SUGGESTED STATE QUOTAS FOR 1960

Alabama	\$ 1,80
Arizona	30
Arkansas	2,40
California	2,90
Florida	1,80
Georgia	2,40
Idaho	30
Illinois	2,90
Indiana	10
Kansas	30
Kentucky	2,70
Louisiana	24
Maine	30
Michigan	4,80
Mississippi	1,80
Missouri	5,00
New Mexico	24
North Carolina	10,00
Ohio	2,90
Oklahoma	4,20
Oregon	24
South Carolina	2,40
Tennessee	6,55
Texas	2,90
Virginia	2,40
Washington	60
West Virginia	40
Special Gifts	5,09
Sale of Materials	2,46
Miscellaneous	5,00

Total Budget for 1960

\$76,46

NEWS NOTES

(continued from page six)

The formal organization came at the close of a week of revival services sponsored by the South Georgia District and the Georgia State Mission Board. The evangelist was the Rev. D. C. Dodd, and the mission was under the direction of Evangelist J. E. Blanton.

Meetings are being held in the old building of the First Baptist Church, right in the main part of town. The church is on a full-time basis.

Anyone having Free Will Baptist friends or relatives living in Jessup, please write to the pastor, Rev. J. E. Blanton, Route 2, Surrency, Georgia.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Self-Giving in Christian Service

(Lesson for February 21)

Lesson: Acts 20:18-35.

Golden Text: Titus 2:11, 12.

INTRODUCTION

Our lesson for today covers the closing incidents of Paul's third missionary journey. It centers attention on Paul's summary of his work in the city of Ephesus.

From Corinth, Paul and his companions traveled by way of Macedonia to Troas and Assos. A most interesting thing takes place at Troas while Paul was preaching. We read (Acts 21:7-12) that Paul's sermon lasted until midnight, at which time a certain man, named Eutychus, fell asleep and tumbled from a third-story window and was taken up dead. "And Paul went down, and embracing him said, Trouble not yourselves; for his life is in him. . . . And they brought the young man alive, and were not a little comforted" (Vv. 10, 11).

From Assos, the company journeyed by way of Samos and Trogyllium to Miletus. It was his plan to sail by Ephesus; but, because of his haste to get to Jerusalem for the feast of Pentecost, he sent to Ephesus the elders to come to him at Miletus where he gave his farewell address to them. It probably took about three days for the elders to reach Miletus from Ephesus, for the journey was about thirty miles. We will note that the apostle's last words to them were more than a simple good-by. So many events had taken place between them, and the fellowship had been too deep-grounded for a sudden parting of the way without a deep feeling of devotion one to the other.—*The Bible Student* (F.W.B.).

HINTS THAT HELP

1. A Christian worker should always remember that the people among whom he is working are watching his life (Acts 20:18).
2. A Christian worker should be diligent in declaring the whole message of God without fear or favor, both publicly and privately (Vv. 20, 21).
3. The Christian worker will always be found in spirit to do what he recognizes as the will of God for himself (Vs. 22).
4. The Christian worker will not be

daunted by the prospect of suffering for the Lord in His service (Vv. 23, 24).

5. The Christian worker may sometimes feel the necessity of giving counsel and admonition to others, especially younger workers (Vs. 28).

6. The Christian worker who knows God's Word cannot help but foresee certain dangers that are or will be confronting the church (Vv. 29, 30).

7. The Christian worker will not refrain from warning with tears, if it is necessary to show his earnestness (Vs. 31).

8. The Christian worker knows he can leave his Christian friends, his converts, in no better hands than the hands of God (Vs. 32).

9. The Christian worker will know how to set the proper example in unselfish service (Vv. 33, 34).

10. The Christian worker will always point beyond himself to the Lord Jesus and His teaching (Vs. 35).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Paul had lived with these people for three years or more so he needed no letters of introduction or references. They knew how he lived and worked. They had seen him endure the hardships of the gospel. There had been tears and trials but he went about preaching and teaching from house to house and in the public halls. Pride had been mastered to the point where he could take the insults of his opponents without losing heart. Many people are gradually worn down by opposition, their convictions dulled, their energies exhausted by it, and they eventually imitate those whom they despise.

2. Paul left the Ephesians with an unforgettable, revolutionary principle from the lips of Jesus: "It is more blessed to give than to receive." Every Christian is happier when he, like Paul, spends his days and nights giving—giving what he has and what he is—than he is when, feeling fearful of what the future may bring, he spends his hours hoarding what few things he can get together in anticipation of disaster.—*The Bible Teacher* (F.W.B.).

3. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Vs. 21). He had told people how to be saved. God does not save men in their sins; He

saves them from sin; therefore, those who will be saved must have a Godly sorrow and horror for their sins, must turn from them and turn to God by faith in Jesus as their Saviour.

4. After having refreshed the memory of the elders regarding his conduct among them, and having told them they would see his face no more, Paul then proceeded to deliver a sacred charge to them.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Vs. 28).—*The Advanced Quarterly* (F.W.B.).

5. Paul was not lazy, mentally or physically, and he did not make merchandise of his ministry. In fact, he may have leaned too far in the opposite direction. Like the hard-working, self-sacrificing parent who does too much for his children and thus brings up a lazy family, he failed to impress upon the Corinthians, at least, their responsibility for supporting the Lord's work with their finances, and later wrote, "Forgive me this wrong" (2 Corinthians 12:13).

6. Laziness is exceeded only by immorality and dishonesty as a hindrance to the cause of Christ, and the person who works as Paul worked, avoiding laziness, is not likely to become involved in either of the other two. Most important, however, is the fact that Paul served the Lord because he loved Him, and not because he was paid for it. Seeing this, his hearers believed in him and his gospel.—*The Standard Commentary*.

7. Shortly before his death Dr. F. B. Meyer wrote a letter to a friend, in which he said: "I am now eighty-two years old. I am in a nursing home. I want to tell you what the Spirit of God has been showing me lately: that I have acquired a reputation for sanctity for the way I have written on the inner secrets of the life hidden with God. I see how easily this may grow upon me. It makes me want to creep into heaven unnoticed!" Before this, he wrote: "I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts!"—*Selected*.

"Hold high the torch!

You did not light its glow—

'Twas given you by other hands, you know.
'Tis yours to keep it burning bright,

Yours to pass on when you no more need
light."

WOMAN'S AUXILIARY

(continued from page thirteen)

to help you fill them. Think of all the financial needs in the Kingdom's work and pray God to enable you to relieve them where and when possible. ". . . in whom (God) we trust that he will yet deliver us; Ye also helping together by prayer for us, . . ." (2 Corinthians 1:10, 11).

What a prospect! Joining hands with God and the saints around the world as we gather in His name to pray unitedly!

Mrs. Eunice Edwards

Polk Bayou District Auxiliary Meets

On January 16, 1960, the Polk Bayou District Woman's Auxiliary of Arkansas met at Allen's Chapel Free Will Baptist Church for their first district convention. Brother and Sister Wesley Calvery, who are home on furlough, were the guest speakers. A total of 65 registered for the meeting.

The next convention will be held at the Newport Free Will Baptist Church of Newport, Arkansas, on April 16.

Mrs. Norma Johnson
Corresponding Secretary

Wilson, N. C.—The Woman's Auxiliary of Calvary Church elected new officers for the year, 1960. They are as follows: President, Mrs. Ruth Rose; vice-president, Mrs. Freddie Vinson; youth auxiliary chairman, Mrs. Alice Godwin; study course chairman, Mrs. Etta Harrell; program-prayer chairman, Mrs. Nancy Sawery; personal service chairman, Mrs. Rosa Lee Jones and Mrs. Lily Thomas; recording secretary, Mrs. Martha Ethridge; corresponding secretary, Mrs. Vera Bass; treasurer and stewardship chairman, Mrs. Lou Cindy.

SPECIAL NOTICE

All money received on Life Membership Awards up until May, 1960, will be given to Mount Olive Junior College. At that time, a recommendation will be presented that the amount be given to the Free Will Baptist Children's Home, Middlesex, North Carolina.

Raleigh, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church met at the church on Monday night, January 18, at 7:45. There were 23 members present, 19 young people, 2 men, and the pastor. The meeting was called to order by the president, Mrs. Herman Hersey. Following the opening hymn, "Jesus Saves," Mrs. Hersey read the Scripture.

After the business session, the young people gave a playlet on "Missions." Everyone present enjoyed the program very much. Everyone was invited to stay for refreshments following the closing prayer.

Western District Acting Secretary

Mrs. Edward Wooten of the Stoney Creek Woman's Auxiliary has been appointed acting secretary of the Western District Woman's Auxiliary Convention of North Carolina to complete the unexpired term of Mrs. James A. Evans. Anyone wishing to contact her may do so by writing to: Mrs. Edward Wooten, Route 2, Box 373, Goldsboro, North Carolina, or by calling Goldsboro RE 5-2990.

Newport News, Va.—The Laura Belle Barnard Auxiliary of the First Free Will Baptist Church installed its new officers January 4, with the Rev. J. B. Chism in charge. A white candle was held by each officer to represent a torch of service. The following list gives the names of the officers which will serve in the year of 1960:

Mrs. W. O. Deuell, president; Mrs. Henry Eubanks, vice-president; Mrs. Les Cooper, youth chairman; Mrs. Marvin Little, personal service chairman; Mrs. Jack Turner, study course chairman; Mrs. J. B. Chism, program-prayer chairman; Mrs. Lee Warf, recording secretary; Mrs. John Simpson, corresponding secretary; Mrs. John Jones, treasurer; Mrs. Paul Randlett, Y.P.A. sponsor; Mrs. Les Cooper and Lee Warf, G.T.A. sponsors.

Davis, N. C.—On Sunday, January 10, the Woman's Auxiliary of the Davis Church held an installation service during the evening worship hour. Mrs. Lessie Smith sang "Jesus, I My Cross Have Taken." Each officer knelt before the cross and received her charge from Mrs. Florence Davis. The choir sang "Must Jesus Bear the Cross Alone," followed by an invitation to the congregation to kneel before the cross with

the new officers. Mrs. Louise Bedswor closed the service with prayer, pledged loyalty and faithfulness to the Lord.

The officers which were installed were as follows: President, Mrs. Lenora H. vice-president, Mrs. Edna Davis; secretary, Virginia Davis; corresponding secretary, Mrs. Pearl Allgood; treasurer, Mrs. Elmer Salter; study course chairman, Mr. Henry VanKluyve; program-prayer chairman, Mrs. Virginia Davis; youth chairman, Mrs. Reginal Styron; personal service chairman, Mrs. Betty Piner.

Christian Education

(continued from page seven)

the entire faculty and student body to have a day of meditation and worship in the quietness and beauty of a rural church.

During the retreat, Mr. Pelt will be assisted by the Rev. Clarence F. Bowen, pastor of Shady Grove Free Will Baptist Church, near Dunn. Mr. Bowen, a graduate of Wake Forest College and holder of the M. A. degree from George Peabody College for Teachers, will speak and lead a panel discussion on "Finding God's Will for My Life."

Mr. Pelt will be guest minister at the Mount Olive Free Will Baptist Church for the morning service on Sunday, February 7, and will conduct a teaching mission on "Free Will Baptist Doctrine" Sunday through Thursday evenings at 7:00 o'clock in the college auditorium. He will also speak in chapel each morning at 9:50 a. m.

Special invitations are being sent to Free Will Baptist churches throughout North Carolina to visit Mount Olive College during Spiritual Emphasis Week as a part of the observance of February as "Educational Month" in this state. Each service is open to the public.

Tuesday, February 9, has been designated as Eastern and Cape Fear Conference Day; Wednesday, February 10, as Central and Western Conference Day; Thursday, February 11, as Woman's Auxiliary and Albemarle Conference Day. While these are designated days, friends of the college are cordially invited to attend any of these services. We especially hope that many people will be able to attend the evening services on Free Will Baptist doctrine.

W. Burkette Raper, President
Mount Olive College

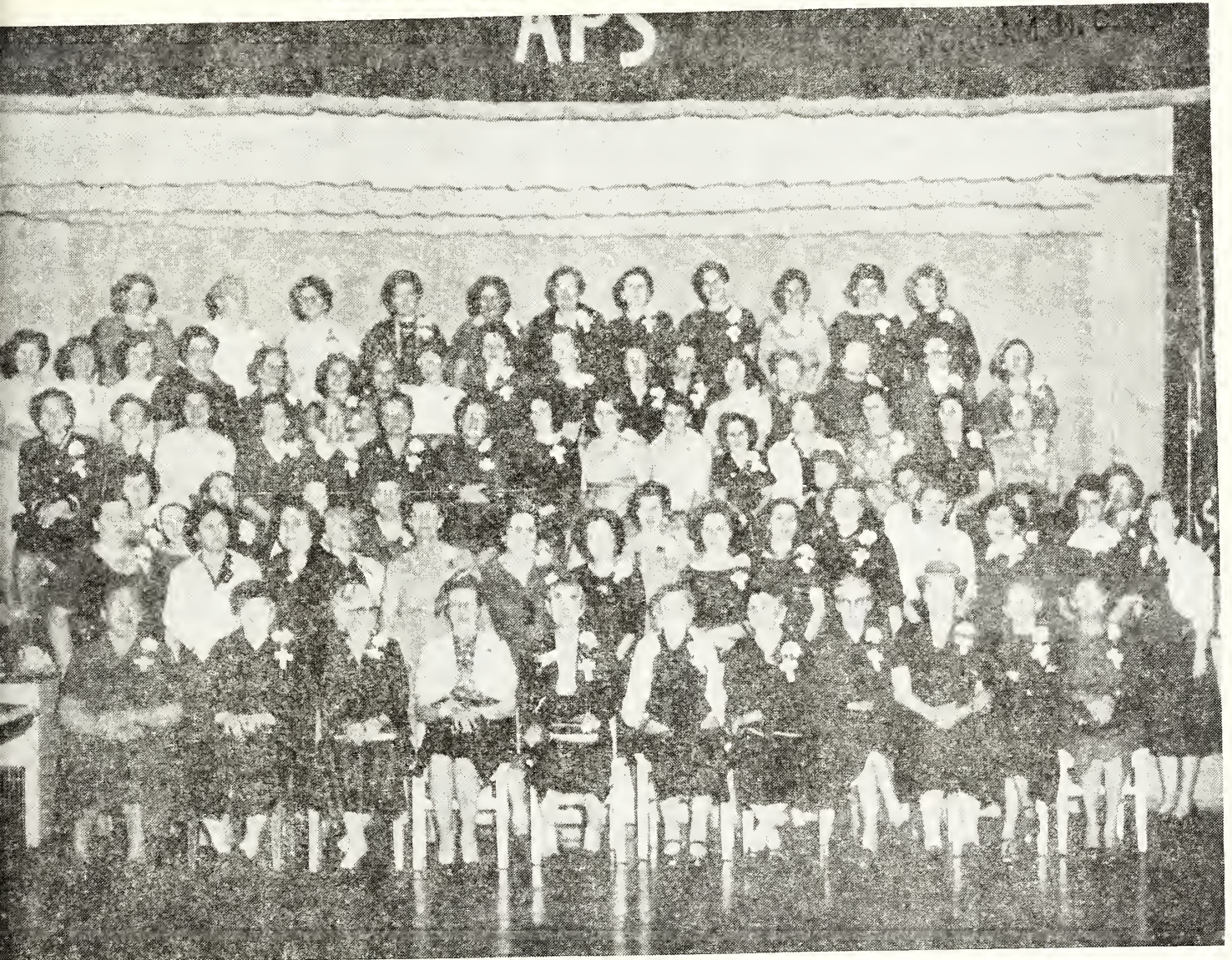
^{PS} the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 10, 1960

DUKE UNIVERSITY LIBRARY

ALICE WILLIAM'S BIBLE CLASS

FEB 11 1960



The Alice William's Bible Class of the First Baptist Church, Portsmouth, Virginia, held its first reunion since its organization ten years ago, January 20, 1960, in the Moffett School Cafeteria. There were approximately 80 ladies present.

Mrs. J. A. Alexander, founder of the class, was mistress of ceremonies. She led in the devotional hour, taking her Scripture from Luke 24:46-53, "The Commission to Organize—Go, Preach, Rebuild." That is what these ladies have strived to do. After the meal was served, the photographer took the above picture of the group. Mrs. J. E. Vinsant led a memorial service for the deceased. Mrs. Ritchie Wall read the class history. Out-of-town guests were from Suffolk, Virginia, and Weldon, North Carolina.

The fellowship at the reunion was wonderful, and the Lord's name was exalted. Old friends met and new friends were made. At the end of the gathering, the group joined hands and formed a circle while Mrs. J. P. Hagar, class teacher, closed the meeting in prayer.

Editorial

IS IT FAIR?

C. H. Overman

In the editorial of two weeks ago, we began a series of discussions on various relationships between the pastor and his church. Consideration was given to unfair advantages which exist on the part of minister between laymen and churches. Our discussion two weeks ago ended with reference to the church member who often poses a problem to the pastor. Is it fair to fight against him and thus cause division in the church, and among friends and families, when there is a way around it?

It would be well for the minister to remember that there is often more than one route which may be taken to reach an objective. In spite of this fact, however, he often drives into an immovable object which causes more harm than the precaution of taking another route. Adolph Bedsole, in his book, *Pastor in Profile*, deals with this matter in the chapter entitled, "Jezebel and Judas on the Trail of a Preacher." This marvelous chapter contains one of the best illustrations which we have ever read in reference to this matter. He states:

"I grew up on a farm in the days when stumps (old tree trunks) dotted the cultivated hillsides. Intelligent men learned to plow around those stumps and make the farms produce, even with a field full of stumps. In due time the stumps were burned out, dug out, blasted out, pulled or rotted out. Their presence on the farm over a long period of years did not kill the productivity of those farms. Some of the modern preachers don't use as much judgment about their problems as farmers used about their stumps a generation ago!"

God's work can go on in spite of the spiritual deadbeats and those who would hinder the cause of Christ in each local church. Even Judas did not prevent the purpose of God being done in the lives of the disciples. Whether a minister is willing to admit it or not, some of the situations which come about between him and laymen could be avoided by remembering that God's purpose and will is to be accomplished, in spite of a cantankerous church member.

Of course, we must recognize that the church can be at fault, just as much (sometimes more) as the pastor. The church may choose to take sides with the troublemaker. This does happen, and only God and His boundless grace can uphold the pastor at such a time; the end is usually inevitable. A spiritual giant may thus be reduced to a spiritual midget. Is it fair for the church to thus wage a warfare against the minister? Nothing can be fair where unfair advantages are the rule and practice.

In the promotion of ideas, such as reorganization of the church board, rules for selecting Sunday school teachers and support and nonsupport of various projects and enterprises, etc., the minister often finds that his position is one of advantage over his people. When such is the case, he may find himself using every possible resource to carry his plan. Let us plainly state, however, that there are some personal convictions which a minister cannot compromise. Intelligence tells us to stand by our convictions, but when personal opinions and prejudice rule, there is danger ahead. May we consider three advantageous realms which the minister may have over

his people:

1. He has the advantage of his training and education. This factor should prove to be an advantage to the people, but sometimes it isn't. His training may give him the upper hand in persuasion and influence. It may cause him to preach philosophy, ancient history and world events, thus neglecting the gospel of Jesus Christ and His love which are the basic needs of the man in the pulpit. The church should know whether or not they are calling a preacher instead of a philosopher or historian.

2. He has the position of the pulpit to his advantage. In some instances, ministers seem to use the pulpit as a refuge from which they can lash out at the opposition. The pulpit should never be used to get rid of personal feelings, prejudices, pet peeves, or get even with someone. Neither should it be used to let off steam. Some ministers seem to have the idea that anything which is said from the pulpit has to be gospel truth, whether people like it or not. Is it fair to tell Mr. Jones off from the pulpit, unless it is a situation involving the church? We once heard of a minister who would iron out difficulties between him and the aggrieved in private conversation, but upon entering the pulpit would blast away at him.

The pulpit is to be used for the propagation of the gospel. This is God's divine plan until Jesus comes. Since this is true, the minister is under obligation to Almighty God and the people he stands before to build up the Church of God, and not to tear it down by uprooting and unfair advantage.

3. He has his influence of certain persons to his advantage. It seems that, regardless of how wrong and despiteful a minister may be, he will have some followers. Sometimes it may be those who can't get along with others in the church; therefore, they take sides with the pastor and seek to draft him to carry out their scheme. The influence of a minister cannot be overestimated; therefore, it behooves the minister to use precaution in the promotion of the Kingdom work, to be certain that what is done is for the good of all and not just to certain parties and factions. Is it fair for the minister to take advantage of his people by using key persons unless, of course, it is for the betterment of all concerned? (Next week: Positive or Negative.)

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No.

THE FREE WILL BAPTIST

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The Highway to Blessing

(John 13:17)

by Rev. Andrew Telford

IN THE LIFE of the child of God there are certain things that we must consider as the secret of all happiness and blessing; but there are certain causes of unhappiness, and these must be avoided. We must utilize and take advantage of those principles that lead to a life of blessedness and spiritual progress. Some things we must adopt if we are going to know the power of the grace of God in our hearts and lives. Our attitudes must be sincere, our actions must be spiritual, our activities must be Scriptural, and our aggressiveness must be sacred.

But there are certain things that we must avoid if we are going to prosper in our journey of life. Let us then avoid the things that cause unhappiness.

Unhappiness is often caused by:

UNPREPARED HEART

Jesus said, "Let not your heart be troubled: . . ." (John 14:1). He also said to Martha, ". . . thou art careful and troubled about many things" (Luke 10:41). He not saying it to you? The disciples had good cause to be troubled. They were about to lose Him and He said to them, "Let not your heart be troubled." Sure, they would be lost to sight but would become real to faith. Though absent from them, He would be thinking of them. Did they not say, ". . . I go to prepare a place for you" (John 14:2)? He did not forget them in their trouble. ". . . whoso trusteth in the LORD, happy is he" (Proverbs 16:20).

Is your heart prepared for the problems of life? When some saints face problems, especially women, they cry and pout and go into a nervous breakdown. This is an evidence of an unprepared heart. Men fret, lose their temper, and become hard to get along with. This, too, is an evidence of an unprepared heart. In the hour of personal and national trouble ". . . Ezra had prepared his heart to seek the law of the Lord, and to do it, . . ." (Ezra 7:10). We need a prepared heart. Ezra prepared his heart by prayer and confession (Ezra 10:11), and by purpose and confidence (9:9). Oh, the danger of not being prepared in the heart to receive the grace of God and the Word of God!

We need a *protected heart* too. Our

hearts are deceitful; they will go to extremes. Guard your affections, for out of the heart are the issues of life. Do you prepare your heart every morning to meet the duties of the day?

There is something else we should avoid in the Christian life and that is:

AN UNFORGIVING SPIRIT

Jalousy, pride, conceit and self enthroned in the heart rob the soul of the grace of forgiveness. An unforgiving spirit can easily possess one. It may come as an injury, real or fancied, at the hand of a brother or sister. It is hard to get some Christians to be forgiving. They will not forgive unless about three committee meetings are held to straighten it out, two deacons' meetings to clear things up, three or four prayer meetings, a half-dozen attempts to emphasize wrongs that have been done, a couple of struggles at reconciliation, the pastor's continual council and finally the Holy Spirit's constraining influence. Then the culprit will slowly say, "Well, I will forgive."

As long as you nurse a grudge, your prayers will be hindered, your public testimony will be null and void, your spiritual progress will be at a standstill, your soul will be withered up, and your heart will be as empty as a hollow drum. Read Ephesians 4:32 and Colossians 3:13, and then do what God tells you to do.

Unhappiness in the Christian life is often caused by:

AN UNSTABLE MIND

"A double minded man is unstable in all his ways" (James 1:8). A divided mind draws two ways. This man is unsettled. He is like the poor mule that starved to death because he could not choose between the two haystacks. The Bible is a great Book on the mind. The mind is the citadel. Watch your mind. God spare us from a filthy mind, a fickle mind, yes, and a feeble mind. We need a sound and sober mind in the day in which we live. That means that we will have a spiritual mind, as Romans 8:6 says, "To be spiritually minded is life and peace."

Do not allow doubts to creep into your mind. Doubt is the death of desire, devotion and definiteness. Doubts disturb us and debar us from the benefits of God's grace and blessing. "For let not that man think that he shall receive any thing of

the Lord" (James 1:7). Be a stable Christian by having all matters settled between your soul and God.

Unhappiness is often caused by:

UNSETTLED HABITS

"Be . . . Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11). Every Christian must avoid slothful habits. It is easy to become careless in our habits as Christians. Luther translated this verse in this way, "Not lazy in what you ought to do." Careless habits have wrecked many a Christian's testimony until no one wanted him and no one could recommend him. Slothful habits are never conducive to happiness. They lead to the neglect of that which produces happiness.

What about your desire to win souls and your personal witness for the Lord Jesus? What about your interest in church life? So many Christians are slothful about this matter.

Then, what about your public testimony? Are you honest in your service to your master or employer? Are you careless there? Do you do as little as you can for your salary? Are you at your work on time and doing your duty, or are you careless?

Listen to the Lord Jesus on this matter: "If ye know these things, happy are ye if ye do them" (John 13:17). Jesus said, "Ye call me master and Lord; and ye say well." This is what they thought of Him. Then Jesus said to them that if He is their Lord and master, and they have listened to His teachings and learned from Him as a teacher, they could only be happy if they would do as they were taught. How much importance is laid today on being deeply taught or knowing the Word, studying the Bible, understanding the mysteries, and yet Jesus says that we are only happy if ye do them. May God make us doers of the Word!—Gospel Herald.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls" (James 1:21)

These trying times are the good old days many will be longing for a decade from now.

Starting a New Church

Rev. Rufus Hyman, Slocomb, Alabama

AS A DENOMINATION, we have several ministers and churches and about 200,000 members, we are told. But how many of our pastors and churches have started a new congregation? Very few, we will be safe in saying; but it should not be that way.

Let each church and pastor make plans to start another church in a community that needs a church. Let all ministers who do not have a church to pastor begin a preaching point, Sunday school or community prayer meeting. Then we would see the cause move forward.

As an organizer, I would like to give some pointers to those desiring to start a new church as follows:

1. Secure a place to hold services. This might be a vacant building or someone's home. New Testament churches met in homes, so don't be ashamed to meet in the best place possible. Many churches have started in old stores, school houses and homes. Some have used tents for organizational meetings. At first, start a Sunday school, prayer meeting and preaching services, then work toward organizing. Follow this procedure unless you have enough people to organize a mission or church to begin with.

2. When once you begin, never become discouraged because your number does not grow fast. It will take time to grow into a good congregation. Many of the larger churches started with less than 10 members. Never let discouragement get you or your group down. Hold your head up, and your eyes toward heaven. Look unto the Lord for guidance and help, and He will supply your needs whatever they may be, if you will only trust Him to do so.

3. Secure the best leaders possible; however, remember the ones you have probably have never done any kind of church work. Some may be new converts, anxious but unlearned in the work of the Lord.

4. Since the group will include new converts, therefore, you will need a teaching ministry, as well as a preaching ministry. Teach them the doctrines of the Bible as follows: (1) *Ye must be born again*: That means the good and the bad—no one can go to heaven who has not been born again. (2) *Consecration*: Many Christians have never consecrated their lives to the Lord and His services. With many Christians, salvation is only a fire escape. It must be more than that. (3) *Tithes and offerings*: They are God's plan of support for His Church. (4) *Every Christian a soul winner*: If a church has only five members and each year each member will win another to

Christ, etc., just look how a small church would soon become a large church. Major on soul winning! (5) *Prayer life*: We must have daily communion with God. Prayer moves the arm that moves the world. Jesus said, "Men ought always to pray." A praying church is a growing church.

There is nothing left now but the task of going to work for Christ. How many will make plans for another church to come into the denomination this year?

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Dora Carter

The death angel visited the home of Mrs. Dora Carter and took her to be with him in heaven. She leaves to mourn her many friends. She was a member of Sandy Plain Free Will Baptist Church, Duplin County, North Carolina, for several years. She was also faithful and loyal to her church as long as health would permit.

We weep not as though we had no hope, because we believe she rests from her pain and worries.

Mrs. Claudie Sumner
Mrs. Coy Sumner
Mrs. Frank Baker

Mr. Gurthie Kennedy

The death angel visited the home of Mr. Gurthie Kennedy and took him from this life to be with him in heaven. He leaves to mourn his many friends. He was a member of Sandy Plain Free Will Baptist Church, Duplin County, North Carolina.

For a number of years he was a faithful member.

We weep not as though we had no hope, because we believe he rests from his pain and worries.

Mrs. Claudie Sumner
Mrs. Coy Sumner
Mrs. Frank Baker

Mrs. Ellen Sumner

It was on June 29, 1959, that God, in His infinite mercy, saw fit to call from us our dear friend, Mrs. Ellen Sumner. She had been in declining health for a number of years, but the end came very peacefully. We know that she has just slipped away to a better place.

She was seventy-three years old and a long time member of the Sandy Plain Free Will

Baptist Church, Pink Hill, North Carolina. She also was an active member as long as her health permitted. Her funeral was conducted by the Rev. S. A. Smith, and her body was laid to rest in the family cemetery under a mound of flowers. She leaves to mourn two daughters and three grandchildren.

A love so sweet and kind,
No one here we'll ever find.
May God grant her everlasting rest,
Through all eternity with heaven's best.
Mrs. Claudie Sumner
Mrs. Coy Sumner
Mrs. Frank Baker

Mrs. Louetta Kemple

Friday night, January 15, 1960, God called Mrs. Kemple, age 79, of Route 1, Smithfield, North Carolina, to live with Him in glory. Mrs. Kemple attended Sunday school at Tee's Chapel Church, which she was a member, the Sunday before her death. She was a loving mother and a devoted church worker. Mrs. Kemple was taken sick on Thursday morning and slipped away from her loved ones Friday night at 8:10 o'clock.

She has attended Cragmont Assembly three summers. This last summer she attended and enjoyed it very much.

Funeral services were conducted Sunday, January 17, at 2:00 p. m., at her church. Burial was in the Kemple Cemetery.

Her friend in Christ,
Mrs. Hettie Woodall

Always Preaching Jesus

A missionary of the Christian and Missionary Alliance in South China, told of a native who once came to him and said "Why don't you preach something else? You have been preaching this Jesus for three days." "What do you eat for breakfast?" The Chinaman was asked. "Rice," was the reply. "For dinner?" "Rice." "For supper?" "Why, rice." "What did you eat yesterday?" "Rice." "What have you been eating for years?" the missionary inquired. "Rice," replied the astonished man. "What do you eat rice every day? Why don't you eat something else?" "Because it keeps me alive."

"That is just the reason why we preach Jesus, because He is life to us, and we could not live without Him," explained the missionary.—*The Christian Herald.*

You do not get far if you only look in a rear-view mirror.

A great many open minds should be closed for repairs.

The Reality of Hell

Tommy Godley
Student, Free Will Baptist
Bible College

THE BIBLE TEACHES that hell is as real as heaven, and people go to hell who reject God. Psalm 9:17 records the future abode of those who leave God at the end of their lives, "The wicked shall be cast into hell, and all the nations that forget God." Today, we are surrounded by several religious groups who deny the existence of hell. Some of these say that the grave is hell, while others say that those who go to hell will be completely annihilated. If these religious cults could talk to the rich man in hell as recorded in Luke 16:19-31, they would change their minds.

We have an introduction to two men's lives. One is rich and the other is a poor beggar. The rich man lived a selfish life and he had an uncharitable, hardhearted feeling toward the poor. It seems as if he ignored everything the prophets had told him concerning eternity. Let us interview the other man; he is a beggar. The beggar lies at the gate of the rich man and desires the crumbs that fall from his table. The rich man's dogs care more for him than their master did; they lick his sores, which is the only relief he receives. Lazarus is the beggar's name. His body is diseased and he is almost dead because of starvation. He is denied of the good things of life and he never knew what it was to have plenty of food, clean clothes and a roof over his head. However, he remains true to God in spite of his suffering.

The next scene of time involves the death angel visiting these two men. Lazarus died first, leaving the rich man to flourish with his wealth a little longer. The rich man died shortly after Lazarus. Notice the contrast of these two men's funerals. Lazarus died lying on the ragged pavement of the street. No one cared for him except God. He cared enough to send a company of angels to carry him to the paradise of God. The rich man died and was buried. His body was washed, anointed and saturated with a mixture of spices. Thousands paraded by to see him. People were hired to mourn for him. The rich man had an

expensive funeral, while Lazarus was dumped into an obscure grave.

We have seen the earthly life of these two men, but now let us see them in eternity. Both of these men went to Hades. Hades is a place of departed spirits and is divided into two compartments—the upper and the lower. The upper is for the saints and the lower is for the wicked. Lazarus was carried by the angels to the upper part known as Abraham's bosom. The rich man was buried and lifted his eyes in torment. The lives of these men are reversed now. Lazarus is enjoying the blessings of heaven, while the rich man is suffering the pains of hell. The thought of seeing Lazarus only made his suffering worst. Hell is as real to the rich man as heaven is to Lazarus. His tongue cries for water while his mind cries for mercy, but the door of mercy has been closed. A stone has been rolled at the door of the pit and it cannot be rolled back.

The rich man failed to obey the prophets and he ignored the fact that Abraham was the father of the faithful. When he arrived in hell, he recognized Abraham as his father, but it was too late. He left God out of his earthly life and God left him out of the eternal life. Something has happened to him now that has never happened before. He began to ask for help. During his entire earthly life, he had longed for nothing and cared for no one but himself. The table is turned and he is making a request to Abraham. His request is for Lazarus to bring him one drop of water to cool his suffering tongue. Abraham reminded him of his earthly life, but the rich man, who is now a beggar, cannot bear the thoughts of remembering his earthly life and the way he had treated Lazarus. Abraham told him of the suffering of Lazarus and his failure to help him. Lazarus is no longer suffering.

The rich man cannot understand why Abraham does not pay him any mind. His first request was not granted. Lazarus did not come with that drop of water. He must face reality, there is no request granted in hell.

The denial of Abraham only aggravated his misery. He thought that he would never have any use for Lazarus, but the

flames of hell changed his mind. There is coming a day when the wicked will gladly receive kindness from God's people.

It appears that the flames began to leap higher and the heat became hotter. He began to cry harder. The Greek New Testament translates his cry in these words, "I beseech you, Father Abraham, to send Lazarus to my father's house and warn my five brothers." There is no one waiting to welcome people in hell. In fact, the people in hell can hardly bear the thoughts of seeing someone else suffering like they are. If this rich man could telephone his five brothers, he would say words similar of these, "Please repent and to to Abraham's bosom where Lazarus is, I do not want to see you go through the torment I am in." There is no doubt in my mind that his brothers lived in sin and neglected the poor like he had done. The Bible seems to indicate that his brothers lived the same kind of life he lived. His second request is not granted and as far as we know, his brothers never repented and went to be with him.

The most horrible thing of being in hell is the thought of seeing people in heaven and not being able to get out. God has fixed a great gulf to prevent the kindest saint from wanting to leave heaven and go to hell to comfort the wicked. The reason why there is not much hell-fire preaching from our pulpits today is this—people do not want to face the reality of hell.

Someone has asked the question, "What if hell fills up?" That person does not have to worry over his question. Proverbs 27:20 says, "Hell and destruction are never full; . . ." This verse teaches that there is plenty of room in hell for people if they neglect Christ. If anyone denies the reality of hell, he has denied the reality of heaven and the existence of a Supreme Being.

One day Gypsy Smith went to visit an old gypsy aunt, who had cared for him after his mother's early death, and who was lying on her deathbed. "Auntie," said he, as he entered the gypsy wagon, "shall I kneel down and ask God to bless you?" But the woman replied, "No, my boy; kneel down and thank God because He has blessed me."—Selected.

NEWS NOTES

White River Quarterly Conference Convened with Allen Chapel Church

The White River Quarterly Conference of Free Will Baptists met with the Allen Chapel Church near Batesville, Arkansas, January 29, 30, 1960, with a total delegation of 59; each church being represented by letter or delegates.

Licentiates Hoover Lewis and J. W. Roack were in charge of the introductory service Friday night. The Rev. Jimmy Richardson, pastor of the Hot Springs Church, gave the message at noon, Saturday. The moderator-elect is the Rev. Bob King, pastor of Allen Chapel Church. Retiring moderator is the Rev. M. B. Williams of Strawberry, Arkansas, who has served faith-

ful for several years and has been an inspiration to all concerned during that time.

The conference has a resident membership of 859 in the 15 churches, 14 Sunday schools, 5 leagues, 5 Bible study programs, 4 woman's auxiliaries and 1 young people's auxiliary with 32 members.

There was one death reported, Mr. Ira Prince of Ballev's Chapel Church.

Four of the churches have full-time pastors, eight have half-time services, two have services once a month, and one church did not report church dates.

Rev. Austin Mullen, clerk, states: "We were privileged to have the Calverys in some of our churches during the Christmas season, and Brother Willard Day visited some

of the churches later. They were an inspiration to all of us and we are thankful to have them visit us."

The next quarterly conference is to be held with the Pool Chapel Church in Sandtown, Arkansas, with the Rev. Don Erwin and the Rev. Henry Doyle in charge of the introductory service Friday night, May 27.

Mr. Mullen states he would like to change minutes and programs of quarterly conferences with other clerks and church groups.

Evangelist Bobby Jackson Announces Revival Schedule



The Rev. Bobby Jackson, full-time Free Will Baptist evangelist, announces the following revivals which have been scheduled by the various churches listed. Some of these dates are tentative. Many others, carried into 1961, are in the process of being scheduled.

February 8-14: Parker's Chapel Church, Route 5, Greenville, North Carolina.

February 15-28: First Church, Darlington, South Carolina.

March 1-13: Pincy Grove Church, Kenilworth, North Carolina.

March 14-20: Ruth's Chapel Church, New Bern, North Carolina.

March 23—April 3: First Church, Beaufort, North Carolina.

April 4-9: Bible Conference, Nashville, Tennessee.

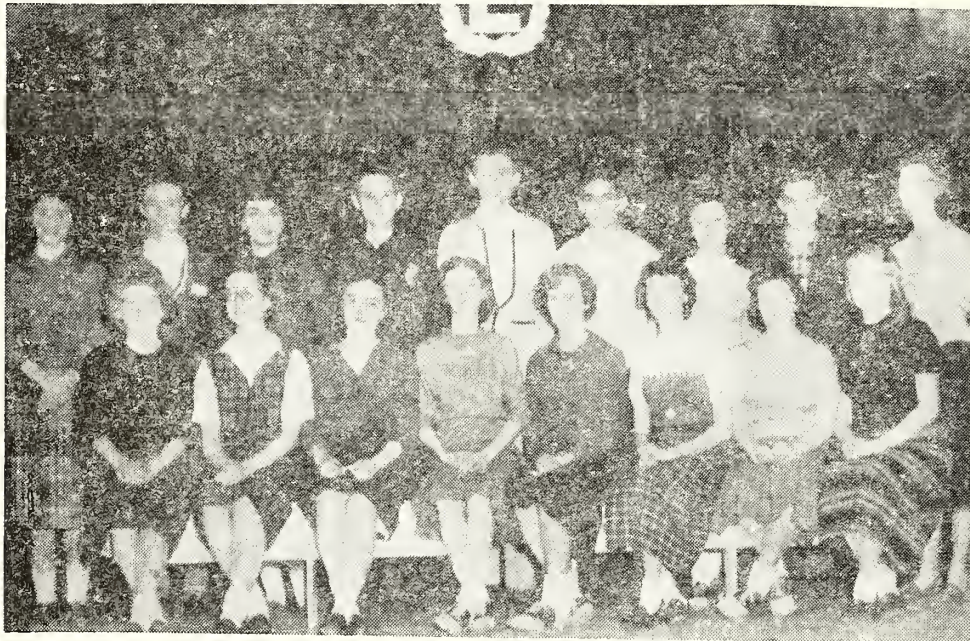
April 10-17: First Church, Selma, North Carolina.

April 18-24: Co-Operative Meeting, Durham, North Carolina.

April 25—May 1: Johnson's Union Church, Clayton, North Carolina.

May 4-15: South Side Church, St. Louis

(continued on page ten)



Columbia, N. C., School Has Bible Club

The Bible Club in Columbia, North Carolina, High School in Tyrrell County was organized in the fall of 1959, the first such club to be organized in that county. A group of young people saw the film, "Seventeen," and God laid a burden on their hearts to start a Bible Club in the school. Since this is not a school club, the students have to meet on their free time or lunch period.

Mr. Avory, Youth for Christ director of Norfolk, Virginia, and Mrs. J. A. Alexander secured the bylaws and the constitution for the club. Officers of the club are as fol-

lows: Neil Hearn, president; Rosalie Mizell, vice-president; Joan Rhodes, secretary-treasurer; Rita Ward, song leader; Hope Morris, pianist.

The members of the club, pictured above, are as follows:

The members of the club, pictured here, are as follows:

Standing, left to right—Mary Beth Swain, Keith Weatherly, Leonda Newberry, Bud Spencer, Neil Hearn, James Daniel Brickhouse, Ann Clough, Charles Shaw, Mrs. Van Horn.

Seated, left to right—Sharon Berry, Hope Morris, Carol Combs, Susie Workman, Rosalie Mizell, Joan Rhodes, Rita Ward, Iris Snel.

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Attention Leaguers!

It's that time again! Yes, the time to begin preparing for the North Carolina State Sword Drill to be held in Greenville, North Carolina, April 30, 1960. All contestants must be 13-16 years old inclusive, and must belong to the Free Will Baptist League.

Now is the time to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). We want to have the best sword drill ever this year. In order to do this, we'll need the best prepared contestants ever. This means work! But what work could be more fun or more helpful than studying the Word of God?

Begin now in your own league to train sword drillers. Then send the district runner to the North Carolina State League convention, April 29, 30. Who knows? You may win!

For more information write: Joy Rice, 99 Blades Avenue, New Bern, North Carolina. Remember: Time is short!

Pillars of Improvement For Your Programs

(Editor's Note: This article includes a message delivered by Mr. Robert Ross, guest speaker at the National Youth Commission which met in Columbus, Ohio, November 10, 1959, and edited by Ray C. Turnage, national league director.)

It is obvious that church programs need improvements today.

One of the greatest needs is prayer. Not just a short prayer before the actual programs are given, but a season of prayer. Prayer is needed in behalf of the leaders. They are charged with important responsibilities and must have the leadership of God. Success is to be realized. More prayer could be exercised by each group. Perhaps pre-prayer groups could meet to pray for needs relative to the group's activities. You have seen the phrase so often, "Prayer changes things." Do you just believe it is possible, or do you know it is true? Business sessions would accomplish much more for God if sincere prayers were offered in behalf

of what is called God's business, but often-times it is run completely without His leadership. Failure comes and you wonder why. Just how much did you allow God to contribute, by way of leading, in your business meetings this past year?

Purpose must be realized and revealed to all involved. What do you want to accomplish this year or in the next six months? What do you want to accomplish today in this meeting? Know what you are doing and where you are going.

Preparation is more important than most people, even Christian people, realize. Can you really expect this last minute stuff to turn out good programs? The Bible surely mentions counting the cost, or preparing. It is never ethical to assign tasks requiring heavy study to someone at the last minute. Time is valuable and usually those who excel must have sufficient time for preparation.

Pep helps when presenting thoughts or ideas. Perhaps enthusiasm would have been a better word for this *pillar of improvement*, but we did not want to take away from the "Bouquet of Sweet P's" message by Mr. Ross.

The type pep you need to exercise should come from your love for Christ. If you believe in what you're saying and trying to do, then convince others by your manner of speaking. Act your feelings, so to speak, and get the message across. No one deserves your energies and enthusiasm more than Christ our Saviour.

Participation is an ideal way to develop one's abilities. In leading a group, do not assume full responsibility. Instead, work others who probably need the training more than you. *Learning by doing* means remembering. There are always backward, timid persons, who, with the right kind of encouragement and attention, could become valuable leaders.

Productiveness serves as a real source of encouragement to make one more determined. Are you getting results, not just in words, but results which can actually be seen? You want the greatest results possible, so work toward that end. Evaluate your gains to determine your weaknesses.

Progress must be realized if you are to please the Creator. Is your organization better today than it was a year ago? Has the attendance grown or have you only held

your own? What is the quality of your programs? As group leader, do you feel the experience you have gained has helped you in any way? Who says you only need to take inventory of your work for God just once per year? Evaluate your work in the light of what it should be for God. Give consideration to these "Pillars of Improvement," remembering, "And whatsoever ye do, do it heartily as to the Lord, and not unto men."

Free Will Baptist Heritage Foundation

(Number Nine in a Series)

Mr. Kirby West, an outstanding Free Will Baptist layman from Shady Grove Church, Sampson County, North Carolina, has been memorialized through the Free Will Baptist Heritage Foundation of Mount Olive College by a gift of \$100 from the Church Finance Association, Inc. The association passed the following resolution at its annual meeting in January:

Whereas: The Lord, in His divine wisdom, saw fit to call from our midst Brother Kirby West on June 5, 1959, and

Whereas: At the time of his death Brother West was vice-president and a member of the Board of Directors of the Church Finance Association, Inc., and

Whereas: We desire to express our sympathy to his family and to help perpetuate his memory,

Therefore be it resolved:

1. That we hereby express our sincere sympathy to the family for the loss they have suffered.

2. That we hereby express our deep appreciation for his long and useful life of service through his local church, the district conference, the state convention, and several denominational enterprises, with special appreciation for his great and useful service through the Church Finance Association, Inc.

3. That, in appreciation for his service, we place his name on the Memorial Plaque of the Free Will Baptist Heritage Foundation at Mount Olive College by making a donation of \$100 to said foundation in his memory.

4. That a copy of this resolution be sent to the family; a copy sent to Mount Olive College with the donation; a copy sent to *The Free Will Baptist* for publication; and a copy be placed in our minutes.

You cannot put things across by getting across.

The best way to understand love is to see it in action.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Riehlard Ave., Nashville 5, Tenn.

Question: I was brought up to believe that God chooses some for salvation and some for condemnation before the foundation of the world; and that those whom He chooses are saved whether they wish it this way or not; also that regardless to which one desired or wished who was not thus chosen, he had no possibility of being saved just simply because he was not chosen before the foundation of the world. Does the Bible teach this? Is it the correct Biblical doctrine on election?—Margaret Simms, Ohio.

Answer: I have found no such teaching anywhere between the covers of my Bible because this teaching is not to be found there. The Bible teaches that God's predestination is according to His foreknowledge. God wants all men everywhere to come to Him and to be saved. "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:3, 4). L. Talbut quotes Mr. William Kelly as rendering this passage: "God . . . wishes all men to be saved." "Seek ye the LORD while he may be found, eall ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6, 7); "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

Since God has provided free salvation for all and rings out a challenging invitation to all, how could He from the foundation of the world condemn some to eternal perdition, so that, regardless to their desires, wishes and willingness, they are destitute of all power to accept Christ and be saved? I am so glad that God is not what some represent Him to be.

The gospel itself possesses drawing power.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. . . . For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans 1:16, 20); "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. . . . So then faith cometh by hearing, and hearing by the word of God" (Romans 10:9-11, 17); "God hath not cast away his people which he foreknew. . . ." (Romans 11:2). It is true indeed that God has predestined, but this is according to His foreknowledge. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:29); "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Peter 1:2).

God has foreknown from all eternity what was happening and all that had taken place as well as all that would take place throughout all the endless ages to come; therefore, He has prearranged or made plans for according to His foreknowledge. God knew before each person was born whether or not he would accept Christ and be saved, so He has a future home of the saved with capacity sufficient for each saved person, also a place of future retribution with sufficient capacity for those who shall spend eternity barred from the presence of God and with the devil and his angels. Yes, there are those who are chosen from the foundation of the world, but just who are they? All who believe, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). God gave Christ and Christ died for the whole lost world. "And as Moses lifted up the

serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:14-17). If every man in the world were to come to God through Christ for salvation, there would be no exception, all would be saved. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).



The Lighted Pathway

REV. WILLET L. MORET
SWANNANOVA, N. C.

Thy word is a lamp unto my feet, and a light unto my path.
(PSALM 119:105)

AM I A CHRISTIAN?

" . . . And the disciples were called Christians first in Antioch" (Acts 11:26).

We often ask, and hear asked, the question, "Are you a Christian?" but I wonder how often we ask, "Am I a Christian?" There are those who will immediately protest the necessity or importance of the question in their lives, and if we take the accepted meaning of the word, *Christian*, taught by the great majority of the churches, and as defined in Webster's New World Dictionary, which says, "A person professing belief in Jesus as the Christ, or in the religion based on the teachings of Jesus," may not, after all, be of much importance. To be a Christian goes much deeper than a mere profession of a belief in Christ, for most people believe in Him as the historical Christ; but to possess Him as Christ, the personal Saviour, live with and for Him daily is another matter entirely.

Dr. E. Schuyler English, writing in *The Pilgrim*, and using this text and the subject "What Does It Mean," gives the following interesting study on what it means to be a Christian:

"The derivation and history of words is a fascinating study. Those who investigate this profitable science, etymology, discover among other things, the remarkable change that time and usage effect in the meaning of words. For example, everyone knows

at today the noun, *legend*, pertains to something that is considered to be untrue. r that, though presumed to be based on history, is not verifiable. Formerly, however, the word was employed, in the plural, as the title of the commemorations of the faith and patience of God's saints under persecution, even to death. This designation, legends, proclaimed that the records written were worthy of reading. How different now! Should we see such a title in a book-store, we would assume that the contents of the volume related to something fabulous and undeserving of serious consideration.

"We are reminded that there is a word in many lips in our time that seems to have lost a great deal of its meaning, both in the world generally and even among some who claim to bear it—the name, *Christian*. It has taken on various connotations by common and approved usage which, although their history can be traced and the designations are apparent to most of us, are wide departures from the original signification of the word. *Christian* is now employed to denote a member of a particular race, i. e., a Gentile in contrast with a Jew. It has also come to mean, in the popular mind, that which is civilized, or decent, or respectable; in fact, it is sometimes used to distinguish between man and brute.

"A Christian, in the true sense of the word, is not necessarily one of these things specifically, but one who belongs to Christ, one who bears His name. The title was first used, as our text reveals, of the disciples of Christ, at Antioch in A. D. 42. Those who applied the name there were not speaking of the race of the men to whom they alluded, or to the state of their civilization, or to their superiority to beasts. The disciples were called *Christians* because they belonged to Christ. They lived Christ. They preached Christ. They suffered for Christ. They were ready to die for Christ. Above every other person or thing, above race, or family, or position, or ties of any kind, Christ was the object of their affections and theme of their message. To them He was *all* and in all, the pre-eminent One. They bore His name nobly and unashamed. "How do we bear the name *Christian*? What do those with whom we come in contact think of the Lord Jesus because of us? Does the title, *Christian*, when applied to us, denote simply nationality or culture, or does it signify the love of God toward men for whom Christ died, and our love toward the Son of God? Nothing less is adequate. No other attitude of heart should satisfy."—Selected.

Next week I will write on the subject, "How Can I Know I Am a Christian?"

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:16).

SIMPLE 'RITHMETIC

by Mercer



When success turns a man's head, it often leaves him looking in the wrong direction.

Very often the chip on an angry man's shoulder is just bark.

Sin is a short word and it often makes short work of its victims.

Poverty of purpose is worse than poverty of purse.

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

WAY OF GOD

Introduction: God says that our ways are not His ways (Isaiah 55:8), and that His ways are past finding out (Romans 11:33).

CONSIDER OUR WAY

- A. We are to consider our ways (Haggai 1:5).
- B. Gaining the world does not profit a man spiritually.

WAYS DEFINED

- A. The way of Cain (Jude 11).
- B. Some go out of the way (Romans 3:12).
- C. Some are unstable in all his ways (James 1:8).
- D. Some seek to climb up some other way (John 10:2).
- E. Others forsake the right way (2 Peter 2:15).

GOD'S WAY MUST BE EXPOUNDED MORE PERFECTLY (Isaiah 18:26)

GOD'S WAY DEFINED

- A. A good and right way (1 Samuel 12:23).
- B. A way everlasting (Psalm 139:24).
- C. A way of light (John 24:13).
- D. The way into the holiest (Hebrews 9:8).
- E. A new and living way (Hebrews 10:20).
- F. A more excellent way (1 Corinthians 12:31).
- G. Jesus is the Way (John 14:6).

SOME DELIGHT TO KNOW GOD'S WAY (Isaiah 58:2).

- A. Such are blessed.
- B. God warns that we must make our way and doings good (Jeremiah 18:11).

MINISTERS ARE TO WARN THE WICKED (Ezekiel 3:18)

- A. It is his duty.
- B. He thus performs his duty to God and relieves his own soul.

—Rev. Winston Sweeney
Kingsport, Tennessee

THE MAIL BOX

NOTE OF THANKS

"We would like to express our thanks and appreciation to the churches, Sunday schools, auxiliaries and all individuals who remembered us in such wonderful ways during the Christmas season and all through the past years. Thanks again, and the Lord bless each one."—Mrs. Martha Braxton and Son (Walter), Winterville, North Carolina.

LETTER OF APPRECIATION

"We have been slow in getting around to writing our letter of thanks to Miss Fleta Wood for the nice article she sent in to the paper some time ago. We have known this

young lady from childhood, and now she is an outstanding school teacher with splendid results in her line of work.

"We did not know that we have so many precious friends until we celebrated our 'Golden Jubilee.' Fifty years in the ministry is a long time for God to let a minister live and carry His blessed Word to so many parts of the country. We want to thank all that had a part in making the day a success. It was a blessed day that will never be forgotten. We also want to thank the editor for such nice articles in *The Free Will Baptist*. May God bless all of you dear ones. How we would love to go to your homes in person and thank every one of you, but as we cannot do this, you will have to accept this letter for your very own thank-you note."—Rev. H. M. and Lizzie McAdams, Route 3, Huntsville, Texas.

GOD IS THERE

When your Christian duty calls you
To the sick and to the sad,
And you go to take some sunshine
And to make somebody glad,
You may have the sweet assurance
As you breathe an earnest prayer,
That the place where you are going
God the Father will be there.

If you want to help the offcast
Find the pathway to the goal,
Or the wretched, poor lost sinner
Seek salvation for his soul;
Or someone who seems quite hopeless,
And for whom there's little care,
Go and look for such dear people
And our God will meet you there.

In the prisons of our country
Men are found behind the bars,
Who have fallen from their manhood,
In whose lives are many scars,
So they need someone to help them,
Who some Christian love may share,
Then go forth and help the prisoner
And you'll find the Saviour there.

Or if you are burdened heavy
With the cares of friends and home,
Or temptations, tests and trials
Where you live and where you roam,
Don't surrender faith and courage,
Neither quit the place of prayer,
For the God of earth and heaven
Always meets His children there.

—Rev. Walter E. Iscnhour

LETTER OF THANKS

"Will you please run this letter of appreciation in your next issue for our home, due to the fact that we have tried to reach each individual and church by mail that had a part in making our past Christmas one of the nicest that the children have ever enjoyed, for which we are truly grateful, but a number of our letters have been returned for various reasons. Some of the people have moved and left no forwarding address and others were returned for various other reasons.

"Space will not permit me to mention all of those who took part in our Christmas gifts, but we are especially grateful to those who contributed a gift to each child in the home. Among those giving these gifts were Valley Forge Free Will Baptist Church of Elizabethton, Tennessee, of which Rev. C. J. Higgins is pastor, who took the lead for gifts, giving, in addition to a gift to each child, approximately \$600.00 worth of new furniture, silverware and cooking utensils; Hillcrest Church of Maryville, Tennessee gave the home a new Maytag washing machine. Others giving a gift to each child were Bear Point League of Sessor, Illinois; Cofer's Chapel of Nashville, Tennessee; Dungannon Free Will Baptist Church of Dungannon, Virginia; Thomas Memorial Free Will Baptist Church of Huntington West Virginia; Newport First of Newport Tennessee. Mr. and Mrs. Lionel Humphreys, American Legion Post, Police and Fireman's Association, Youth Builders, Elk Club, and Lions Club, all of Greeneville Tennessee, gave a gift to each child. Fellowship Free Will Baptist Church and Eastern Star Church of Kingsport, Tennessee; New Harmony Mission of Missouri; and Fairview Church of Knoxville were also among those giving gifts enough for each child of the home.

"There are many others who I would like to mention personally if space would permit; but, since we cannot, I can only say thank you from the depths of our hearts for a wonderful Christmas and pray that God's richest blessings will always be upon each of you in a great way. This does not include cash gifts, but we are also grateful for the total receipts for December which amounted to \$7,020.82."—H. C. Burgess, Superintendent, Free Will Baptist Home for Children, Route 9, Greeneville, Tennessee

CHANGE OF ADDRESS

"My address has changed from Micro North Carolina, to 313 Turner Street, Beaufort, North Carolina."—Rev. P. C. Wiggs

Worth Repeating

"I was staying one day at an inn in one of the valleys of northern Italy, where the floor was dreadfully dirty," said Charles H. Spurgeon. "I had it in mind to advise the landlady to scrub it, but when I perceived that it was made of mud I reflected that the more she scrubbed the worse it would be. The man who knows his own heart soon perceives that his corrupt nature admits of no improvement; there must be a new nature implanted, or the man will be only 'washed in deeper stains.' 'Ye must be born again.' Ours is not a case for mending, but for making new."—Gospel Herald.

NOTES — AND — QUOTES

By J. C. Griffin



THE GOSPEL OF JESUS CHRIST

Very often I receive letters from good, able, old-fashioned Free Will Baptists who have moved from North Carolina to other parts of the United States, saying, "Brother Griffin, we cannot find a Free Will Baptist church near by." Then they often come to say, "We are attending _____ church." Then they open their hearts and let us the low down on what they experience at these churches.

Recently, I received a letter from a dear Christian lady, who was very consecrated and a member in my Sunday school, saying, "We are attending a church where the preacher teaches history and news matters, and says very little about the Bible. My husband has become disgusted and says that the messages are dead. They have no life."

This is not only true in the city where this good lady and her family live, but it is true in many sections and right here in the good state of North Carolina. I hear it very often said, "We hear but little Bible preaching." Praise the Lord that we do have people in this modernistic age who want to hear the gospel preached as it is given to us in the Word of God.

THE TRUE GOSPEL CONDEMNS

When the true gospel is preached, it condemns the sin of mankind. This condemnation is not received by the natural mind of man. Man rather have some *soft peddling*, something that will allow man to continue in sin without stirring up the conscience. When we are stirred to the point that we see our sins, we must make a decision one way or the other. There are so many who want to go along without being disturbed. When we cast the evil spirits out of the man who lived among the tombs, the people wanted Jesus to leave their coasts (Matthew 23:34). The preaching and healing power of Christ was getting into their business. They would have rather had their hogs than see the man saved. They wanted to protect their hogs and let human beings suffer. We have the same class of people in the world today. Yes, I am sure that we have people, who are even professing Christians and belong to some church, that do not really want a revival. That is, they don't want an old-fashioned revival that gets into crooked business and its crooked operations, and cleans up the business. They had rather make money and use it for selfish purposes

than to help get people saved from an eternal hell. They sing "O, How I Love Jesus," but in reality they are like those Jesus talked to when He said, "Ye draw nigh unto Me with your mouth, but ye are far away in your heart." Here is what the Master said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:8, 9).

THE TRUE GOSPEL SAVES WHEN BELIEVED

Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . ." (Romans 1:16). Notice that Paul says the gospel is the power of God. Whenever the power of God is manifested, sinful man is disturbed. When Jonah went through the streets of the city of Nineveh, the people from the king down to the common people were stirred and repented. They called on the Lord, and were saved from physical death. So God saves when His Word is preached and accepted by those who hear the message. However, sadly we say, many hear the Word, are convicted of sin and made to feel uneasy, but fight off the work of the Holy Ghost, refuse to accept it, and go away from Christ and His Word. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

SAD REPORTS

We take notice of the reports that are sent to the union meetings, etc., and often we hear the report, "Received, none." Many times a whole year has passed and there has been no converts—none saved and added to the church. What is the cause? Well, there are many things that hinder. One can be the spiritual condition of the church. There may be envy and hatred, or worldliness, or a lack of preaching the Word of God. All these things and many more are used by Satan to keep people from seeking the Lord. We read in the Word of God where the enemies of Christ cried out saying (in speaking of Paul and Silas), ". . . These that have turned the world upside down are come hither also" (Acts 17:6). The gospel of Christ had stirred up the devil's work. Paul and Silas were not afraid to condemn sinfulness and to lift up the Christ who condemned sin in the lives of man. They told them of the peace and rest, and how sweet and dear it was of the Master to say, "Thy sins be forgiven thee."

So Jesus had power here on earth to forgive sins, and He promised that if we would repent, believe on Him, and ask for forgiveness, He would forgive us. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

give us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

May God help us who preach that we may follow the admonition of the apostle, Paul, when he said, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:1-4).

Thousands upon thousands are turning from the gospel of Christ to Modernism, Russellism, Jehovah's Witnesses, and other religions that are contrary to the teachings of Christ. So I exhort all preachers to preach the Bible—there are yet people who will accept it.

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Looking ahead is a good way to keep from falling behind.

Some minds are like concrete—thoroughly mixed and permanently set.

STORIES for our BOYS and GIRLS

ONE STICK OF GUM

by Blanche Perry Fuhrman

LINDA SUE ROBERTS walked slowly home from school. She crossed over to the other side of the street so she wouldn't have to talk to Nancy and Bob and Joe. Linda didn't want to talk. She wanted to think. She just had to think of a way to win Miss Lowry's trust again.

"Linda looks like she's going to cry!" Bob shouted from across the street.

Linda looked the other way.

Joe heaved a snowball at her. "Ah, come on, Linda, cheer up!"

Linda didn't even raise her eyes. "I told you I don't feel good," she said, struggling to keep the tears back.

"We better let her alone," Nancy said. "Maybe she's got that Asian flu."

Nancy and Bob and Joe chased each other on down the street. Linda Sue was glad. She shuffled slowly along. It was true, she didn't feel well but not in the way they thought. All afternoon she had wanted to cry but there was no place to do it. All the kids in the fourth grade would have seen her. They'd think she was a cry-baby, her being nine years old. Miss Lowry would have seen it, too; and hadn't she already done enough to hurt Miss Lowry?

If only Miss Lowry knew she hadn't meant to steal or be dishonest. If she only knew that it was Nelle who had really spent Miss Lowry's money. All she, Linda Sue, had done was chew one stick of the gum and it didn't even taste good. She wished she'd never seen that gum.

Linda Sue stopped and leaned against a tree. She hurt deep inside. She could still see Miss Lowry's kind face at noon as she handed Linda a quarter and said, "Linda, I need some glue. Would you and Nelle run down to the store and get me some?"

The girls skipped all the way to the store. Linda paid for the glue and the clerk handed her back ten cents. Nelle eyed the money and hurried outside.

When Linda Sue came out, Nelle was all excited. "Hey!" she whispered, "there's ten cents left over! Let's go back and spend it. Five cents for me, and five cents for you."

Linda's eyes grew wide with surprise. "We can't do that. It's not our money to spend."

"We have it, don't we?" Nelle said giggling.

"All the teacher can do is scold. She can't unspend it, can she?"

Linda held on to the money. "I won't spend it, it's Miss Lowry's," she said firmly.

"Oh, you're such a fraidy-cat!" Nelle scoffed. "You know you'd like some gum. Besides Miss Lowry owes us something for running this errand."

Linda hesitated, fingering the coins. I would like some gum, she thought frantically, Maybe if I just gave Nelle—no, it isn't right! "I can't do it," she said finally.

But Nelle saw that she was weakening and she took advantage. "You won't have to spend it; I will," she said brightly. "Give me the money and I'll go back for the gum. All you'll have to do is wait outside. Surely you can do that much, can't you?"

Linda thought about the gum and her mouth watered. If Nelle spends the money, it will be her fault and not mine, she argued with herself. Maybe Miss Lowry wouldn't care, anyway.

Slowly Linda opened her fingers and felt the coins slide out. She felt uneasy as Nelle disappeared into the store, but she kept trying to convince herself that it was Nelle's fault.

Linda felt still more uneasy when Nelle returned with a candy bar and a package of the gum. Nelle tossed Linda a stick of gum. "That's all you deserve," she said. "Since you were scared to do any of the work, you don't get half."

Silently the girls started back to school. Linda chewed the gum but it didn't taste good although it was her favorite kind. She hated the gum and she hated to face Miss Lowry.

Linda Sue didn't look up as she handed Miss Lowry the glue. But she was conscious that Miss Lowry was looking from one of the girls to the other as she said, "Wasn't there some change left over, girls?"

Linda felt terrible. She looked at the floor and ran the toe of her shoe along a crack, waiting for Nelle to speak.

"It cost a quarter," Nelle lied.

Linda still didn't look up. Miss Lowry was silent a long time; then she took Linda's face in both her hands and looked into Linda's eyes. Linda looked away. She wanted to cry out, "We spent it!" but she didn't.

Miss Lowry looked so sad. "I've always trusted you, Linda," she said so kindly that Linda wanted to cry. "In fact, I trusted both you girls but I must say I'm disappoint-

ed. Didn't you know that it's wrong to spend someone else's money? Did you know it, Nelle?"

Nelle shrugged but said nothing.

"What about you, Linda?"

Linda wanted so much to say she was sorry but a big lump came up in her throat and almost choked her. She couldn't say anything.

Then school took up again and she hadn't looked at Miss Lowry once all afternoon.

Now as Linda stood leaning against the tree she tried to convince herself that it was Nelle's fault. "Nelle spent the teacher's money when I didn't want to," she said half aloud. "In fact, I wouldn't do it!"

Linda started on home. She wanted to believe it was all Nelle's fault.

Silently Linda opened the door and to off her coat.

"That you, darling?" Mother called from the kitchen.

Linda didn't answer. She couldn't. There was that big lump in her throat again. She could only tell Mother all about it. Mother would know what to do to regain Miss Lowry's confidence. She hung up her coat and started to her room.

"Linda!" Mother exclaimed, coming in the living room, "you're so pale. Are you sick, dear?" She hurried over and put her hand on Linda's forehead.

Linda dug a small fist into a crumpled face. "Oh, Mother, I know you'll be terribly disappointed, but I did an awful thing," she sobbed. And somehow the whole story came tumbling out. "Now Miss Lowry thinks I'm dishonest. I'm not, am I, Mother?"

"Well," Mother began quietly, "Nelle was the one who actually spent the money—"

Linda nodded quick assent. "It was her fault, then; don't you think so? I wouldn't have done it if I'd been alone. She begged me to."

"But you had the money," Mother continued softly. "You didn't have to give it to Nelle, did you?"

Linda's chin trembled. "But she practically took it away from me. She called me fraidy-cat and she begged and begged me."

Mrs. Roberts seemed not to hear. "You chewed some of the gum. Did Nelle make you do that, too?"

"I chewed one stick!" Linda burst out. "And it didn't even taste good. Oh, I wish I'd never seen that gum!" What can I do

prove I'm not dishonest?" Mother wiped Linda's eyes. "People will lie in you if you believe in yourself. Go upstairs and think about it and get ready for dinner while I put the buns in the oven. Maybe you can figure it out yourself."

When Linda returned she looked almost happy. "I think I know what to do now," she began hopefully. "Maybe you would go to school with me and tell Miss Lowry I'm sorry and give her back ten cents."

"I wasn't with you when you let Nelle take the money or when you chewed the gum," Mother said gently.

Linda's face fell. She was still a long way from then said, "I shouldn't take your money, either. I should take it out of my own bank. But do I have to pay back the whole dime? Nelle spent—"

Mother lifted a pan of hot buns from the oven. She was about to speak when Linda spoke in, "But it all has to be paid back. Nelle won't pay any back. I had a part in it of it so I suppose I should pay it all back. But I just know I can't tell her myself: I'm ashamed!"

"If you really need me, I'll go with you," Mother said gently. "Only I hoped you'd be strong enough to do it yourself."

For a long time that night Linda couldn't sleep. She kept thinking of that one stick of gum and of how Miss Lowry looked when she said, "I'm so disappointed." She thought of how she had tried to blame it on Nelle, saying Nelle caused her to do it. But she knew no one could make her do wrong. She asked God to forgive her and then wept till she went to sleep.

As Linda slept she dreamed that an angel came and said, "Linda, I'll go with you to pay it all back. I saw you let a friend persuade you to make a wrong choice but now you are very sorry now. I'm going with you to help you tell Miss Lowry the whole truth because I know you'll never do it again. Never again will you let a friend trick you into being, even a little, dishonest." Next morning with shining eyes Linda told her mother, "You won't have to go with me now. God's angel will go with me and I'm going to take my own money and tell Miss Lowry the whole truth."

Miss Lowry listened quietly as Linda told her everything. When Linda came to the part about the angel, Miss Lowry gave her a big squeeze and said, "You're an angel yourself and I'll always trust you especially because you've had the courage to make it right."—*Story Trails.*

A man's Sunday golf and weekday self like two halves of a round trip ticket—quite good if detached!

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

State Convention to Sponsor Workshop

A workshop for district auxiliary officers, sponsored by the North Carolina Woman's Auxiliary Convention, will be conducted, Thursday, February 25, at 10:00 a. m., at the First Free Will Baptist Church in Kinston, located at Lenoir Avenue and College Street. Each person present will be responsible for her own lunch. Numerous restaurants are located uptown.

Please urge your local auxiliary to send \$5.00 to Mrs. M. A. Woodard, Winterville, North Carolina, for Cragmont. This is to be used for completion of the new building and improvements so badly needed before conference time. Please send your donations by March 15.

Mrs. Almond Warrick

Honor Services

We have at last channels through which we can, at least in a small way, pay tributes of love and appreciation for those who have so faithfully rendered their services for the cause, and who have glorified Christ and blessed our denomination by their faith and efforts.

We want to suggest first the Heritage Foundation Fund of Mount Olive College. We can raise \$100 and have the name of some person placed on a name plate on the beautiful plaque which is displayed on the wall at the college. You are to write a sketch of the person's life which will be recorded in the *Book of Memories*. This indeed will perpetuate their memories through the coming generations.

A second plan is the Life Membership Awards which the North Carolina State Woman's Auxiliary has adopted. This plan serves well also, for each \$25 sent to Mrs. M. A. Woodard, earmarked for Life Membership by a local, district or state convention entitles such a group to a certificate. If the person being honored is living, you also receive the Life Award pin. You may present as many as you like. All of this money will be given to Mount Olive College until after the next state convention which meets in May. At this convention, another state institution will be designated to re-

ceive this money.

We know each church, Sunday school and auxiliary has some deceased and some living members who have rendered untiring services and who deserve recognition. We fail so many times to stop and show our appreciation for faithful services of others. We cannot honor all at one time, but we can have a founder's day service and take those first, and as these are to be continued through the years, you can continue to add others. Plan a good program, give a sketch of their lives and services rendered. Be sure and invite the members of the families of those whom you honor. Your pastor can help in making this type of service a success. I have had the pleasure of helping in several honor services; everyone present was spiritually blessed. Plan these services to be held in the church and invited everyone to attend.

As the third suggested plan, it is very appropriate to have an honor service and the auxiliary may award a woman's auxiliary pin to a member who has rendered outstanding services to the church and its auxiliary. Plan a church service, have a special program arranged, special music, with life sketch and anything which will add spice. Be sure to invite the families for either service you may choose.

Mrs. H. L. Spivey

Kenly, N. C.—Mrs. Millard Snipes was hostess to the Woman's Auxiliary of Kenly Church at its regular monthly meeting. There were 18 members present and three new members, Mrs. Bobby Pope, Mrs. Thomas Medlin and Mrs. Jesse Bone. Mrs. Felton Watson, program chairman, presented the year books. She called attention to the permanent watchword for the W.N.A.C. and the watchword for the year. Mrs. Watson emphasized this year's theme and chief aims of auxiliary work. Mrs. Richard Oliver gave the monthly program, which was rendered very impressively. Mrs. Watson closed the program by pointing out our responsibility and the auxiliary's responsibility in "Calvary's Call to Brazil," closing with prayer.

Mrs. Millard Snipes, president, welcomed the new members and presided through a

(Continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Secretary
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

SAFARI FOR SOULS

WITH BILLY GRAHAM IN AFRICA

by Tom McMahan, Religion Editor,
The State, Columbia, S. C.

IT WAS NEARLY TEN O'CLOCK at night in Accra, Ghana. Clusters of window shoppers eyed shirts and lamps in an imposing Accra department store. On the sidewalk nearby sat a woman selling bread. Beside her slept four little children. Unwrapped loaves lay in a tray in the dusty street.

In nearby market areas which would soon bustle with activity, scores of men slept in doorways, on porches, and on the pavement. They had come to Ghana from neighboring countries hoping to earn a meager living by carrying head loads and guarding buildings with their bodies.

A few hours earlier, fifteen thousand Ghanaians, including the Lord Bishop of Accra, had thronged the brand new seaside sports arena to hear an American evangelist proclaim Christ's love as the answer to mankind's hate, greed and frustration. Dressed in strikingly colorful tribal habits and religious garbs, people had come on foot and in hundreds of taxis, modern buses and "mammy trucks" with plank seats and fascinating motto signs.

Magnificent public and commercial buildings rising all over this bustling capital reflect the inflow of foreign capital and a new sense of values centering on education, trade and prestige. Prime Minister Kwame Nkrumah's picture is everywhere, even on the tie pins of his followers.

A few miles up the winding Kumasi Road, astride a mountain ridge, nestles the magnificent country house of Nkrumah, who is hailed in government-controlled papers as Africa's Messiah, the symbol of a new religion called Africanism, who, they say "... may well be the second Christ who cometh when the babes in the womb are suffering from Strontium Ninety."

Evangelist Billy Graham called on Nkrumah at the close of his two-day visit here and was cordially received. Graham told the prime minister that every great nation has cherished religious freedom. Nkrumah said that continued freedom of worship is one of

Ghana's goals. Churchmen say there is full freedom to propagate Christianity in Ghana but the government frowns on anything that suggests political interference. In front of the Parliament Building a statue of Nkrumah bears this inscription, "Seek ye first the political kingdom and all other things shall be added unto you." Christian leaders protested the obvious paraphrase on Christ's words about seeking first the Kingdom of God, but they were told in effect to mind their own business and let the politicians handle public affairs. Missionaries and even some national leaders are deeply concerned about the future of Christian work in Ghana, especially where Europeans are concerned. Thinking moderates appear to share the apprehension although nearly everyone is cautious about discussing the matter. A student of public opinion said the smiles on Ghanaian faces mask deep worries. An African pastor said, "Christians may have to choose between Christ and the nation," and he added quietly that he himself had seen dictatorship in another country.

On the other hand, some leading churchmen say that the detention and deportation act and ex-post-facto laws are only temporary expedients necessitated by the unrest and violence of the free nation's infancy. One cited the West African tradition under which the chief and his elders are responsible to the people, but once they have spoken, criticism is treason. Others say that Africans can't take criticism gracefully.

If time is short for Europeans helping the African Church, a strategy of careful enlistment and training of key national leaders seems wise. The major significance of Mr. Graham's tour is the potential impact on educated Africans—practically all of whom are educated in mission schools, but comparatively few of whom are all out soldiers of the cross.

Billy Graham had spoken to twenty thousand Ghanaians and was about to address eight thousand others in Kumasi, the capital of the cocoa region, when a violent rainstorm broke up the meeting. Associate evangelist Leighton Ford preached to sixteen thousand others. Overall, three thousand decisions for Christ were recorded, about half representing first time professions of faith in Christ.

Many left the Kumasi service quick when the skies dropped out, but hundreds stood for thirty minutes in the downpour. Others crawled under the platform and bleachers while a doughty band with chairs over their heads marched around singing "God Sent the Rain," and "Stand Up for Jesus." The public address system shorted out and the meeting finally dispersed. A man who had trudged over fifty-four miles of bush trails to attend said it was worth it just to see such a throng gather for worship.

Copies of *Time* magazine were burned here a few days ago in protest of the magazine's critical barbs. In another recent incident, the ruling party burned a casket to symbolize the burial of the opposition party which lost the election in Kumasi the day Graham was there.

Ghana is on the march. Leaders boast that a formidable navy and air force will join Nkrumah's already sizeable army. Jet runways are being rushed to completion at the airport. Public housing is being pushed. The new twenty-six million dollar university is a showpiece for all Africa.

Frightening indeed are the articles, pictures and cartoons in the government press. But most disturbing to Christians is the prime minister's open encouragement of the fetish priest and the way he is being glorified, recalling the days when Rome deified her rulers.

Meanwhile Graham continues on his way preaching to multitudes of a Christ who belongs to Africa as truly as He belongs to America or Europe or Asia and calling men to surrender totally to Him.

Folly of Being Powerless

If an electric car stands motionless on the tracks, it is nothing against the power of electricity. If an invalid has no appetite and cannot go out of doors at night, it is no argument against things good to eat and the joy of starlit air. If a man does not know a flower by name nor a poem by heart it is no indictment of the beauty of a rose or the charm of some poem. If we bear the name of Christ, but give no other sign of Him; if we go through the forms of godliness, but live powerless lives, it is a thousand reproaches to us. To be powerless when Christ has all power, and we can have all we want, is an arraignment to which we can make no answer that is not self-incriminating.—*The Missionary Review of the World*

Still religion like still water is the first to freeze.

It is the shallow brook that babbles.

FRANK

by Mina Wiarda

THAT VERY DAY, true to her word, Frank's young wife began an entirely changed life!

She dumped their moonshine, she destroyed the playing cards, she broke with the old, and immediately found and regularly attended a sound church, carrying the two babies on her arms the near mile each Sunday. She went from her dancing toes to aching knees, to become a warrior in intercession, her prayers removing many a mountain!

At first Frank antagonized Edna's drastic mind. But she told him she'd serve God even if it cost her him! And she'd train their boys in Christianity. Over open knees she knelt with those two lads each morning. This continued throughout the years, until they left home for the armed forces and subsequent marriage.

A hard-working truck driver, frugal and industrious, honest and conservative, Frank led his home with a firm hand. But of his religious life he had no part. He'd have nothing with any who might attempt to deal with him, but no one could get him to comb himself in the least in things spiritual.

Rearing in a strict, formal, religious family, forced, he used to say, to attend solemn services three times a Sunday, and detesting he vowed that when he grew up he'd turn his back on church, marry an irreligious girl, and live as he pleased! And he did!

Frank met pretty, slight, intense Edna, who during childhood had been taken to Sunday school a few times by an aunt, and accepted Christ there at the age of nine. In his teens, with Sunday school long forgotten, she became a girl of the world, given especially to dancing, just like the rest of her class, poor farm family. The two lovers parted and went their worldly way.

During his third year, the younger of their two boys, stricken with polio, lay very close to death, with no hope held for recovery. In despair his mother implored the young father, "Frank, our only hope is God! His knees and ask Him to save our baby!" Down they went by the tiny bed, Edna pouring out her heart in supplication and intercession, turning to God with a full heart, asking forgiveness for all her wanderings, and pleading for the life of her son. When she finished, Frank remained silent. He tried to pray, he only groaned, "I can't." On the doctor's return a few hours later, the baby slept peacefully, his temperature

normal. "Something has happened here!" he exclaimed. "He is well, and will live!" So little trace of the disease's effect remained that when he grew to manhood he served in the U. S. Navy.

Grateful little Edna plunged deep into the Word, into prayer, into various forms of Christian service, witnessing, and good works. Their home became a church annex, Christ its center and any who did not want Him more or less on the outside, including obstinate Frank, who could only look on in amazement.

During 15 long and difficult years his family and many others bore him up in prayer for salvation. After years of silent devotions at their bedside, Edna felt led, for his soul's sake, to pray audibly each night. Surely that, she thought, should help touch his spirit.

As his sons neared teen-age, frugal Frank conceived the idea of moving to a farm. But Edna, recalling the hardships of her rural childhood, objected. Besides, she loved the people at the infant church across the street, and wanted to continue her many services for Christ there where she had learned so much of the Word and witnessed such working of the Spirit of God.

But Frank's persistence won, under condition that he accompany the family to church twice every Sunday! So greatly did Frank desire the soil, he agreed! For months he went with them and heard the gospel. Wisely, no one attempted to deal with him.

Then came the day when their older son, graduated from high school the previous evening, must leave for military training. Being a Saturday, Frank, having kept his city trucking job, was at home. After breakfast his wife hurried the sometimes reluctant lads into the living room for their devotions before the pressing activities of the day should be undertaken.

Frank, never joining them in worship, dodged into the kitchen, from where the sound of his razor buzzed. But the shave proved a short one! No doubt he, like they, dreaded the prospect of their son's near departure. And could he actually be coming into the room and dropping to his knees at one of the chairs? Could they believe their ears? Was God answering?

After each had prayed, they remained bowed, waiting for him. But not a sound did Frank make.

Finally, Edna asked tenderly, "Dad, do you wanna pray?"

"I—can't!" the big trucker managed to

groan.

At that she crept over to him, put an arm around his shoulders, saying, as she did, "You could, Dad, if you knew Jesus as your Saviour!"

"I—do—!" Frank blurted, brokenly.

"You do!" answered the amazed wife. "When did you take Him, dear?"

"Sunday night—at church!" Frank stammered, between sobs.

"Praise God!" cried the little woman, "then you can pray, Dad. Just pour out your heart! It doesn't need to be a long or fancy prayer!"

Frank began, and the ice once broken, rivers of living water poured from his fervent lips, giving evidence that old things were gone and all things had become new! At once he sought identification with God's people, got a fine Bible, and began its study. His language changed, his spirit softened, his cigarettes went, his gambling (no one had known of that) ceased!

"You just can't believe he's the same man!" Edna used to say as she watched him greet people at the church exit, from which he had formerly bolted as soon as the last amen was said. And the church soon had a new officer!

After ten years of consistent Christian living, neat, congenial, upright Frank has a convincing testimony, telling at the same time how that twice in his childhood God spared his life, once from a runaway horse, then from drowning, in order to bring him eventually into His grace in Christ.

As he goes on with God, it is certain that he, like his faithful, pretty wife, will continue an effective tool in the hands of the Lord. His own aged, ailing, religious but lost mother was saved through this son's instrumentality. And how many others Frank has so influenced is hard to tell.—*Gospel Herald*.

THE MAIL BOX

WORKING WITH MISSION

"My new address is 320 Ohio Avenue, Oceana, Virginia. I am now working with the Princess Anne Free Will Baptist Mission. We plan to build a church soon on Highway 615, near Oceana Naval Air Station. If you have a relative or friend living in Virginia Beach, Princess Anne, Pungo, Lynhaven, London Bridge or Oceana, we would be glad to have them worship with us as our church will be convenient to these cities. If these are Free Will Baptists, we would be glad to let them know that we have a church in this area. You may write us at the above address, or if you live in this area you may call us at Garden 8-7589."—*Rev. Billy B. Walker.*

You are as young as your faith and as old as your doubt.

WOMAN'S AUXILIARY

(continued from page thirteen)

brief business period. After reports were heard from each chairman, the auxiliary adjourned and dismissed with prayer by Mrs. Snipes. During the social period, the hostess served delicious refreshments, assisted by Mrs. Floyd Little and Mrs. Luther Kirby.

Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Church met at the home of Mrs. Lela Golden Monday night, February 1, 1960, at 7:30. The meeting opened with the group singing, "How Firm a Foundation." Prayer was offered by Mrs. Lela Golden. Scripture reading taken from John 1:1-15 by Mrs. Emily Gillikin. There were 11 members and one visitor present. Old and new business was discussed. Those taking part on the program were: Etta Gillikin, Kathleen Mason, Janet Lewis, Lela Golden and Minnie Gillikin. The meeting came to a close with the group singing a song; closing prayer by Kathleen Mason.

During the social hour, refreshments were served by the hostess and enjoyed by everyone.

Coming!

by Charlotte E. Arnold

A handful of Christians had been discussing world problems, unmindful of the presence of their little children. The talk ended with the common remark, "Well, the only hope is in the coming of the Lord."

Shortly, one of the children came to her father who had made the remark, "Papa, I think I hear someone coming on the porch. Do you suppose it is Jesus?"

Oh, for as real an expectation in the hearts of Christians! She did not know that the Lord will first come in the air to gather His church to Himself, but she did have in her heart the hope of His imminent and physical return.

Are we truly waiting, hoping for His return at any moment? Would we be ashamed of idleness, of indifference, of worldliness, if He came today?

If you insist on using a hammer—build something!

Every mountain means at least two valleys.

BOOK DISCOUNTS

We are offering the books listed below at greatly reduced prices. Most of these books are in good condition; however, some are slightly shopworn.

BIOGRAPHICAL, BIBLICAL AND DEVOTIONAL

	Regular Price	Sale Price
In Quest of A Kingdom , by Leslie D. Weatherhead	\$2.00	\$1.50
The Hour of Power , by John E. Huss	1.25	.93
Basic Questions About the Bible , by Leonard Greenway	1.50	1.12
The Faithful Word , by John Hess McComb, D. D.	1.25	.93
The Tabernacle of Israel , by James Strong (2 copies)	1.75	1.30
Progress of Doctrine , by Thomas D. Bernard	1.75	1.30
Winning Men , by John Timothy Stone	1.50	1.12
Great Illustrations , by Fred T. Fuge	1.25	.93
The Pocket Commentary of the Bible, Genesis , by Basil F. C. Atkinson	3.50	2.63
The Unified Gospels , by John W. Lea	1.25	.93
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All About the Bible , by Sidney Collett	2.50	1.88
Rubies from Ruth , by W. G. Heslop	1.50	1.12
The Lord Is Calling , by Oswald J. Smith	1.75	1.30
C. H. Spurgeon's Autobiography , by David Otis Fuller	2.00	1.50
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He That Is Spiritual , by Lewis Sperry Chafer	2.00	1.50
Alternative to Futility , by Elton Trueblood	1.00	.75
The Parable of the Father's Heart , by G. Campbell Morgan	1.25	.93

NOVELS

The Time of Their Coming , by Bertha B. Moore	\$1.50	\$1.12
A New Garment , by Gene Farrell	1.50	1.12
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Give Me Thy Vineyard , by Guy Howard	3.00	2.25
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Born at Daybreak , by Bertha M. Petterson	1.50	1.12
He Called My Name , by Frank Vandenberg	1.50	1.12
Bright Harvest , by A. C. Wycoff	1.50	1.12
Tunnel to the Sun , by J. R. Turnbull	1.50	1.12

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 17, 1960

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M, N. C.



PHOTO BY EWING GALLOWAY

O GOD, OUR HELP

By Isaac Watts

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of Thy Throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come;
Be Thou our guide while life shall last,
And our eternal home.

Where Do We Stand?

by Rev. Winston Sweeney,
Kingsport, Tennessee

THE WORD OF GOD gives clear and unmistakable directions as to how Christians should stand and act in this day and time. The book of Jude, Verse 3, states that the Christian is "... to contend for the faith which was once delivered unto the saints." I am well aware that the trend today is not to be firm and have real convictions concerning religious matters. In the Bible, we are warned not to have fellowship or bid speed to those who do not proclaim the faith as taught in the Bible. I think as Free Will Baptists, we lose a lot of people, especially young people, because we are not to be positive in our preaching concerning the fundamentals of the Bible.

When ministers and teachers fail to take a clear-cut stand and preach and teach as they ought, then they are doing a great injustice to those who listen. Time and again young people go from our churches to college and many do not know where to turn for what to do when some infidel tries to tear down their faith; yet, ministers are often evasive and refuse to be positive concerning things that really matter. We raise a lot of steam concerning secular things, but are evasive concerning the spiritual. A minister confided to me recently that he never preached a message that would hurt or go against somebody's feelings. Now this kind of preaching is not of the Lord. We look through the Bible and find that the true messengers preached a definite message that touched every phase of life among those who listened. They called sin by its right name. They reproved sinners in Zion. Certainly they suffered! They were cast out for being unfashioned! They were put in jails, dungeons, spit upon, beaten, cast out for dead. They didn't compromise, because they had a message from the Lord. They were hated so by the religious leaders of their day. Many times today, instead of really preaching the message, we compromise for fear of being put on somebody's black list. Sometimes I wonder how far John the Baptist would get in our time. This is an age in which everybody is to co-operate in order to have a standing in the conferences and communities, and to be a *buddy* with all. Brethren, popularity should not be the concern of God-called men. This life is

going to be over one of these days, and we are going to answer to God for the way we have preached and conducted our affairs in this life. God is not going to ask us if we were concerned primarily about the social side, etc. He will want to know whether or not we have stood for the faith and preached the message as found in His Book.

The devil has a lie that many seem to believe; namely, don't be positive about anything, just go along and don't let anyone know your convictions. "Don't be backed into a corner," he says. Many times it seems that preachers are guilty of this so they may be able to get a certain pastorate. Many are one thing with one crowd and something else with another crowd. Such actions are just downright hypocrisy. Many will not declare themselves on anything. People ought to have enough backbone to stand and preach their convictions. If I am ashamed of something I am supposed to believe, I am in the wrong pew. If, when asked concerning my convictions relative to a certain matter, I am evasive and won't give a clear-cut answer, then something is wrong. To openly contend for the faith, we are open and above board; and it doesn't matter if everyone knows that we really believe and preach what the Bible says.

In the church of which I am pastor (Fellowship Free Will Baptist Church, Kingsport, Tennessee), the congregation knows where the pastor stands—no one has to guess or think. We aren't ashamed to believe in the fundamentals and to preach them. These fundamentals include the verbal inspiration of the Scriptures, the virgin birth of Christ, the blood atonement, His substitutionary death, His resurrection, His ascension and His coming again. These fundamentals just mentioned are necessary to salvation by grace. To deny these means that the individual does not know God. God commands that we preach these—declare that there is no other way of salvation.

The question has been asked, "Is it possible that our beloved denomination could become like some of the others of this day—shot full of modernists and liberals?" The answer is yes, and we must be on guard now! This means the local church must be on guard, and right on up to the top of our denominational work. Brethren, I am not a witch hunter, but should we fail to be firm and dogmatic, the devil will cer-

tainly take advantage of the opportunity. I want my children to have a church life that will be grounded on the rock. I want their children to sit under a minister who will be true to the Word. I do not have any apology for my convictions, because they are based on the Bible. I preach so, first, because I love Him who gave Himself for me. I could not do otherwise in the light of all He has done for me. Second, I love my denomination. My denomination has been good to me, and to let down the guard would be to betray the trust that she has placed in me as one of her ministers. I want to be faithful at all costs. Many times we lose would-be friends when we really take a stand, but that is the only thing that will really glorify the Lord Jesus Christ—a firm stand based upon the Word. I pray that it may be said in days to come that we, as Free Will Baptists, have stood as we ought.

Mental Garden

Grenville Kleiser

Resentment is an ugly thing,
It crowds the roses out;
Keep your mental garden fair;
Put harmful things to rout.

Seed-thoughts that you cultivate
Within your fertile mind
Bring forth varied blossoms
According to their kind.

Anger, malice, worry, fear,
Are noxious mental seeds;
Quickly rid your mind of them
Before they choke as weeds.

Faith, gentleness, humility,
Truth, patience, unselfish love
Are specimens of seedlings rare.
Approved of God above.

Your mental garden is a place
In which you daily dwell;
Let nothing ugly flourish there:
Safeguard and tend it well.

—The Youth's Visitor.

A crooked path is the shortest way to jail.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Mary N. Spears

Mrs. Mary N. Spears was born in Calhoun County, Florida, on January 4, 1872, and departed this life January 27, 1960, making her stay on earth 88 years.

"Aunt Polly," as she was affectionately known to her relatives and friends, had a long, useful life. The best that can be said of her is that she lived a beautiful, Christian life, and her goodness overflowed and enriched the lives of others. Fellowship with her was an honor, a joy and a blessing.

She was a lifelong, faithful and loyal member of the Christian Home Free Will Baptist Church, which she loved and cherished. She was also a charter member of the woman's auxiliary, and her passing has left a vacancy in the life of every member. One of the circles in the auxiliary was lovingly named, "The Polly Spears Circle."

In her passing, the church has lost one of its most loved members. She possessed a deep and abiding faith in her God, whom she loved and served.

She was a patient and loving mother, a devoted wife and a kind friend to everyone. She was loved and esteemed by all who knew her. The humble manner in which she bore her afflictions and sufferings without a murmur, always submissive to God's will, was evidence of her faith in a supreme God.

She was married to Mr. W. J. Spears September 19, 1889, who preceded her in death more than 30 years ago. To this happy union was born nine children.

The saintly mother will be sorely missed, but the grieved children will always treasure in their memory the sweet devotion and influence of her life. Truly, she looked well to the ways of her household, and her children rise up and call her blessed. Heaven will be sweeter and more beautiful because she is there.

Funeral services were conducted from the Christian Home Free Will Baptist Church by her pastor, the Rev. Daniel Pelt, assisted by the Rev. W. J. Floyd. Burial was in Nettle Ridge Cemetery with her nephews acting as pallbearers.

She is survived by four sons, Joe and John of Blountstown; Charlie of Port St. Joe, and Decar of Jacksonville; two daughters, Mrs. Laura Lamb of Chattahoochee, and Mrs. Mag Rabon of Blountstown; two brothers, Charlie and Joe Holley of Blountstown; one

sister, Mrs. Mollie Barber of Millville; 20 grandchildren, 20 great-grandchildren and 1 great-great-granddaughter, besides a host of cherished friends who mourn her passing.

Each survivor holds a treasure chest of rich, precious memories of a loving, devoted mother and an humble Christian. The family, her church, her friends and the community have suffered a great loss in the passing of "Aunt Polly," but we bow reverently to the will of Him who doeth all things well.

May the richest blessings of our heavenly Father rest and abide on all who are near and dear to her.

Written by one who loved her dearly,
Annie Belle Taylor
Blountstown, Florida

In Memoriam

(This is written in loving memory of one of our dear members of Christian Home Woman's Auxiliary, Mrs. Chellie Braccwell, who departed this life September 27, 1959.)

Just four months ago today,
Chellie gentle slipped away,
To be with Him up above
Where all is peace and joy and love.

No one knows the silent heartaches,
Only those who have lost can tell
Of the grief we bore in silence
For the one we loved so well.

No one on earth will ever know,
How it hurt to see her go;
But we must learn to be content
With the 56 years she spent.

Dear Chellie, you were so hard to spare,
But we know you were needed there,
With your humbleness so sweet,
Heaven must be more complete.

Written by a Friend

The Master's Business

by Floyd B. Cherry

Text: "... what is that to thee? follow thou me" (John 21:22).

PETER and some of the other apostles had gone fishing, but after fishing all night they had caught nothing. Just as day was breaking, Jesus stood on the beach. He told them to cast their net on the right side. As they obeyed, their net was filled. When they got on land, they saw a charcoal fire with fish on it which Jesus had prepared for them.

A DANGEROUS CONCERN

The seaside breakfast had ended, and the apostles were watching the silvery waves along the beach. Surging emotions filled their souls, for they realized that the Stranger who had awaited their incoming boat was the Lord. It must have been wonderful to

see Him as He gracefully sat watching the hungry men eating the meal that He had prepared for them.

Tenderly He had spoken to Peter, and the thrice-asked question "Lovest thou Me?" had stirred them deeply. Peter had been moved almost to tears for the denials of a earlier occasion were still in his mind. The after awhile Peter looked at John and said to Jesus, "Lord, and what shall this man do?"

The Lord answered, "If I will that he tarry till I come, what is that to thee? Simon Peter, your greatest mistake is that you are often thinking and looking at other people. Do you remember how I sent you to take the money from the mouth of the fish. You were upset then because other people's opinion had overshadowed your outlook. Do you remember how you denied knowledge of Me? That happened because you permitted other people to influence you. Peter, be less concerned about other folk and think more about the Master."

A DELIGHTFUL CORRECTION

"What is that to thee?" If I be the Lord, and you are my servant, your chief aim should be to do my will. If I decide that John should linger till I return, that is no business of yours, is it? "Simon Peter, if you are to feed My lambs, and shepherd My sheep, you will need to look constantly to Me. The days ahead will be difficult and if you lose sight of Me anything can happen. Attend to your own affairs." Thus did Jesus correct Peter who was always getting into trouble because he had not mastered the art of minding his own business.

A DEFINITE COMMAND

"Follow thou Me." When Peter heard this command his thoughts probably went back to the morning when the Lord first called him. After borrowing Peter's boat Christ had said, "Follow Me, and I will make you to become a fisher of men." Now another commission had been given. He has been told to shepherd the flock of God.

The Christian pathway is beset with many dangers, and problems will arise to confound those who are not prepared for emergencies of the way. To follow Christ means to learn of Him and to be taught by Him. By following Christ and learning about Christ and from Christ, Peter, the fearful apostle who had failed before the taunts of a servant girl, eventually reached unprecedented heights of personal loyalty. He followed his Lord to a cross; he was faithful unto death.

Recently, I saw a placard on the office of a businessman which said: "Lord, keep me so busy at my own job that I will not have time to stick my nose in other people's business."

Marylin's Monster

by Jeanette Lockerbie

HAD FAINTED, unless I had believed to see the goodness of the Lord in the land of the living." The pastor finished his reading of the morning lesson, and Marylin found herself pondering over the last phrase, ". . . the land of the living."

It was good to be alive—to be in the land of the living. And especially a pastor's wife; so many nice things happened to her. Oh, there were the occasional annoyances incidental to her husband's profession, but, on the whole this early spring morning, Marylin Goddard, minister's wife, was happy and completely contented with her life.

Then it happened. From her vantage point in the choir loft Marylin had an excellent view of the whole congregation. Could that be—was it? Yes! It was Joanne Landers! Marylin leaned forward to get a better look at that worshiper in the aisle seat, second pew from the back of the church. As if she needed to! There was no mistaking the unbelievably blond hair, that never seemed to darken, and the contrasting deep brown eyes. It was Joanne, all right.

The morning service, the outlook for the pleasant Sunday, was spoiled.

"Geoff will be sure to invite her for dinner. Well, I'll show him. I will invite her first, before he has a chance to speak to her." There was bitterness in Marylin's thoughts. She had thought this was a closed chapter in her life, that she had defeated the demon of jealousy that had plagued the first years of their marriage. But just this one impulse of Joanne and all the old gnawing, the old bitterness came to the surface again.

The service went on. Geoff, all unconscious of the conflict in the heart of his young wife, preached his usual brilliant sermon. Marylin's thoughts were miles away.

They had all been in college together. Geoff and Joanne, from the same small town, had been friends all their lives. Marylin had fallen in love with the tall, crew-cut, red-headed Geoff at first sight. And he, too, had seemed impressed with her. As the weeks had gone by, he had said with his crooked grin that so captivated her, "Marylin, you are just right for me. You just

fit for size, not like tall, gangling Joanne. She's too tall for me. And your hair—so straight and dark—must be some Indian in your family, and I like Indians!"

Marylin took off her choir robe, conscious of her last year's dress. With a glance at the smooth dark bangs and a quick dab with her powder, she hurried out of the choir room and maneuvered her way through the congregation.

"What a surprise, Joanne! I thought you were at the other end of the state! You must come home with us for dinner. I'll just slip to the door and tell Geoff."

In a moment they were out on the walk that skirted the church. "Geoff will bring Debby. She is in the nursery. We can start dinner. Geoff is always starved after he preaches." *I must be casual and impersonal. I mustn't let her see how much she upsets me.* Marylin was angry and ashamed. Why had Joanne come back into their lives? Well, she wasn't going to ask her. Of that she was sure.

"We have company for dinner, Baby." Marylin heard Geoff's cheery voice through the open kitchen door, and watched as he swung three-year-old Debby up the steps. "Say 'Hello' to your Auntie Joanne."

"Oh, I like when we have company for dinner. Hello, are you really my Auntie Joanne?" the childish voice prattled on.

"Honey, I'm going to take Joanne into the den; we have a lot to catch up on. I have to hear all about everybody back home, you know. Let me know if I can help with dinner."

"If I can help! If I can help!" Marylin felt the hot blood in her face, and she clenched her hands. Didn't they always work together on Sundays? "It's a busy day for you, too, Marylin, with teaching Sunday school, singing in the choir and counseling the young people's groups. Why should you do all the kitchen work too?" But that was when there was no Joanne on the scene!

Marylin could hear them; the eagerness in their voices, the interest. She prepared a particularly fine dinner, slamming a few dishes as she did so. The child ran from room to room playing with her white kitten. "Mummie, is she really my Auntie Joanne? Isn't she awfully pretty, Mummie? Her hair is like my best dolly's, all soft and

silky. Is she really, truly, my auntie?"

"She was almost your mother!" Marylin was tempted to snap, but checked the impulse. After all, why take it out on the child? It was her father she would like to flay.

They were seated at the dinner table. *Why does she not come right out and say it. It's in every look and word.* "I knew your husband before you did" the black thoughts intruded, even as she attempted to enter into the conversation.

Geoff was speaking. "Isn't it a shame about Dave? It sure is nice to have Joanne here, but I'm sorry about old Dave. (Vaguely Marylin remembered there had been a "Dave" in those college days.)

"I haven't had a chance to hear what brings Joanne to town," said Marylin.

"It's Dave. He has to have some special medical care and Jo has come to see Dr. Phillips. You know he is from our home town. Well, it seems he is out of the city and not expected back for a few days. I've told Jo she mustn't stay in a room in a tourist home. Not with us here! What do you say, Marylin?"

"Oh, of course not! You must come and stay with us for the few days. You can have Debby's room."

"Debby's room! Not for our guest, Marylin! Why can't she have our room? We can sleep on the sofa in the living room."

"Nothing but the best for Auntie Joanne!" thought the seething Marylin. "By all means, let her have our room."

The next day was Debby's birthday. Marylin could have screamed as she watched the child show off her Auntie Joanne to her little friends—and their mothers! "She's prettier than anybody's auntie. I just love her."

Joanne could do everything. She made the extra-fancy decoration on the cake; she knew all the right childish games; she bandaged the knee when one tot fell off the bike; she named the ancient station wagon *the party cart* as Geoff toted the children home—while *I am left to clean up the mess.* She was fit to be tied!

"No minister's wife should feel as I feel—but, then, should any minister cause his

(continued on page seven)

NEWS NOTES

New Church Organized In Alabama

On Sunday, January 31, the Cedar Grove Free Will Baptist Church of Route 2, Wilsonville, Alabama, was organized with 24 charter members. The Rev. W. H. Ryland of Birmingham, Alabama, was in charge of the organizational meeting. He presented the Articles of Faith, explaining fully the Free Will Baptist doctrine; he also read the Church Covenant and presented the Bible. The church members were encouraged to support all of the denominational enterprises, and also to tithe.

One of the members has given the church a one-half acre lot on which to build a sanctuary. The surrounding of cedars led to the name of Cedar Grove Church. Other members have made pledges toward erecting the building in the early spring. The location of the new church is about 38 miles south of Birmingham, Alabama. The clerk of the church is Miss Doris Davis, Route 2, Wilsonville, Alabama.

The Rev. M. C. Isbell of Leeds, Alabama, was elected pastor; he will continue the services every Sunday and Sunday night. The services will be held in the homes of the members until the building can be erected.

A Sunday school of 40 members was organized at the first meeting. The group feels that the church has a promising future since it is miles from the nearest church. All the members pledged their loyalty to the Free Will Baptist faith.

Mr. Ryland states that there are other fields in Alabama open to the establishment of new churches in 1960, under the direction of the Alabama Home Mission Board.

Midway Church Announces Revival

Revival services will begin at the Midway Free Will Baptist Church near Moultrie, Georgia, on February 27, 1960. The Rev. J. E. Wood of Blakely, Georgia, will be the visiting evangelist for these services.

The Rev. Manee Cason, pastor, extends a cordial invitation to everyone to attend this revival.

Hickory Grove Observes National Youth Week

Hickory Grove Free Will Baptist Church, near Malone, Florida, observed National

Youth Week January 24-29. The youth of the church, in conference with the pastor, the Rev. Chester H. Pelt, planned and directed the program.

Bobby Vaughn, sophomore at Chipola Junior College, Marianna, Florida, was general director, and Jimmy Ditty, freshman at Chipola Junior College, was program chairman. Lanell Oswald, graduate of Troy State College and now employed as a teacher in Dothan, Alabama, was music director. Lanell is a member of Hickory Grove and very active as a leader.

Speakers and their subjects were as follows:

Bobby Vaughn, member of Hickory Grove Free Will Baptist Church, "Under Orders to Believe."

Johnny Chafin, member of Damaseus Free Will Baptist Church and a sophomore at Chipola Junior College, "Under Orders to Yield."

Sara Rich, member of Chipley Free Will Baptist Church and a sophomore at Chipola Junior College, "Under Orders to Witness."

Jimmy Ditty, member of Hickory Grove Free Will Baptist Church, "Under Orders to Reach Out."

Mary Ruth Oswald, member of Hickory Grove Free Will Baptist Church, a graduate of Troy State College and now employed as a teacher in Golson Elementary of Marianna, "Under Orders to Prepare."

Lowell Croom, member of Marvin Chapel Free Will Baptist Church and a senior at Florida State University, "Under Orders to Serve."

Refreshments and Christian fellowship were enjoyed each evening by the large group of youth and adults in attendance in Fellowship Hall, a new extension of the educational building of the church.

The membership of the church, both young and old experienced a revival. Some people in the community were reached that had not responded to the efforts of Christians heretofore. Indeed, there are hidden treasures in our Free Will Baptist youth.

Miss Rich brought with her a group of young ladies from the Chipley Free Will Baptist Church on Tuesday night, Flossie and Freda Owens, Mary Rich and their pianist, who brought several appropriate and beautiful messages in song.

Social activities for the youth of Hickory Grove during February will include an informal hymn sing in the home of a member

of the church, and a Valentine banquet in Fellowship Hall.

Children's Home Report For January, 1960

The Free Will Baptist Children's Home Middlesex, North Carolina, reports the following receipts for January, 1960. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 44.
Blue Ridge Association	510.
Cape Fear Conference	44.
Central Conference	770.
Eastern Conference	549.
French Broad Association	19.
Jack's Creek Association	34.
Pee Dee Association	18.
Piedmont Association	63.
Western Conference	868.
Miscellaneous	5,600.
Central Conference Building Fund	348.

Total January Receipts\$8,873.

Eppley Sisters to Appear at Liberty Church

The Eppley Sisters Gospel Quintette of York Pennsylvania, will appear at the Liberty Free Will Baptist Church, near Manning, South Carolina, Monday evening February 22, at 7:30.

The five sisters, Sara, Mary, Verna, Loraine and Pauline, render a deeply spiritual program featuring vocal quintettes, soprano and alto solos, artistic piano playing, and numbers on the following musical instruments: vibra-harp, violin, electric Hawaiian guitar, saxophone, accordians, cathedral chimes, musical saw and organ. The five sisters are known from coast to coast and have appeared in churches in 48 states, Canada, Old Mexico, British Isles and Europe.

If you wish to hear a musical program that is unique and different, come and hear these five sisters. Institutions of learning include Wheaton College, Wheaton, Illinois; the St. Paul Bible Institute, St. Paul, Minnesota; Dunmire School of Music, Harrisburg, Pennsylvania; and Messiah Bible College, Granton, Pennsylvania.

The public is cordially invited to attend.

Revival at Maury Church

Revival services will begin at Maury Free Will Baptist Church, Maury, North Carolina

(continued on page ten)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Loyalty Fund Report Mount Olive Junior College

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the period of January 19 through January 19, 1960.

Previously reported for the year:
Free Will Baptists\$29,038.04
Friends 13,217.02

Total Previously Reported \$42,255.07

Received from:
Southern Conference ..\$ 515.00
Central Conference .. 107.50
Western Conference.. 195.00
Hope Fear Conference 293.85
Spartanburg Conference 140.44
Edmont Association 10.00
North Carolina 40.00

Total Gifts from
Free Will Baptists 1,301.79
Mount Olive and
Community\$ 325.00
Spartanburg and
Community 370.00
Other Communities .. 205.00

Total Gifts from

MARYLIN'S MONSTER

(continued from page five)

"I feel like I do?" she rationalized, but all the guilt and shame were mixed with anger. She should pray—but somehow God seemed far away.

The telephone rang at dinner time and Geoff rose to answer it. "It's for you, Joanne," he said, "the Doc."

"Oh, he must have come back earlier." Joanne's voice trailed off into the air. "We must pray, Marylin, that this trip of Joanne's will be worthwhile, and that Dr. Phillips will really be able to give her the encouraging news to take back to home," Geoff said thoughtfully.

Marylin found herself clenching her fists under the tablecloth. "I'll pray, if it will mean that Joanne will go home to home," her unkind thoughts appalled her!

Friends 900.00

Total Received to Date\$44,456.86

The gifts during this period have been designated for use as follows:

General Budget\$1,841.79
Scholarship Funds 40.00
Student Loan Funds 320.00

Total\$2,201.79

Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each time. The Honor Roll gifts for this period are listed below and are from North Carolina unless otherwise indicated.

Shady Grove Church\$278.85
Mr. and Mrs. I. Frank Aycock 100.00
Kinston Church 300.00
Leslie Smith 100.00
W. H. Best and Sons, Inc. 100.00
Henry Parker Brewer 200.00
Wood's Grove Sunday School 120.00
Johnson-Sherman Company 150.00

Your gifts to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, Business Mgr.

Was she letting the fact that Joanne was in their home disturb her to such a degree? She had never been unkind, unreasonable, but this—this was something she couldn't seem to fight.

"Dr. Phillips will see me right away. Will you please excuse me? I am so glad. I'll just go right over." Eagerness told in every word as the tall, attractive girl picked up her hat and bag and hurried off down the street.

In an hour she was back. Not the same Joanne—the gay, vibrant, life-of-the-party Joanne. Marylin was alone when she returned. Joanne looked wilted. She slumped into a chair, her head in her hands. After a long moment, she looked up. "Marylin, how could I stand it if you weren't here for me to talk to? I need you. The doctor says that Dave—that Dave . . ." she broke down.

All Marylin really heard was "Marylin

. . . I need you." Joanne, self-sufficient, always calm and composed Joanne, needs me: she needs me!

Her pixy face with its straight dark bangs was tearful as Marylin crossed the rug and bent down over Joanne. "Jo, tell me, what is it? Why are you so upset? What did the doctor say?"

Joanne straightened up in her chair. "It's worse, much worse than we had feared. Dr. Phillips says Dave may never walk again. He studied the X-ray plates I took with me. There's just one thing. If he could have Dave here constantly, there might be some hope, but that is quite impossible for us. You know our circumstances, Marylin. I had thought that this trip would give Dave real hope. I thought—"

Marylin cut in on Joanne's words. "Come on! let's go over to the church. Geoff is there in his study. Tell him—oh, there he is out on the walk. Geoff, take Joanne into your study, please, dear."

"Oh, I'm so glad I can talk to you and Geoff, Marylin. Thank God, I came here."

"I'll see you both in a few minutes," Marylin called as she left them at the study door. "There's some business I have to attend to in the church." A sick feeling had come over her. Here she was, jealous—yes, she let herself admit it—jealous of Joanne. She, Marylin with so much to live for—Geoff, her little girl, a secure happy future ahead of her, and Joanne—what did Joanne have to face in the future?

It was a half hour later. Joanne and Geoff came quietly into the sanctuary. A figure rose from her kneeling position at the front of the church. They were too late to hear her broken words, ". . . and oh, God, please forgive me for being so unkind—and ungrateful for all Your goodness to me in the laud of the living; help me to be more worthy. Amen."

They met halfway up the aisle. "Geoff, can't we arrange to have Joanne and Dave come here and be with us while Dave takes the treatments. We know how good Dr. Phillips is. We can manage and I just know—I feel it inside that Dave will walk again. We'll get him on his feet, won't we, Joanne?"

"Honey, I almost forgot to tell you. I had a call this morning in the study. It was Mrs. Farley. You know she has that wonderful class, the business and professional girls, and she has to give it up. They were pretty cut up about losing her as their teacher, until Mrs. Farley said that you were the very person to take her place. You will, won't you?"

"Yes, Geoff, I will. I—well, I just killed a monster."—*Gospel Herald*.

Nothing is more simple than true greatness—to be simple is to be great.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Should a Christian support a church that denies the virgin birth, the deity or the finished work of Christ on Calvary?
—R. E. Tyson, North Carolina.

Answer: No, we should pray for such a church and for even one church member that might hold such erroneous views while trying in any way we think possible or feel lead by the Holy Spirit to help him before we denounce or even forsake such a person or such a church. Until we have first lived and witnessed in a Christlike manner before people that have been taught erroneously and have in part committed themselves to the way of error, we have come short of that taught us in the Bible. Remember that each local church is composed of the individual Christians that constitute its membership, and we as Christians have a responsibility to each of these. "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20); "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16). We are instructed to exhort each other daily throughout this age. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Hebrews 3:12-14).

When all that the Bible teaches to do to recover a brother or a church has been done and nothing has helped those in error to come back into fellowship, then and not before, it is time to withdraw membership with the church and fellowship with the individual. However, we should remember that we are called to give the gospel to all creatures of a lost world and not to a few cager souls; therefore, if the withdrawal of membership from a church is done while the Holy Spirit influences us to take the message to certain individuals that are un-saved, it would still remain our duty to obey Him. This might be done without

sanctioning the unbelief fostered by the leaders. Sometimes Satan will confuse us, making it hard to know how to act; but we may be sure that while there are lost souls that we may be reasonably sure would take Christ as Saviour were the Word explained to them, it is our duty to see that they get the Word.

Question: Did God predestinate Judas' betrayal of Christ and the end of his life that resulted from it?—James Monague, North Carolina.

Answer: No! Not if by this you mean that God arbitrarily foreordained that Judas could not believe and be saved. Anyone who knows our God as the Bible sets Him forth could not accept such a doctrine of predestination; nor that it was foretold of Judas that he would betray our Lord cannot be denied, neither would a reasonable Christian care at all to argue that anything else is the truth. God foretold this truth because His foreknowledge enables Him to do such. This by no means alters the cast that Judas was a free moral agent, and therefore, what he did he did of his own volition. He could have done differently if he had only willed or chosen to do so.

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which

knowest the hearts of all men, shew wheth of these two thou hast chose, That he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place" (Acts 1:25). Pay special attention to the last three words in this passage of Scripture. They do not say that Judas by predestination fell by foreordination fell, but by transgression fell. This, of course, means that Judas by his own transgression fell. If doubt occurred before giving full consideration to the words, now that you have considered them, none can be left in the answering of your question. Judas by transgression fell.



The Lighted Pathway

REV. WILLET L. MORET,
SWANNANOA, N. C.

Thy word is a lamp unto my feet, and a light unto my path.
(PSALM 119:105)

HOW CAN I KNOW I AM A CHRISTIAN?

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

My subject this week is a question that is asked often and by many people of all ages and walks of life. The question cannot be answered in one article, therefore, I will use as many as I think is necessary to give a clear and adequate answer.

In a recent issue of one of the leading religious magazines published in this country, in a question and answer department appeared a question and its answer headed "How to Know":

The question: A class of boys and girls in their teens has asked me, their Sunday school teacher, this question: "How do I know when I am saved?" How would you answer it?

The answer: We know we are saved, and we not, when we meet the conditions that are clearly stated by Jesus Himself. He said "Seek and ye shall find. Ask and ye shall receive. Knock and it shall be opened unto you." It is just as simple as that. If we believe in His truth, which of course we do, and His power to keep a promise, then when in sincerity we have asked, we have received. When with a sincere heart we have sought, then we have found. I could make it much more complex but I do not

unt to.

Well, Doctor, I think you have made it complex enough that those who read or hear your answer will possibly be more confused than ever before. I find nothing, at most very little, in the foregoing answer to give assurance to any one who has been made to doubt his conversion. It is the purpose of the devil to make every christian doubt his relationship with God he can. I think that is the reason that the Bible contains so many verses giving us the much needed assurance. It is the purpose of these articles to point some of them out to all who are anxious to know the certainty of their relationship as the children of God.

But before we can continue with satisfaction we need to ask and answer another question. Do we understand what we are saved by? The answer to this question can be stated in a single sentence, but it requires a lifetime for its understanding. We are saved by the grace of God—by the free, gracious, outpouring of God's love upon us and His forgiveness when we repent of our sin, accept Him as personal Saviour and turn to Him for cleansing and strength. We cannot—we cannot—save ourselves; it is God that saves us. But this does not mean that it does not cost anything on our part. God can save us only when we meet His conditions and open our hearts and lives to receive Him and His power.

In considering whether we are Christians or not, we need to learn what it means to be lost—What is a lost soul? To be lost means simply to be out of right relationship with God. This means to be separated from fellowship with Him by sin or through our own indifference and self-will, to be cut off from our own best living because we have cut ourselves off from its sources in God. Jesus told some immortal parables to illustrate this—about a lost sheep, a lost coin, a lost boy who we call the prodigal son. Only as we let God forgive, direct and master us can we find freedom and strength to go forward with assurance.

The forgiveness granted by God to us when we repent and believe is what we understand as conversion. But what do we mean by conversion? To be converted as the derivation suggests, means to turn around, to turn about from a self-centered life to a God-centered life. When this is experienced and anyone comes to Christ and Christ comes into him, and he resolves earnestly by the help of God to live in the future, not for self alone, but for God and for other people, a change takes place that is the most important thing that can ever happen to any soul.

(Continued Next Week)

Visitation Pays!

A certain fellow once met a girl. She was very sweet and lovely, so he decided to do some heavy courting. He then bought 365 postal cards, one for every day of the year.

For 12 long months he sent her a lovely note each day. Every day for 365 days she received a lovely note on one of the postal cards. At the end of the year she got married—to the postman. Visitation pays off!

It's the constant visit that counts. Postal cards, letters and other literature are fine, but it the constant, repeated visiting that brings the results!—Selected.

How They Prayed

George Whitfield, the famous English evangelist, said, "O Lord, give me souls, or take my soul!"

Henry Martyn, a missionary, cried as he knelt on India's coral strands, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, declared—"Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else; I desire nothing more." The last words in his diary, written seven days before he died, "Oh, come, Lord Jesus, come quickly. Amen."

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

THE SEVEN CHRISTIAN FREEDOMS

(John 8:36)

1. We may have freedom from sin (Romans 6:22).

Christ came to destroy sin; it is your privilege to become free (Romans 6:14; 1 John 3:8, 9; John 3:14-16).

2. We may have freedom from the law (Galatians 5:1).

The Jews had been under law—Gentiles were not; Christ makes free (Galatians 2:11-16; Acts 15:10, 11).

3. We may have freedom from the world (1 John 2:15-17).

We live in the world, but are not of the world, and have no fellowship (John 17:16; Matthew 6:24; James 4:4).

4. We may have freedom from darkness (Colossians 1:13).

When Christ came the world was in spiritual darkness; He brought light (Isaiah 60:1-5; Luke 1:79; 1 Thessalonians 5:4, 5).

5. We may have freedom from worry (Matthew 6:25-34).

"Stop being anxious and worried"; "Be not over anxious" (James 4:13-15; 1 Peter 5:7; Hebrews 13:5; Psalm 37:5).

6. We may have freedom from death (Hebrews 2:14, 15).

The second death, the eternal death, has no power over the believer (Revelations 20:6; John 11:25, 26; Colossians 3:3, 4).

7. We may have freedom from condemnation (Romans 8:1).

There is no adjudging wrong; Christ has freed us (Romans 8:2). The believer stands justified in the sight of God—through Christ (2 Corinthians 3:6; 1 Timothy 5:24; John 8:36).—By Rev. C. C. Maple, Gospel Herald

NEWS NOTES

(continued from page six)

lina, February 17 to continue through the 28. The speaker for these services will be the Rev. Jack Paramore. Services will begin each evening at 7:30. The Rev. Henry Hagan is pastor of the Maury Church. Everyone is invited to attend these services.

Revival Services At Sts. Delight

Revival services will begin at Sts. Delight Free Will Baptist Church, Greene County, North Carolina, on February 29, and continue through March 6. The Rev. Jack

Paramore will be the evangelist for this revival. Services will begin each evening at 7:30. Mr. A. C. Morgan is pastor of the Sts. Delight Church. An invitation is extended to all interested persons to attend these services.

National Superannuation Report for January, 1960

The following is the financial report of the National Superannuation Board of Free Will Baptists for month ended January 31, 1960, as submitted by the secretary-treasurer, Mrs. K. V. Shutes:

Cash on Hand, January 1, 1960 \$3,568.85

Receipts

Cooperative Plan of Support States Credited as Follows:

Alabama	\$ 15
Arizona	2.22
California	22.77
Georgia	7.17
Illinois	13.35
Missouri	40.96
New Mexico	2.75
Oklahoma	16.51
Tennessee	10.46

From States:

Alabama	53.67
Georgia	21.52
North Carolina	172.78
South Carolina	6.13
Tennessee	76.27
Virginia	4.50

Other Receipts:

From W.N.A.C.	5.00
From Insured on Premiums	261.03

Total Receipts 717.2

Total to Account For \$4,286.0

Disbursements

Ministers Life & Casualty Union, For Premiums on Insured	\$521.07
Secretarial Service	60.00

Total Disbursements 581.0

Balance in Treasury,

January 31, 1960 \$3,705.0

Note: There will be a meeting of the National Superannuation Board April 5, 1960 at 10:00 a. m. in Nashville, Tennessee. Place to be designated by chairman of the board.

Delinquency Starts in Homes Like These . . .

Studies of delinquency conducted at Harvard University show:

Six out of every ten juvenile delinquent have fathers who drink to excess.

Many have mothers who drink to excess.

Three out of four are permitted by parents to come and go as they please.

Three out of four are from homes where there is discord between parents.

Seven out of ten are from homes where there is no group or family recreation.

Four out of five have parents who take no interest in the children's friends.

Four out of five delinquent boys say their mothers were indifferent to them.

Three out of five boys say their fathers were indifferent to them.

Many came from broken families.

Few get religious training of any kind.—*U. S. News and World Report, Quoted from Western District Education Bulletin.*

The Best Exposition

Samuel Bradburn was a co-worker of John Wesley. One time Bradburn was in difficult circumstances. Wesley learned of his situation and sent him a five-pound note, accompanied by the following letter: "Dear Sammy: 'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' Yours affectionately, John Wesley." Bradburn replied promptly to the letter. He wrote, "Reverend and Dear Sir: I have often been struck with the beauty of the Scripture quoted in your letter, but I must confess that I never saw such useful expository notes on it before!"

"Go, and do thou likewise."—*Gospel Herald.*

"I Will Not Lie"

An errand boy quietly entered the office of his employer and said, "Sir, Mr. Carmichel would like to see you." The employer frowned and said, "Tell him I'm out." "But, sir," the boy replied, "he said he had a special reason for wanting to see you." Demanded the employer gruffly, "Do what I tell you to do. Tell him I'm out." The boy thought for a moment and then bravely said, "But, sir, I can't do that!" "Can't do it?" said the employer angrily. The boy replied, "I can't do it because it isn't true. My father and mother taught me to always speak the truth! I may lose my position, but I will not lie!" Bravo!—*Gospel Herald.*

"I Wiped Away the Blood—I Went Right On"

One day John Wesley preached to a great throng in an outdoor meeting. Wesley preached an evangelistic sermon, pleading with the unsaved ones to flee from the wrath to come. Said Wesley, "Many of the people acted like beasts and did their best to disturb the meeting. They tried to drive a herd of cows into the crowd, but without success. Then they began to throw stones—showers of them. One of them struck me between the eyes. I wiped away the blood, and went right on, declaring that God has given to them that believe, not the spirit of fear, but of power, and of love, and of a sound mind.' By the spirit which now appeared . . . I saw what a blessing it is when it is given us, even in the lowest degree, to suffer for His name's sake!"—*Gospel Herald.*

NOTES — AND — QUOTES



By J. C. Griffin

SOME CLIPPINGS FROM OTHER PERIODICALS

According to a report given by the *Western Voice*, J. Edgar Hoover would require children to attend Sunday school. I will agree with Mr. Hoover, however, by law we cannot compel children to go to Sunday school and church. At this time we have the right of freedom in religion, but may I remind you that we are on the road to the denial of religious freedom which is possible by any totalitarian power getting control of our government. It certainly would be a good thing if parents would be honest with God and honest with their children by taking them to Sunday school and church instead of sending them. As long as we have unchristian parents, we will have unchristian children. All Christians will agree that it is a good thing to go to Sunday school and church. Of course, infidels will deny the good in all Christian work. Here is the voice of Mr. Hoover according to the *Western Voice*:

Require Sunday School; Hoover

"F.B.I. Chief J. Edgar Hoover says every child in the U.S. should be compelled to attend Sunday school.

"He made the statement in an interview with a Roman Catholic priest which appeared in Friday's edition of 'The Pilot,' official diocesan publication.

"Hoover was interviewed by the Rev. Fin Lancaster, who quoted him as saying he would also urge regular attendance at church and re-establishment of religious exercises in the home."

I certainly agree with Mr. Hoover in the spirit, but I say we will have to get hell-bound parents converted to get what he advocates.

Priest Defends Drinking

"The Rev. Hugh Michael Beahan, radio and television director of the Grand Rapids Roman Catholic Diocese, told the nation's tavernkeepers to get rid of their inferiority complex, because they are in an honorable profession. In an address to the tenth annual convention of the National Licensed Beverage Association, he told the delegates: '... stand up and fight the blue-nosed enemies of the liquor industry. You have every right to take your legitimate place in

your community as a man who provides a legal and honest service.'

"'Controlled drinking,' he asserted, 'relieves tension and relaxes.'

"As the saying goes, liquor has many defenders but no defense."—*Christian Heritage*.

What God's Word Says

It makes no difference what this priest says nor any other person on earth in the defense of alcoholic beverages. God's Word stands against the preaching of any good at all in drinking liquors. It was not so long ago that a preacher of one of the oldest and largest denominations in America, in a sermon or address, upheld the use of alcoholic beverages. I would like to quote just a little of what God says; and I may repeat, I believe what God says regardless of the opinion of human beings.

God says in Genesis 9:21, "And he (Noah) drank of the wine, and was drunken; and he was uncovered within his tent." Thus the drinking of wine caused indecent exposure. Often we see drunks brought up in court for indecent exposure. A drunkard will do all kinds of sinful things, and in general swear that he knew not what he was doing.

Again God says in Numbers 6:3, "He (the Nazarite) shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried." The Nazarite had to be separated from strong drink. If we are children of God, we are to be separated from all sin and fellowship with sinful usages of life, and drunkenness is sin according to God's Word.

In 2 Corinthians 6:17 it is written, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." God does not demand that we should be good mixers, as some theologians preach, but we are to be separated from evil companions.

Now again let us listen to God, as recorded in Proverbs 20:1. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." The wisdom of God says wine deceives. I say those who advocate drinking strong drink are not wise.

In Proverbs 23:29-32 we read, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

Millions are suffering the pangs of hun-

ger because strong drink has robbed them of reason, and the woes mentioned in Verse 29 are being realized. Our welfare agencies, our churches and our benevolent societies are being taxed to death in order to keep poor little children from dying of starvation. Homes are broken, prostitutes are made, prisons are filled with criminals, and hell is being enlarged because our nation has turned to the devil of strong drink. We are sold for revenues that come from different alcoholic beverages. What fools we are to drink! Fools that pay the tax on the liquors and then pay for the use of that which they drink. Yes, tax for the purchase and tax to the law for the use. But there is something worse than our government taxation. Galatians 5:21 tells us that drunkenness will keep a man out of the Kingdom of heaven. Thus the final penalty of drunkenness is hell—hell in the home where it is consumed and hell-fire after this life. We are a nation of drunkards! Deny it if you please. Listen to the preachers who advocate its use, and you will soon feel the bite of the serpent and the sting of the adder.

That Wonderful Place Called Heaven

F. W. Davis

There's a wonderful place called heaven,
That Jesus has gone to prepare—
And all the redeemed of all ages
Will live through eternity there.

All sorrow and pain are forgotten,
No clouds to cover the sky;
His saints are transformed in His likeness,
And no one ever shall die.

Oh, wonderful city celestial—
So beautiful and shining with gold!
The inhabitants up there will be happy,
And not one shall ever grow old.

What a thrill it brings to my spirit,
When I think of this wonderful place,
Where we shall be ever with Jesus,
Eternally saved by His grace!

—*Herald of Holiness*.

Sociability

Christ knew the value of sociability and took advantage of it, but always in line with His mission. Whether at a marriage in Cana (John 2:1-11), the guest of a self-righteous Pharisee (Luke 7:36-50), a despised publican (Luke 19:1-10), or talking by the wayside with a lone Samaritan woman (John 4:5-26), He allows no interference or criticism of men to hinder Him from witnessing to His divine appointment.

—Selected.

STORIES for our BOYS and GIRLS

"A NEW SONG"

by Velma B. McConnell

JIM BENTON was very fond of music, and wherever you saw him, he was whistling, singing or humming. He would stand on the corner, his collar pulled up to protect him from the cold of winter, selling his papers, and whistling a popular melody. Some of the other boys called him "The Songbird of Fourteenth Street" but he did not care. He would flash his broad grin, and whistle louder.

To Jim the fact that his mother could afford neither radio nor record player was a real tragedy. So Jim got into the bad habit of loafing around drugstores or public places where the juke box was always played. He would take a hard-earned nickel or dime and buy himself a drink of something cool, or a dish of ice cream, then sit quietly and listen to the music that others paid for. Jim did not care whether the music was hillbilly music, cowboy, dance music or love songs. To him, it was music. He could sing any piece that he heard once.

One Saturday night Jim was wandering aimlessly down the street. He knew that his mother expected him home to deliver a washing that she had done for a wealthy lady. Still he loitered. The evening was mild, and it seemed as if music tingled through him. What was that—yes, Jim heard real music! He hurried to where the sound came bursting on the air.

On a street corner stood a small group of people. A lady sat before a small portable organ, and about her were several men, blowing musical instruments. One man held a violin. But what odd music this was! It was a march, to be sure, but he had never heard it from a corner juke box. What was it? Jim's feet began to keep time.

"Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus,
Going on before!"

Now the horns and the organ stopped. The leader was speaking. Jim strained his ears against the noise of cars, busses and general noises of a Saturday night.

"My friends, we are now going to our mission on Twelfth Street. If you have enjoyed our music and want to hear more, come with us. We will do you good. If you want to hear more about our Lord and His saving power, come with us. If you

are hungry, or thirsty or if you want something that really satisfies, come with us."

The boy's eyes opened wide with wonder? What was this? Did the man mean that he would give away real food, and something to drink? Jim was not hungry. His mother, with her washing and sewing, was able to provide enough to fill a growing lad, even though there were no fancy little salads or desserts. Jim did not care about the food being offered. But to hear more music—ah, that was different! This fellow did not say you had to pay anything to hear the music.

"I'm a-going with them," he decided. "I don't know what it's all about, but I can't lose anything! If it's something free, I'm a-going to get in on it. I can always duck out the door if I don't like it."

So saying, Jim followed the band of people who had started down the street. They were humming the strange new marching song and Jim found himself humming it with them.

The building had been freshly painted inside, too, and was filled with chairs. On the front of the room were painted signs. Jim spelled them out, "Jesus Saves" and "Have You Been Born Again?"

"That's funny," thought Jim. "I have heard lots of people say 'Jesus' but they don't say it only when they are swearing. My mother doesn't allow me to say it, and here it is written in this building!"

He now noticed that the room held a handful of people besides the ones who had stood on the corner. There were people that Jim did not know at all, then there were a couple boys whom he had seen selling papers on a distant street. Back in the last seat was Tipsey Pete. Tipsey Pete was always drunk. Jim wondered why he was here. Perhaps he thought the beer parlor had opened up again and was hoping someone would treat him to a drink. Jim's mother had always told Jim that drink was terrible and that she hoped he would never touch it. She told Jim, too, never to make fun of Tipsey Pete or try to knock him down as other boys did.

Now Jim's attention was drawn to the platform. The leader was standing there, with a book in his hand. Jim noticed that the lady who played the organ on the street had opened the organ and was sitting before it again, and the men with the horns and violin were standing near her. The leader began to speak.

"I am sorry that we haven't our song

books yet. The Church is going to give us their old hymn books as soon as their new ones arrive. So this evening you will just sing some of the old songs that you all know."

The lady began to play, and the music instruments began. In a moment everyone was singing a song that Jim thought he remembered hearing his mother sing, long before she began to be so tired. He sat still, just listening:

"So I'll cherish the old rugged Cross,
Till my trophies at last I lay down;
I will cling to the old rugged Cross,
And exchange it, some day for a crown

More songs followed, and Jim sat enraptured with the music. Finally the music stopped, the men laid down their instruments and seated themselves. The speaker rose and began to talk. Perhaps they would play more of it. Perhaps there would have more meetings and he could come again. But what was that man saying now?

"Any heart that has not Jesus living in it cannot be in tune with Him. You do not know the real meaning of music, the real joy of living, until He puts a new song in your heart."

Jim listened unbelievably. "A new song in tune with Him? It sounded so strange! Was this perhaps a music class that he had found?"

Much to his own amazement, Jim raised his hand and when the leader nodded to him, Jim asked timidly, "Please, Sir, will you teach me a new song? I'm powerful fond of music!"

"I certainly will, my lad!" exclaimed the leader. "Just come up front here, and I will show you how you can find a new song!" Then he looked around the room. "If there is anyone else here who wants to find the Lord Jesus as Saviour, come up with this boy. Are you tired of your way of living? Are you sick of sin? Do you want to find forgiveness and peace? Just come to Jesus now—He satisfies."

Jim walked slowly to the front of the building and knelt down by a chair. What an odd way to get a song, he thought. Then he saw that Tipsey Pete was kneeling beside the other chair. Tipsey Pete had tears on his face. Did he want a song, too?

In the next few minutes the leader explained salvation to the boy, told him about the Lord Jesus, who came to earth and died to save sinners, boys and girls, men and women, alike. Told how He had risen from

dead that born again souls might rise
n and find new life and eternal salva-
(. It was all so new to the boy, who had
er been inside a Sunday school or church.
found tears running down his face, too.
Please, Mister, I want Jesus in my heart!
didn't know anybody only my mother
d me like that! I want only to belong
Jim, too!"
m accepted Jesus right there. The Lord
s came into his heart and cleansed it
n sin. The shining face of the boy bore
mony to that. He rose from his knees
exclaimed, "I feel so good! I—I feel
f I could sing!"
The lady at the organ started a hymn,
began to sing softly, "There's within

my heart a melody"; and after a little Jim
took up the words too. He heard Tipsey
Peter's cracked voice joining in with the
others.

There is a little more to this story. Jim
had indeed found a new song—and one of
the first Bible verses that he learned was
"O sing unto the LORD a new song; for he
hath done marvellous things" (Psalm 98:
1). Jim grew in grace and knowledge of the
Lord Jesus Christ and his shining face and
happy singing won others to the Lord.
When he was older, he became a minister
of the gospel and a gospel singer. But he
never forgot to tell his audiences how he
found "a new song" when just a lad.—My
Pleasure.

During the business session it was voted
to give \$10 on sending a child from the
church to Cragmont. The treasurer gave a
report for the year of 1959. The meeting
closed with prayer.

During the social hour the hostess served
apple pie with ice cream, and a choice of
soft drinks or hot coffee.

Merritt, N. C.—The following officers of
the Bethel Woman's Auxiliary were in stall-
ed recently at the church: Mrs. Rosa Deimo,
president; Mrs. Mate Lupton, vice-president;
Mrs. Pearl Slade, corresponding and record-
ing secretary; Mrs. Bertha Silverthorn,
treasurer; Mrs. Glennie Banks, study course
chairman; Mrs. Sara Lupton, program-
prayer chairman; Mrs. Grace Whorton,
youth chairman; Mrs. Helma Lupton, per-
sonal service chairman; and Mrs. Kathleen
Slade, social chairman.

After the opening song, "The Old Rugged
Cross," Mrs. Sara Lupton, program-prayer
chairman, who was in charge of the service,
welcomed the members and visitors pres-
ent. Mrs. Grace Whorton gave a very in-
spiring devotional and also read the poem,
"Laborers Together with God." Prayer by
Mrs. Bettie Whorton followed, with the
group singing "Kneel at the Cross."

Mrs. Glennie Banks, retiring president,
served as installing officers. As each new
officer came forth to the foot of the cross
and knelt, Mrs. Banks charged her with her
duties and responsibilities toward her aux-
iliary as an officer. Each officer remained
kneeling with a spotlight focused on her
until the next officer was called. At the
completion of the service, each new mem-
ber knelt in sentence prayer and pledged
her loyalty to the call of Calvary.

After singing "The Way of the Cross
Leads Home," all of the auxiliary members
joined hands and prayed the Lord's Prayer
in unison.

Stacy, N. C.—The Woman's Auxiliary of
St. John's Free Will Baptist Church met at
the church Friday night, February 5, 1960.
The meeting was called to order by the presi-
dent, Mrs. Guy Hamilton. The group sang,
"The Touch of His Hand on Mine," after
which prayer was offered. The secretary
read the minutes of the last meeting. Each
officer gave a report of the activities during
the month. There were 12 old members
and one new member present. New and
old business was discussed.

The meeting was turned over to the pro-
gram chairman, Mrs. Romaine Gaskill. The
introduction was read and discussed. The
topics were read and discussed by different
members. The meeting then closed with
prayer.

Refreshments were served by the hostess.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Plans for Missions and Essay Contests for Cape Fear Conference

Youth chairmen are encouraged to make
plans for their G.T.A. and Y.P.A.
declamation and essay contests.

Local church declamation contests should
be held during March. The G.T.A. and the
Y.P.A.'s winners' names should be mailed
to Mrs. Chester Phillips, 527 South Third
Street, Smithfield, North Carolina, by
March 31. The Cape Fear Conference con-
ference will be held at the Raleigh Free Will
Baptist Church, Friday, April 8, at 7:30.
The winners will present their declamations
the following week at the Cape Fear Con-
ference Woman's Auxiliary Convention.

All essays should be mailed to Mrs.
Chester Phillips by March 31. Rules and regula-
tions for both the declamation and the
essay contests can be found in the G.T.A.
and Y.P.A. handbooks.

Workshop Planned for Youth Chairmen of Cape Fear Conference

An informative and inspirational work-
shop for youth chairmen and interested
youth workers of the Cape Fear Conference
will be held at the First Free Will Baptist
Church of Smithfield, North Carolina, Fri-

day, February 26, at 7:30. The program
will cover questions such as: What can we
do to help our youth be strong in these
days when morals are so low? How can we
teach them about courtship and love? What
can youth workers do about indecent litera-
ture sold to young people today? What can
be done about profanity on television? How
can youth workers do about indecent litera-
ture trend in morals? What can Christians
offer the youth in the way of recreation and
wholesome fun? What part can G.T.A. and
Y.P.A. have in reaching the youth?

New approaches for auxiliary programs
will be discussed. Pointers will be given to
help with the promotion of earning ranks.
A discussion of these and other problems in
a positive light will aid those working with
young people.

Those taking part on the program will
be Mrs. Herman Hersey, Mrs. Owen Thom-
as, Miss Juanita Dunn and Mrs. Chester
Phillips. Refreshments will be served.

Columbia, N. C.—The Woman's Aux-
iliary of Sound Side Church met January 28,
in the home of Mrs. Neva Brickhouse at
7:30 p. m. The president presided over the
meeting, and the program in the year book
was carried out. Mrs. Bernice Maitland led
in prayer. The lesson was a study of mis-
sions in Brazil; those taking part were Mrs.
Madaline Brickhouse, Mrs. Bettie Brick-
house, Mrs. Margie Etheridge, Mrs. Kath-
leen Swain, Mrs. Nancy Sawyer and Mrs.
Illilda Roughten. There were four visitors
present.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Secretary
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

News from Hawaii

Hawaiian Free Will Baptist Missions
Rev. Luther Sanders, Director
P. O. Box 1201, Waipahu, Hawaii
January 13, 1960

Dear Friends,

May we take this opportunity to wish each of you a very prosperous New Year, and to thank all of you, who were so thoughtful and kind to us during the Christmas season. We appreciated the many beautiful cards and several gifts that made us realize that you were truly interested in our work.

The Lord has been real good to us during the past month—again we broke our previous attendance record. We had 36 present for one of our services, and we also had our first baptismal service on the last Sunday morning in December. The congregation left from the Sunday morning service and went as a group to a good place by the Pacific Ocean where I baptized a young man whom I had previously won to the Lord.

We are planning to conduct our first service in the basement of our house next Sunday. We have had to purchase fifty used chairs, a piano, paint, lumber and other smaller items necessary to renovate the basement. Perhaps someone or some group is interested in a special project and would like to help with some of these items. If so, you can send your offerings to the National Home Mission Office, 3801 Richland Avenue, Nashville, Tennessee, earmarked for this purpose. It has also become necessary for us to purchase a new typewriter in order to be able to continue our monthly news letters to you. We are trusting in the Lord for the means to pay for it soon.

Our attendance record was not the only thing that was broken last month, but Helen fell on Saturday before Christmas and broke her leg. Her leg has been in a cast since then; however, with the aid of crutches and a healthy husband she has been able to get around a little. She has not missed any of the services at the church; in fact, she taught her Sunday school class and directed our Christmas program the day after the accident. She is getting along very well and hopes to have the cast removed in about

two more weeks. Your prayers for her are appreciated.

God has given us some very fine people, and we have wished many times that each of you could meet them. Since that is impossible, we felt that the next best thing would be to have you meet them by testimony; so each month we hope to include a word of greeting from one of the families of the church which will help you to realize what your money is accomplishing as it is being invested in the work here. The testimony this month is given by the first convert here and also the first one to be baptized:

"My name is Gene Linville. I am married and have a boy two years old. Rev. Sanders has asked me to write a few words telling my friends in Christ what the Free Will Baptist Church of Waipahu means to me. I have been in the Navy four years and the entire four years were terribly miserable, not because of the service, but for the fact that I was living a terribly reproachful life. My father being a Baptist minister, I knew how to be saved, but the more I read the Bible, the more convinced I became that I had waited too long to call upon the Lord. Then by a very strange and long chain of events that could have only been wrought by God, I visited the Waipahu Free Will Baptist Church on the Sunday of September 27, 1959. I met Rev. Sanders and as my faith and respect for this man increased, my burden and realization that I was lost also increased. For a wonderful ending to my letter and an even more wonderful beginning to my life Rev. Sanders explained to me that God had been waiting all these years to save me and there was nothing for me to do but believe and repent. Now my desire is to be as wonderful a witness for my Saviour as the Sanderses. As I pray for you, I request your prayers for my family and myself."—Gene Linville.

Gene and his family left the islands January 7; he is getting his discharge from the Navy and plans to enter college soon. His desire is to do some kind of full-time Christian work for the Lord—perhaps a music and educational director. Our group suffered a great loss when they left, but we are happy to see them go forth for God. Pray much for this family as they decide on a school to attend and as they seek God's will

for their lives. Their home is in Greenville, S. C.

May we say, "Thank you again" for your cards, gifts, financial help and most of all for your prayers. As we face the new year of 1960, we are depending upon your continued help and prayers that God may use each of us to accomplish the task He has begun through us here in the islands. Our prayer is that God will "So teach us to number our days, that we may apply our hearts unto wisdom." (Psalm 90:12).

Yours in Christ
The Sanderses

Successful Conference

The area-wide missionary conference conducted last November in and around Greenville, North Carolina, was a great success. There were twenty-eight churches having one or more services. A total of sixty services were conducted. The total attendance ran up to about 4,000 in all services. The mission offerings totaled about \$2,000 and the pledges about \$2,000. Best of all, the interest of missions has increased considerably among the churches. Most of the churches indicated that they wanted to take part in a mission conference in the fall of 1960.

The speakers were as follows: Louis Mouton, Wingate Hansley, Kenneth Walke, Mrs. Timyan, Miss Barnard, Tommy Wille and Mack Owens. The Lord used each of them in a wonderful way.

The missionary conference seems to be the best way to promote missions in the local church. We in the Greenville area do appreciate the assistance given to us by the North Carolina, national and foreign mission boards in getting speakers, films and literature. These mission boards, I'm sure, are willing to assist any other church or group of churches in arranging missionary conferences.

Rashie Kennedy
Mission Conference Chairman
Greenville, North Carolina

Mission News from Cuba

February, 1960

Our dear friends:

How good it is to be able to greet you again from Cuba and to be back at work in the place of the Lord's choosing. First, however, may we take this opportunity to express our very sincere appreciation to each church, family and individual with whom we visited for every expression of thoughtfulness, for the opportunity of presenting the cause of missions in services, and for the wonderful hospitality in your homes. Our

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Courage for Christian Witnessing

(Lesson for February 28)

Lesson: Acts 21:27-39.

Golden Text: 2 Timothy 2:3.

INTRODUCTION

What was the reason for Paul's journey to Jerusalem? He had spent a year gathering an offering for the Jewish Christians at Jerusalem, now he wanted to personally deliver it. However, he had been warned time and time again as he passed through the cities of Asia that if he went to Jerusalem he would mean imprisonment for him (Acts 21:23). While at Tyre this warning came to Paul, "And finding disciples, we tarried there seven days: who said to Paul through the spirit, that he should not go up to Jerusalem" (Acts 21:4). At Caesarea, Luke recorded how he tried to urge Paul not to go to Jerusalem (Acts 21:12). However, it was settled, as Paul was concerned, that it was the will of God even though it meant death (Acts 21:13, 14). Why did God send these warnings? Could Paul have been mistaken about this being the will of God? Was God just testing Paul? Was God preparing Paul for the danger at Jerusalem? Regardless, Paul was determined to go through with it. A year ago Paul had made a promise to go and now he planned to keep his promise. He also considered this an opportunity to demonstrate the unity of the church. Paul had given himself to the task of revealing God's grace to the Gentiles; if it is, they could be Christians without becoming Jewish proselytes. Because of this many of the Jewish brethren hated him bitterly. Now Paul hoped to crown his work with a worthwhile gesture of Christian brotherliness on the part of his Gentile converts as a final and everlasting sign of brotherly love between Jew and Gentile. So, it is very possible that Paul never had been able to forget the trouble and agony which himself had brought on the Christians through his zealous persecution and as far as he was able he was determined to make restitution to them for the suffering which he had caused them to bear.—*Even-Age Teacher* (F.W.B.).

II. HINTS THAT HELP

1. It is possible for people to have hatred stirred up in their hearts even in the place of worship (Acts 21:27).

2. There are people who think more about customs and sacred places than about the value of human souls (Vs. 28).

3. It is very easy to jump at false conclusions when we do not know all the facts of a case (Vs. 29).

4. They closed the doors of the temple to keep Paul out, but did not close the doors of their hearts against evil (Vs. 30).

5. God can use rough soldiers and their officers to protect His children if it suits His purpose (Vv. 31, 32).

6. Men may bind the hands of a servant of God with chains, but they cannot bind his heart and mind (Vs. 33).

7. We wonder if the violent attitude of a mob ever wrought any good thing (Vv. 34, 35).

8. The unbelieving world will readily join in the cry against the Christians: "Away with (them)" (Vs. 36).

9. The ability of Paul to speak in the Greek language was a factor in arousing the attention of the Roman captain (Vv. 37, 38).—*The Bible Expositor*.

10. The Old Testament did not teach the Jews to hate the Gentiles. The devil who led them to crucify Jesus must have taught them to hate the Gentiles also (22:21).

III. ADDITIONAL TRUTHS

1. With such feelings again Paul regarding Jewish laws and practices, James and his associates proposed that he enter the temple for a seven-day period of purification. This involved the taking of a Nazarite vow and the subjection of himself to great discipline. Paul agreed to do this, although he placed little meaning upon practices of this sort. He was willing and anxious to satisfy the feelings of such men as James. He was quite willing to carry out the request, since it did not mean a compromise of principle, but only an accommodation which might improve relationships with the Jews.

Paul made five trips to Jerusalem, and each one was marked by bitter opposition on the part of the Jews, with the exception of his fourth trip which was a brief visit after his second missionary journey. "And when the seven days were almost ended, the Jews

which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him" (Vs. 27). From the meaning of this verse, we gather that it was likely some of the same Jews causing trouble in Jerusalem who had caused him much trouble in Asia. (See Acts 17 and 18).—*The Bible Student* (F.W.B.).

2. Adam Clarke says the reason the captain asked Paul if he could speak Greek was that the captain, Claudius Lysias, was himself a Greek, who could understand very little Latin or Hebrew. Because of his difficulty in understanding what the mob had said, he had concluded that Paul was an Egyptian who had not long before led a group of people in an attack upon Jerusalem. This Egyptian had convinced his followers that he was a prophet. He had promised them that, if they would follow him in attacking the city, the walls would fall down and they could kill the hated Roman overlords with their knives.

He and his followers had attacked the city, only to have the Roman soldiers defeat them, killing some, taking some prisoners and seeing the Egyptian leader flee into the wilderness with the remnant of his forces. The captain thought that Paul was this Egyptian who had returned to the city and had been recognized.—*The Advanced Quarterly* (F.W.B.).

3. Through the ages men who would take the time to look have been permitted to observe the depth to which humanity can sink when the emotions are allowed to go unbridled and undisciplined. It was an emotional mob who condemned Jesus to die, stoned Stephen to death in the streets, and purposed to take the life of Paul.

There is hardly an American adult who did not read the bold, dramatic missionary adventure called "Operation Auca."

"Nothing in modern literature has dramatized so strikingly the collision of old and new, of darkness and light, as this saga of five missionary martyrs. These men were the first in centuries to penetrate the dread land of the Auca Indians in Ecuador with the message of Christ's redemption, only to be ambushed and slain. . . .

"Operation Auca utilized in the service of God all the instruments of modern science: airplanes, two-way radios, miracle drugs, public address systems, tape recorders, modern psychology. Still its efforts were defeated by primal fear and hatred. Yet transcending this tragedy were the five's unquenchable faith in the ultimate purposes of God and their devotion to Christ and His cause."—*Selected*. For a marvelous example of physical courage demonstrated in this Christian witness read *Through Gates Of Splendor* by Elizabeth Elliot.—*The Bible Teacher* (F.W.B.).

MISSIONS

(continued from page fourteen)

seven months of furlough in the States were of great blessing in many ways. Though the change was good for us, one can readily see that there was little rest to be had (with some 22,000 miles of itinerate work to be done)! Yet, the Lord was faithful in giving added strength and a very precious Christmas season at home with the family.

We left North Carolina on December 28, sailing on the New Grand Haven from West Palm Beach, Florida, on December 30. It was a special joy to have with us on our trip Rev. and Mrs. Leroy Cutler and Rev. and Mrs. James Earl Raper. Upon arrival in Havana, we were joined by Brothers Louis Moulton and Seldom Bullard. On January 1 our annual New Year's Day convention was held at the mission, followed by a full week of classes and services with our American brethren and Cuban pastors. These were days of real refreshing in seeing answered prayer to the end that many came to know our lovely Lord.

Throughout the work here, God is blessing in many ways. In so very many fields there still exists the problem of a tremendous need for adequate meeting places; and, though this burdens our hearts, we are still made to rejoice in knowing that He is calling out for Himself the true church—souls of many dear Cuban people.

Within the next few weeks we hope to begin repair and construction work here at the mission, so as to reopen our Bible school at the earliest possible date. In the meantime, we have begun a training program in our local churches for the laymen, for we feel that in training them in church organization, emphasizing their responsibility to give and, above, all faithfulness in witness that we are working toward a stronger, self-sustaining national church in the future.

In visiting your churches, our main challenge has been that you pray. May we add double emphasis now and ask that you keep this dear island before the Lord daily as never before. Of course the news sounds alarming and could become very disillusioning to us, but our Saviour reassures us daily in the knowledge that He holds all of this in the palm of His hand; we are to quietly trust and work while it is yet day.

In the bonds of Calvary,
Tom, Ruth, and Alicia Willey

BOOK DISCOUNTS

We are offering the books listed below at greatly reduced prices. Most of these books are in good condition; however, some are slightly shopworn.

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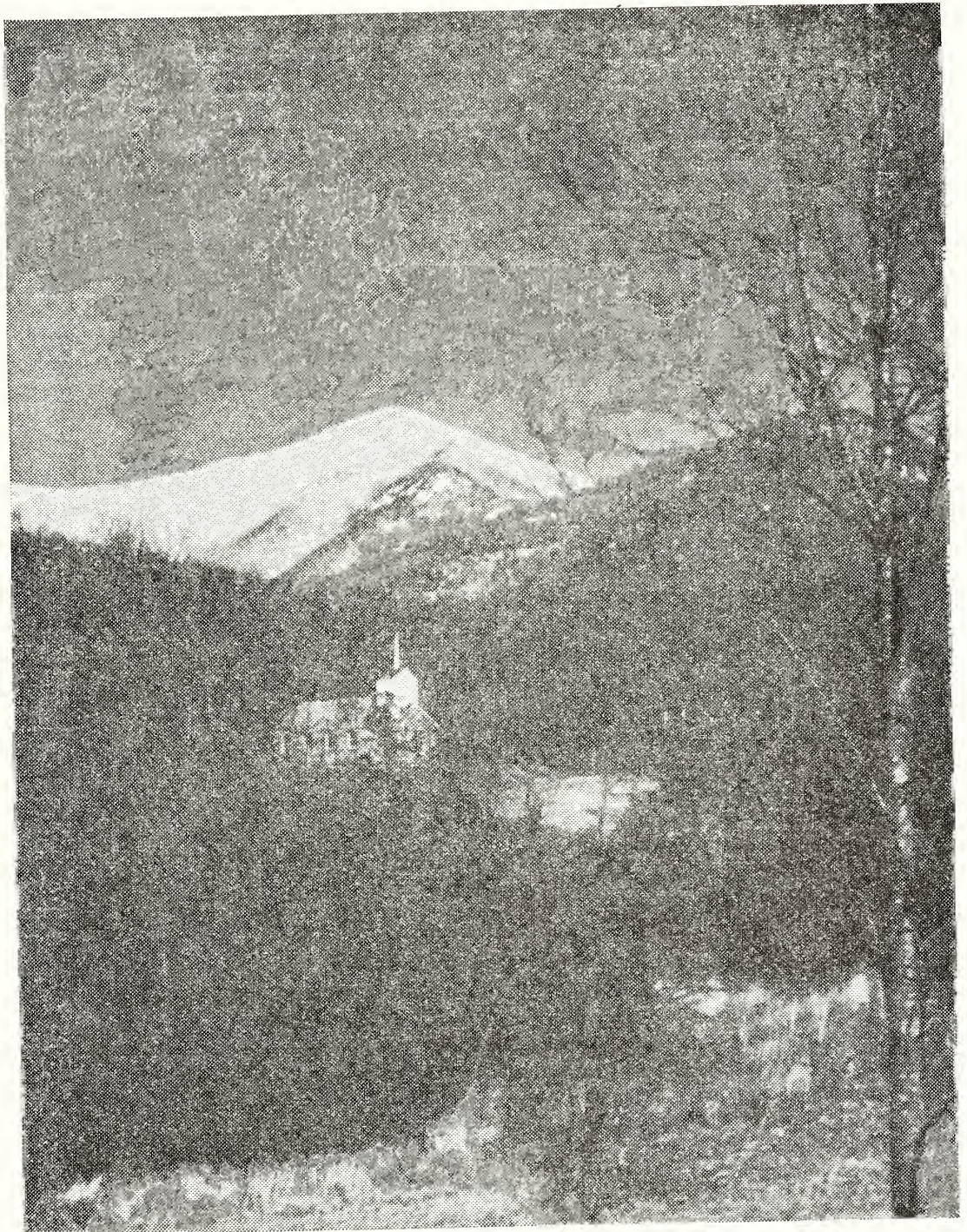
PRAYER

Dear Lord, for all in pain,
We pray to Thee:
Come and smite again
Thine enemy.

Give to Thy Servants skill
To soothe and bless,
And, to the tired and ill,
Give quietness.

And Lord, to those who fear
Come near that even so,
Pain may not cease,
They, too, find peace.

—Amy Carmichael.



Editorial

IS IT FAIR?

C. H. Overman

Suppose the minister, upon accepting work in a new pastorate, was required to sign a contract with the church as in many business transactions? Of course, no name signing is required, but more and more each year there is an increase in the demands of an unwritten and unsigned contract. In other words, the churches are realizing that the minister they call is under definite obligations to them. As someone has said, "The Master's business is the greatest in the world." In behooves the minister, therefore, as God's chosen messenger, to conduct himself accordingly.

In this editorial, we shall consider some factors which enter in regarding the pastor's acceptance among his people, and also the degree of success in his pastorate. We shall think of these facts as pastoral reflections and images. It is not our intention to be critical of our fellow ministers to the extent of unjust accusation or criticisms. No one, however, is above taking a look at himself and thus readjusting himself accordingly. Again, we shall note that unfair advantages often exist which mar an otherwise perfect relationship between the church and the minister. May we consider him in the light of the following:

1. The traveling pastor. We once heard the speaker of a civic club remark that a member of the particular club had to possess three characteristics in order to be a successful member. One of them was that he had to be a traveling man. In some organizations, this may be true, but the pastor has too little time to spend on the road, simply in travel. Specifically, a pastor may spend too much of his time visiting relations. He may hold too many offices and thus have to attend too many conventions, etc. He may be a sportsman and spend too much time hunting or fishing.

Most churches are very considerate regarding these matters. They cannot afford to deny him the right to visit relatives occasionally, or to hold positions in his denomination, or to have some form of relaxation, but this can be overdone to the extent that he may be absent when he is truly needed. Most any pastorate, in these days, will have some member or members who are fond of hunting or fishing, and may often insist that the minister go with them. He should, however, guard against going on such sports activities too frequently. It doesn't take his members long to figure out where his true interests are if this is the case. Who can rightfully blame the church when it wants to be able to locate its pastor when he is needed? Perhaps it would be well for the minister to practice moderation in these things as preached to his people, and also remember that he is under personal obligation and commitment to God and those he agrees to serve.

2. The evangelistic pastor. Let it be understood that every minister should be evangelistic. God expects it, but the greater part of that evangelistic zeal should be exercised toward those in his own pastorate and not to scores of other churches to the neglect of his own. It is always good for a pastor to be able to conduct revivals in

churches other than his own; but, when such revivals consistently call him away from his own church and services, he is harming effectiveness to his people. Many churches have placed a limit on the number of revivals which their pastor can conduct per year. This seems to be a just requirement, for who can blame the church when it demands the service of its pastor, as based upon their need. As usual, however, there are exceptions in the matter; for sometimes it is necessary for a pastor to supplement his income through revival and evangelistic work.

3. The half-time pastor. Most churches now have services at least two Sundays a month. Often the minister will move into parsonage at one church, and commute in serving the other. In such cases, a rather odd situation sometimes develops. In the first place, the church with the parsonage may be getting full-time services from its pastor at the expense of the other church. On the other hand, is it fair for the minister, who resides in a parsonage at one church, to deliberately accept a call from a church a good distance away in order that he might give all his time to the church where he lives? It seems unfair to the other church, yet, we have heard of this plan.

4. The commuting pastor. Perhaps in the truest sense of the word, such a one is not truly a pastor. The reference here is to the minister who doesn't live at either of the churches which he is serving. Instead, he may live a good distance from either one. There are instances where ministers have served their church faithfully, even in view of the distance. There are other instances when ministers never go into the communities of their church except for worship services, funerals or weddings. The churches are the ones that usually suffer, while the minister fares sumptuously.

Space will not allow us to include other realms of unfair advantages which the minister may have over the church, but there are others; therefore, let us be careful to execute our duties according to the responsibilities laid upon us that the Kingdom of God may soon come. May we seek to be honest and fair in all things. (Next week, Independent Movements.)

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My Hobby Has Been a Blessing

by L. Everette Ballard

RECENTLY I was asked, "Should a preacher have a hobby?" My answer was that he should—and be sure that it should become an aid to his work, either by contributing to his work, or by helping to keep him strong in body, mind and spirit.

It just happens that my hobby has been printing—that I have been able to use, I trust, to the glory of God, and to contribute to whatever success I may have had in the work of the Lord.

My hobby has been printing—any and all kinds—but particularly it has had to be done through the various forms of duplicating without the use of type.

However, I started out with type. My first printing equipment was a rubber stamp, four line, printing outfit, ordered from Sears when I was about ten years of age. On it my chum and I produced a weekly newspaper, usually about twelve pages, printed on any kind of scrap paper available. Laboriously, we set up the type, our lines at the time, printed enough copies to put one in each mail box in the little community, then tore down the form and printed another four lines. This was just a little too much for us. So after a few weeks we settled with a larger sheet, printed out by hand with pencil, which my grandfather allowed us to post at the little community store and post office which he ran. That was some newspaper! My chum, and co-editor, developed a talent for making some drawings to illustrate it. Most of the time they provoked only laughs, but now and then when he undertook to do photographs of people who figured in the news it resulted in messages to the editors—not too complementary!

The years rolled by. I passed fifteen, became saved, and got interested in youth work in the church. A young Methodist preacher had tried to get an Epworth League going in the Methodist church, but

there were not many Methodists and it soon died. Then we organized a union young people's society with Free Will Baptists, Methodists and a sprinkling of Presbyterians. I managed to purchase a much worn, but still usable, old Oliver typewriter, and started a Sunday paper for the league, making about five copies at the time by use of carbon paper. I made enough each week for each member. It was called "The Young People's Friend"—the same name that was used later for the first publication of the Free Will Baptist league, of which I was the sole editor for the three years it existed. Still later the name was given to the paper of the Free Will Baptist Children's Home at Middlesex, North Carolina.

Then came the time when I finished the school in my home community and got a job in the city to work out money to go further in school. When I was around seventeen, the Rev. Luke Weatherington and some others came to the western part of the state and told us about the Free Will Baptist league. At this time I was attending church at Cedar Hill in West Asheville. The French Broad Association appointed me and Miss Terrie Pettit as field workers, and we organized the first Free Will Baptist league in the west at Cedar Hill. Then we succeeded in getting about four others organized in the vicinity. We had no literature, so I proceeded to publish some! Yes, it was the old Oliver for the first few numbers—enough copies of a three page edition of "The Young People's Friend" (now converted from unionism!) laboriously prepared by use of carbon, one copy for each league. It contained ideas for a program, and news items about the youthful movement.

Then came the proud day when I bought my first mimeograph—an old second-hand

machine, discarded by a store in Asheville and sold to me for five dollars. It made copies that could be read, and the circulation of "The Young People's Friend" was increased.

No need to bother you with it all. The General Conference of 1921 set up the Free Will Baptist league work, and I was asked to get out a twelve-page paper to be printed by the Free Will Baptist Press at Ayden. By this time I was in the ministry, had managed to finish high school and attend the old Free Will Baptist Seminary. A call came from Greenville and I moved, hobby and all, to that eastern North Carolina town. There I started what may have been the first church bulletin in the state. The old mimeograph was finally replaced with a better machine, and from then until now I have owned and operated at least a dozen duplicators, one multigraph and one printing press. I have duplicated bulletins for many churches, papers for schools, for the first East Carolina College Student Fellowship, for the Children's Home, and many other agencies of our church with which I have been associated. During the past five years I have duplicated over a quarter of a million pieces of publicity matter, workshop outlines, etc., for the N. C. Free Will Baptist Sunday School Convention. I'm sure I'm not the biggest preacher in our denomination, but I might just be the most duplicating one!

Has it been work? No, brother, I have really hated to take money for any of it! I have loved it! It has been my hobby, and I am just thankful that the good Lord let me make a hobby of something that I have been able to use for Him.

Got any duplicatin' needs doin'?

Happiness

Rev. Walter E. Isenhour

It's not so much the things without—

The things you may possess—
As money, riches, houses, land,

That make for happiness;
Although the world may think it so
And seek to thus attain,
Or strive for other outward things—
At last to find them vain.

A mind that's filled with noble thought,
A heart that's fixed on God;
A will to do the honest things
And walk where Jesus trod;
A purpose great, an aim that's high,
A soul that's clear of sin—
This brings a happiness so sweet,
And springs up from within.

What may be done at any time is usually done at no time.

Springtime of Life

by Albert M. Ezell, Searcy, Arkansas

THE MOST convincing words of wisdom, directed to the youth of our day was spoken by Solomon more than nine centuries before the coming of Christ: "Remember now thy Creator in the days of thy youth, . . ." (Ecclesiastes 12:1).

Sad, indeed, is the lot of that one, who having reached the winter of life finds on every side only the void of emptiness, through which race the chill winds of hopelessness, bearing the faint echo of long dead hopes and dreams.

He who spends his younger days in dissipation is mortgaging himself to disease and poverty, two inexorable creditors, who are certain to foreclose at last and take possession of the premises.

Sad is the spectacle of the youth idling away the springtime of his existence, and not only losing the sweet benefit of time, but wasting, in the formation of evil habits, those hours in which he might clothe himself with angel-like perfection.

"Bestow thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. While thou art young thou wilt think it will never have an end; but the longest day hath its evening, and thou shalt enjoy it but once; it never turns again; use it therefore as the springtime, which soon departeth, and wherein thou oughtest plant and sow all provisions for a long and happy life."—Sir Walter Raleigh.

A tree that fails to blossom in the springtime will, in the autumn of harvest, also be found barren and unfruitful. So is he who cares only for himself in his youth. In the autumn and approaching winter of life he can hope for nothing better than a miserly and wretched existence, meriting no love or sympathy, and offering no experience of wisdom or loving admonition.

There is no adage truer than this: "Shun delays; they bring remorse." Our time is not our own; it is only lent us by the heavenly Father, who is ever watching to see what we will make of the portion He has entrusted us with.

As I sit by my window writing, I see the little children at play. It seems such a short while since I was as one of them; but many seasons have come and gone, and time since then is measured in decades. According to God's providence and the laws of nature, the sands of life are far over half run out of my hourglass of life. And as I look backward, I see too many wasted years, too much waiting for a better opportunity.

I am sure that many times we allow our environment to be a criterion by which we measure the possibility of our achievements.

If this were to be the rule and everyone had felt this way, think of the many blessings we would be without today. Both Edison and Ford were less than average students. Abraham Lincoln, in the complete aggregation of his schooling, received less than a year. Napoleon, because of his diminutive size, was the butt of jokes and ridicule by his classmates. Socrates, one of the greatest of the Greek philosophers, was said to be so homely that his appearance was almost ludicrous. Gypsy Smith, one of the past century's most powerful evangelists, was called from a most unpromising environment—life in a gypsy camp.

If you feel that you are completely devoid of talent, remember that talent is a thing that must be cultivated. Many people confuse talent with genius; there is a vast difference. Talent is voluntary while genius is involuntary. Talent is that part of our character which we can ever raise to higher levels by continual practice and application. Genius is an extra measure of capability bestowed on only a few, for which they have not labored, but which is given as a kind of extra measure of inheritance.

Those who realize our own weakness, and are willing to be led, are the ones God can use most efficiently in His work. Moses felt that he was very inadequate for the work God called him to do. God felt he was the man He needed, and so, added strength for weakness, fluency for stumbling and halting speech, courage for faint-heartedness, faith for doubt, and a complete and unselfish resignation to God's will.

I wish I might be able to tell our young people that there will always be smooth and happy sailing when they embark for God, but it would be a gross misrepresentation of facts. There will be many difficulties in your path. Be thankful for them; they will test your capabilities of resistance. You will be impelled to persevere from the very energy of the opposition. You will be given strength for life. The weak sinews will become strong by their conflict with difficulties. Hope is born in the long night of watching and tears. In your hour of temptation, let your prayer ever be, not God deliver me from this trouble, but God strengthen me for it.

A Good Way

If you're told to do a thing,
And mean to do it, really,
Never let it be by halves:
Do it fully, freely.

Do not make a poor excuse,
Waiting, weak, unsteady.
All obedience worth the name
Must be prompt and ready.
—McDuffy's Reader.

Progress in the Atlanta Church

Rev. J. R. Davidson

SUNDRY have been our experience in the Atlanta, Georgia, work since we made the last report to our many friends. Our movement has been steadily, though slowly, developing with time. At present we have 21 church members, 11 children who are under age for membership, several young people who can be counted as regulars, with many of our adults who are really enthusiastic and dependable. Yes, we also have that group which may be described as casuals. We do have listed several hundred as prospects, but we realize that many of them will not prove to be good prospects. We have not yet discovered the proper method for enlistment that will bring all of them in, but we are still working at it.

Our regular services are being carried on consistently; and, according to figures which have been placed on our register, we have reached highs in two categories since 196 came in—attendance and offering. For the past two weeks we have had our league work set in motion, and the ladies have held a organizational meeting to get the auxiliary work going for strengthening our cause. Contact has also been made with the Master's Men headquarters for the purpose of securing materials for direction in functions in this field of endeavor.

Our plans are for stepping up our regular endeavors for increasing healthful growth during February, with particular emphasis on personal visitation service for reaching our Free Will Baptists who have moved in to the area, as well as in specific soul-winning effort.

Special prayers on the part of our friends throughout the Free Will Baptist territory make up a great need. Among the special objects is prayer that our people here may find the proper location for a church home such as God can use to greatest fruition for developing a really spiritual church here which will be a great power in winning the lost to Christ. We acknowledge the fact that ours is a stupendous task; but, if all our friends will pray properly with us, write to their loved ones and friends who have moved into Atlanta urging them to fall in line with this movement, and keep us posted on new prospects who are moving into Atlanta, the job will be done in a creditable way.

Some Christians are living ON Christ but are not so anxious to live FOR Christ.

Who Hath Woes?

by Rev. R. W. Neighbour

A TYPICAL American girl about twenty years of age said recently, "Beer is good for you." She had seen so many television ads that she actually believed that.

A cartoonist pictured a national baseball team playing baseball in beer up to their knees. With the advent of television, liquor is now advertised in Christian homes.

Like the old patent medicines that were good for everything from corns to rheumatism, alcohol has become a panacea of ills.

Beer makes people humorous and happy, they say. But the Bible tells us, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:29-32).

Some people use a cold as an excuse for drinking. I have met a number of alcoholics who started out that way! Alcohol doesn't help a cold. We are reminded of the teacher who took some worms and dropped them in whisky. The worms curled up and died. "What lesson do we learn from this?" she asked the children. One little boy snapped his finger and answered, "If you have worms, drink whiskey."

Nursing mothers have been told that drinking beer is good for them. Now, they even wash their hair in beer.

Then, some people have been fooled into drinking alcohol for friendship's sake. More friendships have been broken up through beer and liquor than through any other one cause.

Others point out the amount of tax that is paid into the government by the liquor industry. In 1949 the Federal Government received \$2,200,000,000 in taxes from the liquor industry. But remember, my friend, that for every dollar tax money paid in, ten dollars tax money was spent to curb

the crime caused by liquor. And even if it were a profitable business, it is a nefarious, immoral business. It is too bad our government profits thereby. Tax money that is the result of broken homes, broken health, broken lives, and poverty is not legitimate tax money.

One man came up with the bright idea that God would not have made alcohol if He did not want us to drink it. Babies put everything they see into their mouths. They use that same theory. They even swallow safety pins. God didn't intend for us to eat and drink everything on this earth. The God who made lettuce made skunk cabbage, but I've never heard of anyone eating skunk cabbage for breakfast. The God who made alcohol also made lakes in the West with poison water. But people do not drink the water.

One of the most ridiculous ideas is the the person who can drink and hold the most liquor without getting unconscious or dead drunk is the biggest man of all. Drink destroys character and manhood. It does not create it. . . .

We have often heard the theory, "Drink,

IT'S A FACT

CONSUMPTION RATES	STATES	CONSUMPTION RATES
1 st	DIST. OF COL.	1 st
3 rd	CONNECTICUT	3 rd
5 th	DELAWARE	5 th
36 th	VIRGINIA	36 th
37 th	ALABAMA	37 th

HEAVY DRINKING STATES HAVE HIGH ALCOHOLISM RATES.

but be moderate in all things." Alcohol deadens the nerve center of the brain, destroying man's will power to be temperate. The more one drinks, the less will power one has to stop drinking.

The most ridiculous and common argument in favor of alcohol is, the Bible tells us to drink wine. Did not Paul write to Timothy, "Use a little wine for thy stomach's sake," they ask? And did not Jesus change water to wine so that everyone at the marriage feast at Cana of Galilee could drink wine? Then surely it is all right to drink wine. And did not the Lord give His disciples wine at the Passover and institute the communion service with wine?

Such ignorance is the result of a lack of education. The Greek language has only one word to describe all fruit juices—*oinos*. It does not designate the difference between fermented juice and non-fermented juice in the world, *oinos*. The only way the New Testament can distinguish between fermented wine and non-fermented wine or juice is to say new wine and old wine. The wine that Jesus made was new wine. It typified His blood. Fermentation was a type of sin. Jesus was without sin.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Mattie Thigpen

On September 29, 1959, the death angel came and took away Mrs. Mattie Thigpen. She was sixty-nine years of age. She had been in declining health for several weeks, but she bore her afflictions with patience. She was a member of Sandy Plain Free Will Baptist Church, Duplin County, North Carolina, and the wife of Mr. Joe Thigpen. She was very active in her community and church work.

All was done for her that loving hands could do, but to no avail. Her funeral was preached in the church sanctuary by the Rev. S. A. Smith of Beulaville, North Carolina. The body was laid to rest in the family cemetery under a beautiful mound of flowers.

"Aunt Mat" leaves to mourn one son, one daughter and seven grandchildren.

Her life trials are over,
The victory has been won;
Though 'twas hard to part
We say, "God's will be done."

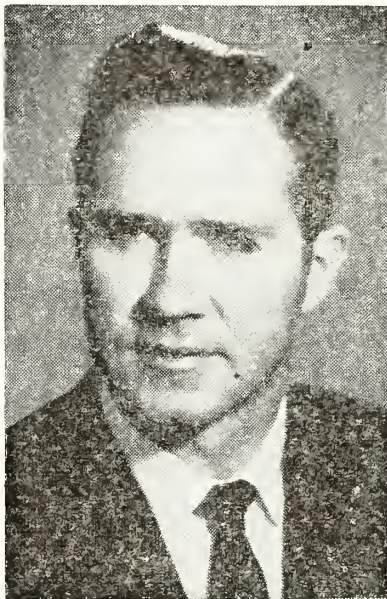
Mrs. Claude Sumner
Mrs. Coy Sumner
Mrs. Frank Baker

NEWS NOTES

Evangelist Jack Paramore Announces Revival Schedule

This is the third year in full-time evangelism for the Rev. Jack Paramore. In 1959 he experienced unusual blessing, preaching 358 times and recording 914 decisions of various natures. Approximately 60 per cent of these were for salvation. Many others were for assurance, rededication or committal to full-time service.

Mr. Paramore is married to the former Miss Peggy Joyce Mills of Greenville, North



Rev. Jack Paramore

Carolina. They have two children. The evangelist's mailing address is 2706 S. Dickinson Avenue, Greenville, North Carolina.

The 24-year-old evangelist, a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, announces the following schedule for 1960:

March 7-13: East Rockingham Free Will Baptist Church; the Rev. Walter Carter, pastor.

March 14-20: Scotland Neck, North Carolina; the Rev. Nathan Eason, pastor.

March 21—April 2: First Free Will Baptist Church, Greenville, North Carolina; the Rev. R. B. Crawford, pastor.

April 3-7: Bible Conference, Nashville, Tennessee.

April 10-17: McColl, South Carolina; the Rev. Leonard Williams, pastor.

April 18-24: Clayton, North Carolina; the Rev. Billy Yawn, pastor.

April 25—May 1: Hickory Grove, Rober-

sonville, North Carolina; the Rev. Willis Wilson, pastor.

May 2-8: Open.

May 9-15: Saint's Delight, New Bern, North Carolina; the Rev. James Lupton, pastor.

May 16—June 5: Portsmouth, Ohio.

June 6-12: Hookerton, North Carolina; the Rev. David Paramore, pastor.

June 13-19: Edgewood Free Will Baptist Church, Pinctops, North Carolina; the Rev. Robert Lee Norville, pastor.

June 20-26: Dawson's Grove, Scotland Neck, North Carolina; the Rev. L. E. Ballard, pastor.

June 27—July 10: Calvary Free Will Baptist Church, Durham, North Carolina; the Rev. Conrad Williford, pastor.

July 12-24: Head's Free Will Baptist Church, Cedar Hill, Tennessee; the Rev. Bill Robinson, pastor.

July 25—August 6: Open.

August 7-28: Co-Operative Tent Campaign, Kinston, North Carolina.

August 29—September 4: May's Chapel, Goldsboro, North Carolina.

September 5-11: Johnson's Union, Smithfield, North Carolina; the Rev. Frank Davenport, pastor.

September 12-18: Bailey, North Carolina; the Rev. Paul Lee, pastor.

September 19-25: Fellowship Free Will Baptist Church, Durham, North Carolina; the Rev. Lonnie Graves, pastor.

September 26—October 9: Ruth's Chapel, New Bern, North Carolina; the Rev. Alton Hines, pastor.

October 10-23: Grifton, North Carolina; the Rev. Owen Ganey, pastor.

October 24—November 6: Waycross, Georgia; the Rev. Emory Corbett, pastor.

November 7-20: Alma, Georgia; the Rev. Theron W. Long, pastor.

November 21—December 31: Open.

Mr. Paramore has open dates May 2-8, July 25—August 6, November 21 and following. He is already booking meetings for 1961, but hopes also to fill the months of November and December.

G.T.A.'s of Tarboro Church Present Quilt to Children's Home

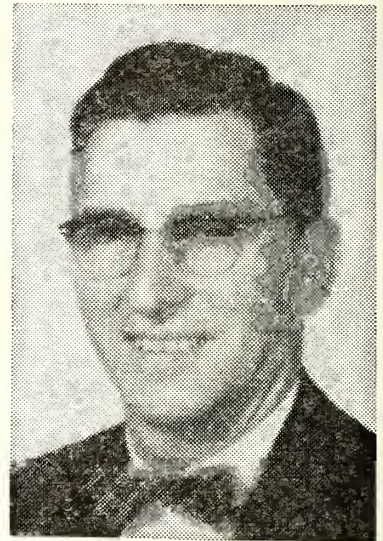
The G.T.A.'s of the First Free Will Baptist Church of Tarboro, North Carolina, took as a project making a quilt for the Children's Home, Middlesex, North Carolina. The girls collected the scraps from

the Christmas play costumes used by the church and worked these into a beautiful top design. The quilt was quilted by a group of the ladies of the church.

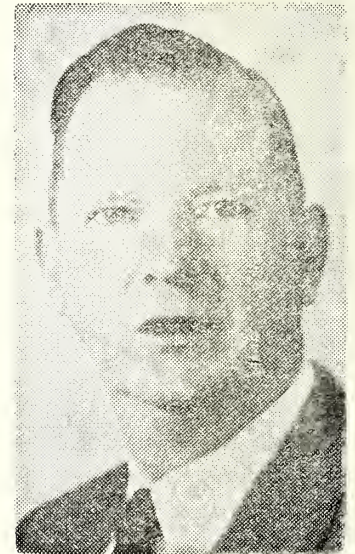
Mr. and Mrs. Cecil Webb, Mr. and Mrs. Tom Allsbrook, Mrs. Herbert Hathaway and several members of the G.T.A. delivered the quilt to the Children's Home.

Rikard to Conduct Revival in Alaska

The Rev. Roy Rikard, pastor of Cramerton, North Carolina, Free W



Baptist Church will conduct revival service in Alaska, beginning March 8. Evangel-



Travis Huffman will accompany Mr. Rikard to Alaska.

Mr. Rikard requests all friends and ministers to be much in prayer for this meeting.

Sunday School Reports Progress

The Sunday School of the St. Paul Free Will Baptist Church, Elizabeth City, North Carolina, reports that it is making progress. The council decided recently to conduct an attendance contest by dividing the members

(continued on page ten)

Christian Education

W. BURKETTE RAPER, *President*
 Mount Olive Junior College
 Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
 Free Will Baptist Bible College
 Nashville, Tennessee

SUCCESSFUL SPIRITUAL EMPHASIS WEEK

"The Committed Life" was the theme of the Spiritual Emphasis Week Program at Mount Olive College the week of February 7, with the Rev. Chester H. Pelt, Free

Will Baptist minister of Marianna, Florida, as principal speaker. The week was climaxed by an all-day retreat at Oak Grove Free Will Baptist Church.



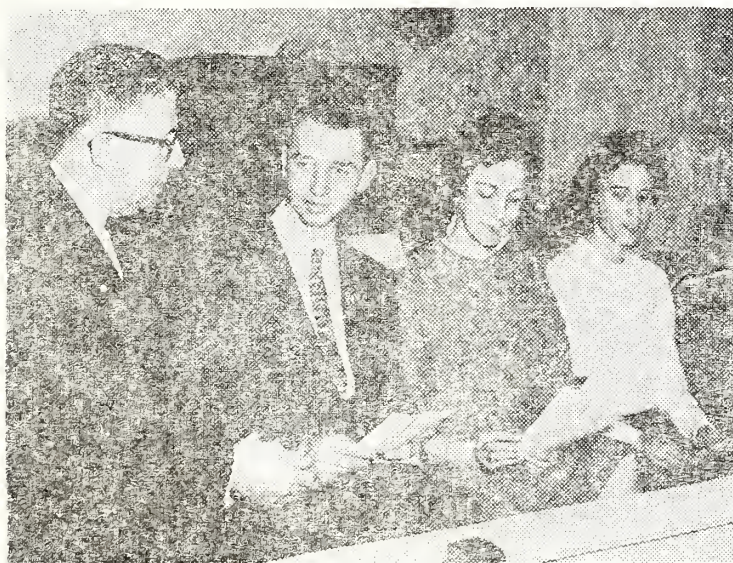
Mount Olive College Retreat Leaders: Dean Michael R. Pelt of Mount Olive College, the Rev. Clarence F. Bowen, Dunn, North Carolina, and the Rev. Chester H. Pelt of Marianna, Florida, are shown reviewing the program of the spiritual life retreat for students and faculty held at Oak

Grove Free Will Baptist Church on February 12.

Dean Pelt presided over the services, Mr. Bowen directed a panel discussion on "Finding God's Will for My Life," and Mr. Pelt was speaker for the commitment service which concluded the retreat.

Panel Speakers at Mount Olive College Spiritual Life Retreat: Among those presenting a panel discussion on "Finding God's Will for My Life" at the retreat for students and faculty of Mount Olive College held at Oak Grove Church on February 7 were (left to right): the Rev. Clarence F. Bowen, moderator of the panel; college students—Frank Harrison of Bear Grass; Keith Cavanaugh of Kenansville; and Bertie Ann Hill of Snow Hill, North Carolina.

Not shown, but also a member of the panel, was Cletus Broek, former student of the college, and editor of the *Mount Olive Tribune*.



Loyalty Fund Report Mount Olive Junior College

The following is a report of Loyalty Fund gifts to Mount Olive College for the period of February 1 through February 15, 1960.

Previously Reported for the Year:
 Free Will Baptists \$30,339.83
 Friends 14,117.03

Total Previously Reported Received From: \$44,456.86

North Carolina
 Eastern Conference \$ 899.81
 Central Conference 508.92
 Western Conference 817.72
 Cape Fear Conference 301.16
 Albemarle Conference 77.00
 Pee Dee Association 29.10
 Blue Ridge Association 9.24
 Virginia 50.00
 South Carolina 10.00

Total Gifts from
 Free Will Baptists 2,702.95
 Mount Olive and
 Community \$ 1,102.00
 Goldsboro and
 Community 150.00

Total Gifts from Friends 1,252.00
 Total Gifts for
 This Period \$ 3,954.95

Total Received to Date \$48,411.81
 The gifts during this period have been

designated for use as follows:

General Budget \$2,649.95
 Endowment Funds 305.00
 Capital Fund 1,000.00
 Total \$3,954.95

(continued on page sixteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "In your patience possess ye your souls" (Luke 21:19). The part I am particular about it, *In your patience possess yourself.*

Answer: In this Scripture the Lord is talking about the great tribulation that will immediately precede His return to this earth. He is here giving the Jewish remnant instructions how to conduct itself in that time of trouble. Together with other instructions He is exhorting them to be patient and faithful and to continue in His Word that will be a means of rest to their weary souls, even in such a time as they may expect that to be. This is the kind of instructions that God's people of most ages have needed, and especially can we of today, the day of grace, see the need of it even though it was spoken directly to Jews and concerns Jews in particular. We should always remember that all Scriptures have application to all people of any age. God's warning to the ante diluvial people as well as those to Sodom and Gomorrah are used in the New Testament to illustrate the manner of Jesus' second coming. (See Matthew 10:15; Luke 17:29.)

Question: Please explain, "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them" (John 12:39, 40). It seems to me that fatalism is taught here in this passage of Scripture. Would not a person deduct from this Scripture that God is the author of man's destruction? It seems to me that the people had no choice in the whole affair, that the unbelief was absolutely necessary, otherwise prophecies could not have been fulfilled, and that God predestinated the whole affair to be as it occurred.—A. M., California.

Answer: We neither find fatalism nor extreme predestination in these verses. God has perfect and complete foreknowledge, and therefore, knew that Israel would not believe, and therefore, Israel spake this. However, a great while before the Lord spake such words through the prophecy, the Jews had deliberately hardened their hearts and therefore turned away from God. Our Lord Jesus wept over Jerusalem. "O

Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matthew 23:37-39). It was only because that the nation of Israel persisted in the sin of unbelief that Judicial blindness fell upon her.

We must not forget the sovereignty of God and therefore His right to punish and to mete out punishment according to His own judgment and will. Whereas, he might suddenly check one person in his youth with destruction the moment he commits a sin; on the other hand, another person might be allowed to continue in the evil way until old age claims his life. Judicial blindness came to the Jews whom He allowed to reside in their land over a hundred years after Northern Israel was carried into Assyrian captivity, but finally the prophecy concerning their national destruction was fulfilled when Nebuchadnezzar destroyed much of Jerusalem in their overthrow.

Something like that will befall professing Christendom after the true church has been translated. God will allow her to be deceived in her unbelief. (See 2 Thessalonians 2:1-12.) In Verse 2 we are exhorted against being deceived concerning the day of Christ and assured that this day will come to us unannounced except for what has already been said concerning it in the Scriptures. As seen in Verse 5, in Verses 7 and 8 we learn that the Holy Spirit that (let)eth hinders will continue to hinder this wicked person until the Holy Spirit is taken away. Then this unlawful person will be revealed. We further learn from Verses 9 and 10 that this coming evil one is after Satan bringing lying wonders so as to further deceive the unbelievers for not having received the truth in love. Verses 11 and 12 give us to understand that strong delusions are sent to keep them from believing so as to assure the damnation of the whole lot of them. Notice strong delusions will be sent because they did not receive the love of the truth because their

pleasure was in unrighteousness. This subject is of such a solemn nature it should arouse each of us that professes Christ self-examination and a true concrete appropriation of God's Word to his own life. It could be that, like Judah, not only is the nation growing soft, complacent and unsatisfied, but we who profess to be Christians are refusing to cry aloud against the sins of the church as well as those committed to the life of the nation.



The Lighter Pathway

REV. WILLET L. MORET
SWANNANOA, N. C.

*Thy word is a lamp unto my feet, and
a light unto my path.*
(PSALM 119:105)

HOW CAN I KNOW I AM A CHRISTIAN

(Continued from Last Week)

Last week as we closed we were thinking about the importance of conversion, and your further study I want to quote from the teaching of Jesus on the subject. If we turn to Matthew 18:2-6 we will find a clear statement on the subject that no one can misunderstand. It reads, "And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become like little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. These verses not only tell us how to know whether we are Christians or not, but they tell others whether we are Christians or not by the way we act toward each other. Offense is a very serious sin and is condemned by Jesus in the very strongest terms. I believe His words apply especially to you young people, to young Christians, and to all who are struggling to live for, and serve, Christ.

There are so many of us today who set ourselves up as judges of others every day and act. We have not learned, or have forgotten, the clear Bible doctrine as regards dealing with the faults of others. Paul's instructions to the Galatian Church are to be found in Galatians 6:1, in which he says

Brethren, if a man be overtaken in a fault, which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." And the second verse reads, "Bear ye one another's burdens, and so fulfil the law of Christ." An important question to ask ourselves is, Are we bearers of other's burdens, or heapers of burdens upon others?

All this leads me to another very important matter, which might be better considered later, but for encouragement I give it here. When we become Christians we may expect many who we feel should help us along the way to hinder us all they can by placing stumbling blocks before us. Paul knew well what this means for he wrote to Timothy, a young Christian, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). Then we may know that we are Christians if we are willing and able to suffer for Christ. Many of us have experienced suffering at the hands of others just as Christ, Paul, Peter and others, but Paul's assurance to Timothy again was, "If we suffer, we shall also reign with him: . . ." (2 Timothy 2:12). And God's assurance to us as to Paul, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9).

Regeneration is another word that is no longer heard very often. By talking with many professing Christians I have found that a surprising number confess that they don't know what I am talking about. It means to be born again, to come to a new life through the power of God in Christ. This may seem to us too mysterious to grasp, as it did to Nicodemus, who came to Jesus by night, when He said to him, ". . . Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of heaven" (John 3:3). To experience the new birth was of no greater importance to Nicodemus than to you and me.

(Continued Next Week)

THE MAIL BOX

FAITHFUL READER

"My mother, Mrs. Amanda DuVall, departed this life January 28, at 8:50 a. m. She read 'The Free Will Baptist' for years and years. The oldest copy I have found in her possession is dated February 23, 1929; however, I remember having 'The Free Will Baptist' before then, maybe 20 years prior to that.

"Mother enjoyed this paper and looked forward to each week's issue. She read her Bible almost continuously during the 63

years that I remember her. She was 89 years old when she passed away, and she attended church the Sunday before. She lived a long and happy life. Mother was buried at St. Joe, Arkansas, the church of which she was a charter member."—A Daughter, Fort Smith, Arkansas.

NOTE OF THANKS

"Please grant me a small space in your paper to express my gratitude to the ladies of the different auxiliaries who remembered me on my 76th birthday, and also at Christmas, with cards and gifts. I pray God's blessings on each one."—Mrs. Duffy Toler, 131 N. Eastern Street, Greenville, North Carolina.

NOTE OF THANKS

"I would like space to express my appreciation to the many friends and auxiliaries for their thoughtfulness in remember-

ing my eightieth birthday with beautiful cards and gifts. May the Lord bless each one a hundredfold.

"I have a lot to be thankful for. The Lord is so good that I want to say, 'Praise His holy name.'"—Mrs. Mae Rouse, Dudley, North Carolina.

Gladden the Circle

Let us remember by earnest endeavor to gladden the human circle in which we live; to open our hearts to the gospel of life and nature, seizing each moment and the good which it brings, be it friendly glance, spring breeze, or flower, extracting from every moment a drop of the honey of eternal life.—J. R. Lovell.

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

WHY SOME PEOPLE REJECT CHRIST

Text: "He is despised and rejected of men; . . ." (Isaiah 53:3); "He that rejecteth me, and receiveth not my words, hath one that judgeth him: . . ." (John 12:48).

SOME REJECT CHRIST BECAUSE:

1. Of their love of sinful pleasures (2 Timothy 3:4; Hebrews 11:25).
2. Of the enmity of their natural heart (Isaiah 53:6; Ezekiel 36:25).
3. They do not realize that they are lost (John 8:24; 3:18, 23).
4. They receive not the love of truth, but believe a lie (John 8:44; 2 Thessalonians 2:10-12).
5. They are dull of hearing (Matthew 13:15).
6. They love the praise of men more than praise of God (John 12:42, 43).
7. They think themselves good enough as they are (Matthew 7:21-23; Romans 3:23).
8. They are influenced by family and friends (Matthew 10:37-39).
9. They are influenced by ungodly church members (Galatians 5:19, 20; Romans 14:12; Matthew 5:13-16).
10. They are unwilling to pay the price (Luke 9:23-26).
11. They are waiting for more convenient season (Acts 24:25; 2 Peter 3:10; 2 Corinthians 6:2).

ship. The goal is *fifty or more* by Easter Sunday. The side with the best attendance will be treated to a picnic and a trip to Middlesex.

The superintendent, Mr. H. E. Griggs, recently presented perfect attendance awards to the following: Ollie Lamm, Artic Lamm, Brother Mishler, Lillie Spruill, Evelyn Malicswke, Eunice Ambrose, Leverna Lamm, Lawrence Mishler, Barbara Pierce, Gayle Griggs, Judy Malicswki, Dana Malicswki, Judy Meads, Betty Jean Smoke, Calvin Ambrose, Alvin Ambrose, Sister Fowler, Brother Fowler, H. E. Griggs.

The superintendent, Mr. Griggs, states: "Our pastor, the Rev. Roland C. Cherry, has been with us for just a few months, and

is doing a wonderful job working for God and our church. We appreciate him and his wonderful family, and pray God's richest blessings upon them."

Bible Club Members Honored with Party

A party was recently given at the Ruth's Chapel Free Will Baptist Church parsonage by Mrs. A. L. Hines, in honor of the Bible Club members with perfect attendance for three months. They are, left to right: First row—Betty Ricks, Linda Boyette; second row—Tammy Hines, Helen Evans, Myrtie Toler; third row—Carol Horne, Marion Jo Harris, Ellen Purifoy, Glenda Waters, Mike Waters, Evelyn

Smith, Robert Smith, David Franks, M. Ringgold, Ruby Franks, Ella Franks, Joy Toler and Donald Toler also had perfect attendance but were unable to attend due to bad weather and sickness.

Myrtie Toler led the group in prayer. Those present played games, and the w



ners of the Bible quiz were awarded New Testaments. The hostess served refreshments consisting of ice cream and cookies.

The church sponsors five Bible clubs weekly. The clubs are for children of all churches. The enrollment is 115, with members ranging from three years of age to 13. Mrs. A. L. Hines, instructor, is assisted by Miss Joy Rice, Mrs. Lee Gurganus, Mrs. White and other members of the church. Parents of the children often serve refreshments. The motto of the club is: "... suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14).

Beaufort, N. C., Minister Resigns Pastorate

The Rev. W. A. Hales, pastor of the First Free Will Baptist Church, Beaufort, North Carolina, has accepted the pastorate of the Richmond, Virginia, Free Will Baptist Church. Mr. Hales turned in his resignation to the Beaufort Church Sunday night, February 15. It was accepted with many good wishes for Mr. Hales' future success and happiness. A new pastor has not been secured as yet, but the deacons board is serving as a pulpit committee to locate one. Mr. Hales will be leaving on April 3.

The church reporter states: "In the case of our outgoing pastor, let us say that we, his people, fully realize that he has done what he could for us. He never considered stopping with just his duties, but went far beyond. We know that he would be the very first to give all honor and praise

(continued on page sixteen)

12. They allow the devil to remove the Word (Matthew 13:4, 19).

WHAT HAPPENS WHEN PEOPLE REJECT CHRIST AS FRIEND, SAVIOUR, LORD AND MASTER?

1. Men will die in their sins and will be unable to go where He is (John 8:24).
2. Men are condemned and lost (John 3:18; Luke 19:10).
3. Men shut the door to their highest possibilities.
4. Men put themselves in the way of others—children, etc.
5. Men put themselves on the devil's side (Matthew 12:30).
6. Men reject the testimony of the world's greatest men as to what is the best life to live and die in.
7. Men seal their doom forever in hell, the lake of fire (Mark 9:43-48; Revelation 20:14, 15; Luke 16:23-26; 2 Thessalonians 1:6-9; Hebrews 10:27-29).

CONCLUSION

1. Before one can be saved, Godly sorrow must work repentance (2 Corinthians 7:9, 10); must confess (Romans 10:9, 10); have faith in Christ as Saviour (Luke 7:47-50).
2. The Lord is not willing for you to be lost (Luke 19:10; John 5:40; 2 Peter 3:9; Titus 2:11).
3. How can one reject such a friend as the Lord Jesus Christ?

SEVEN PROBLEMS OF THE CHURCH

1. The unbended knee.
2. The unread Book.
3. The unattended service.
4. The unpaid tithes.
5. The unrealized Cross of Christ.
6. The unpassionate heart.
7. The unconcern for lost souls.

—Rev. Ralph Staten
N. Belmont, North Carolina.

NOTES — AND — QUOTES



By J. C. Griffin

UNEQUALLY YOKED

God's Word warns us against being yoked with unbelievers. To be yoked with unbelievers means disagreement. Disagreement often leads to certain defeat in many pursuits of life. For instance a real Christian girl falls in love with a young man who is not a Christian; however, the young man is not a low-down character according to the judgment of man. He is nice so far as treating people right, but he is an unbeliever. He does not care for the church or Sunday school. He is a good businessman and practices an honorable profession. This Christian girl, if she is a real Christian, wants to attend church and Sunday school. She has been brought up to believe in church and the work of the Lord; and, somewhere along the way, she has made a finite decision to be a child of God by meeting the requirements as given in the Bible. However, that husband she has married ties her down at home; she must stay at home at every turn of the home life to meet the desires of the one she is yoked to. He wants to stay out late Saturday night and sleep late Sunday morning—too late to get up and prepare for Sunday school and church. Thus she compromises her duty and love for God with the wishes and desires of that unbelieving husband. She loses the joy of her Sunday school and church attendance; she has soon developed the disease of Sunday sickness and can never be contented. The church bell has lost its appeal.

ALL KINDS OF EXCUSES

In Godly interest, the pastor or Sunday school teacher can visit that girl described above, now a married lady and the wife of an unbelieving husband, and this one-time Christian girl begins to make her excuses. God has blessed her with a fine baby so she says, "I have planned to go back to Sunday school and church as soon as the baby gets where he understands what it's all about and I can keep him still."

May I ask, "Is this excuse in keeping with God's Word?" We do not keep our children away from public school until they know *what it's all about*. We are proud to start them as early as possible that they may learn *what it's all about*. That one-time Christian girl, now the mother of one and often two, grows more and more like

her husband in the worldly affairs. She has compromised with that unbelieving husband until she has adopted his way of life. She becomes so much adopted to the world that she has lost her love for her Bible. She is more interested in the comics, crossword puzzles, fashion sheets, and the card party or club that she always has time for even if she has to leave the children with a maid or baby sitter. She cannot miss her club; she also has to attend the show, but there is no time for God and her church. Why? Because she was so foolish as to become yoked with an unbeliever. She absolutely disobeyed the Word of God.

Her life has been one of disappointment. I know what she thought, because so many have told me. She thought she could change his life; she thought that her sweetness and goodness would cause that unbeliever she loved to become a Christian. It works that way in some cases, but in most cases it fails—and what a miserable failure! However, sometime after a long fight of suffering and agonizing, when shame and physical and spiritual suffering has been met, when often poverty has been experienced, even in old age, she wins; but, even though she wins, she has had a rugged life of suffering.

God says ". . . whatsoever a man soweth, that shall he also reap" (Galatians 6:7). This verse also says, "Be not deceived . . ." Many a Christian girl has been deceived by soft talk of an unbeliever, and reaped a life of suffering and defeat because deception yoked her with an unbeliever.

A FURTHER STUDY

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord . . ." (2 Corinthians 6:14-17).

GOD DEMANDS SEPARATION

Back under the ruling of God ages before the Lord Jesus was born, God demanded that the righteous be separated from the unrighteous. God commanded the Israelites not to marry among the nations whose people were heathens. "Neither shall thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" (Deuteronomy 7:13). The Jews in a large measure have been obedient to this law of God. Of course, in some cases the law

has been broken, but they dearly paid for breaking that law. Why did God command His chosen people not to marry heathens? The answer is in Verse 4 of Deuteronomy 7: "For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you." As it was then, Christians are in danger of kindling the anger of God against them when they disobey. There is a danger of being led from God when people are unequally yoked together. As said before, often a strong righteous person will be able to win their lost, sinful, unbelieving partner to the Lord; but in many cases the sinner wins over his weak Christian partner. Therefore God warns us not to be unequally yoked with unbelievers.

WHAT IS THE DANGER?

One of the most unhappy Christians I ever saw, or have ever been acquainted with, was a Methodist lady who was married to a Roman Catholic. She was a fine woman, faithful to her church, as far as she could be. She was one of the best neighbors that we ever had, but that husband of hers was everything else. He made it as hard as he could for her. He desecrated the Lord's Day, and did everything possible to aggravate her about her religion. They had two or three children who were taught against their mother's faith, and there was another child on the way. During this period, he was continually nagging her to go with him to the local priest and be remarried. He told her his reason was ". . . that they would have one legal child, for all the rest were bastards." He worried her to death, for the child was not born—she died in childbirth. However, she told my wife all about her trials before this happened. She said, "Mrs. Griffin, I know that I am right with the Lord, and I am satisfied with my Lord and my church. I am ready to meet my Lord."

In many instances, it is not good for a Methodist to marry a Baptist, or to mix unequally with the faith of another. However, it is never good for a Protestant to marry a Catholic. In the average case, the Protestant has to completely yield his faith and that of the unborn children, or else he has trouble. However, I have known a few Catholics to be saved after marrying a Protestant and become good Christian workers. I have won two Catholics to the Lord. Dr. Joseph Zaccelo, who was an ordained priest, was saved under the preaching of Dr. William Ward Ayer, and he too is a Baptist minister.

No two people are alike and both of them are glad of it.

STORIES for our BOYS and GIRLS

A WONDERFUL DAY FOR LIFIAPU

IN A VILLAGE in the Solomon Islands, quite near a mission station, lived a girl named Lifiapu.

Lifiapu, who was eleven years old, longed to go to the mission school. But her father, who did not believe in the Lord Jesus Christ and who worshiped heathen gods, would not allow her to attend.

However, the girl was very determined and, whenever possible, she stole across to the school. It had no windows or doors, and all she had to do was to stand outside and listen. In this way, she learned many Christian songs and sayings.

Returning to her home, Lifiapu could not help but sing the glad songs she knew. Solomon, her father, recognized these songs as songs the Christians had been singing.

"Stop that, Lifiapu!" he shouted in his native tongue. "Stop it, or you shall be punished!"

Lifiapu stopped singing, but she did not cease wanting to learn more about Jesus. Risking a beating, she went back to the mission to listen whenever she could safely do so.

Then one day her father called her. She approached him trembling. Had he found out that she had gone to the mission again? Would he punish her? But a great surprise was in store for brave little Lifiapu.

"I want you to take me over to the Jesus school," her father said.

Of course Lifiapu was very glad to obey, and soon she had taken her father to the lady in charge of the mission. Solomon said he wanted to give his heart to the Jesus about whom his daughter sang.

It was a wonderful day for Lifiapu. It meant that in the future she and all her brothers and sisters could attend the mission school.

Not long after this, Lifiapu was stricken with a severe sickness. For days she lay near death.

Her father went to the lady at the mission. In his broken English he tried to tell her about his sorrow.

"Lifiapu sick for much long night," he said. "Me too fellow pray. Might the good Lord savey good feller long us yet." He meant, "We are such young Christians that the Lord does not know us yet.")

The missionary explained that when he

called upon Jesus He would hear at once. That night she prayed with them and they believed that the Lord Jesus would heal Lifiapu.

The nurses had doubts in their minds, but Solomon said, "You have prayed."

Lifiapu called the missionary lady to her bedside. "I want to give my heart to Jesus," she said.

"Why do you want to do it? Is it because you think Jesus will heal you?"

"No! I want Jesus to come into my heart. If I die I want to go to heaven to be with Jesus."

So Lifiapu accepted Jesus Christ as her Saviour.

That night she suffered terribly. It was the worst night she had had since her illness. Everyone at the mission feared she

would die.

"If I die I will go to be with Jesus," Lifiapu whispered.

Solomon, her father, continued to utter, "She will be all right; you have prayed for her."

In her own room, the missionary spent a long time in earnest prayer for the success of the faith of Lifiapu's parents, who trusted absolutely in Jesus, their newfound Friend and Saviour. They were sure their daughter would be healed.

Jesus heard their prayers and during that night the fever left Lifiapu. She started to get well again.

Through her illness many other girls and boys gave their hearts to Jesus, and Lifiapu lived to tell many children about Jesus, their wonderful Friend.—Young Soldier.

BOOK DISCOUNTS

We are offering the books listed below at greatly reduced prices. Most of these books are in good condition; however, some are slightly shopworn.

NOVELS

For Me to Live , by Alice M. Aroagh.....	1.75	1.30
Joyous Judy , by Bertha B. Moore.....	1.50	1.12
Storm Winds , by Bernard Palmer.....	1.50	1.12
Many a Thorn , by Lois Young Nelson.....	1.50	1.12
A Stranger in a Strange Land , by Leonora Scholte (2 copies)	1.50	1.12
Abundantly Above , by Harold Lindsell (2 copies)	1.50	1.12
Climbing , by Rosalind Goforth.....	2.00	1.50
Cloud Across the Sun , by G. Franklin Allee.....	1.75	1.30
Till the Day Dawn , by G. F. Allee.....	1.50	1.12
Behind the Veil , by Dan E. L. Patch.....	1.75	1.30
Out of the Mist , by Robert L. Allison.....	1.50	1.12
Ordered Steps , by Bertha B. Moore.....	1.50	1.12
Sunnyridge , by Clark Duncan (2 copies).....	1.50	1.12
Cradle Roll Lessons , by Louise M. Oglevee.....	2.25	1.69
78 Year-Round Stories for Beginner and Primary Children	2.00	1.50
by Louise M. Oglevee		
Special Days in the Church School , by Louise Novotny....	2.50	1.88

BOOKLETS

Friends of God , by J. E. Potzger and H. A. Mertz (9 copies) ..	.40	.30
Talks to Children , by Margaret Beck (6 copies).....	.40	.30
Group Activities for Children , by Margaret Beck (23 copies) ..	.40	.30
Teaching Beginners , by Elizabeth McE. Shields (17 copies) ..	.40	.30
Old Testament Manual for High School Bible Study , by W. Carl Rarick and C. R. Maxam.....	.40	.30
New Testament Manual for High School Bible Study , by W. Carl Rarick and C. R. Maxam.....	.40	.30

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Attention Y.P.A.'s, G.T.A.'s, B.A.'s, Pastors And Youth Leaders!

The North Carolina State Youth Rally Banquet will be held in Wilson, North Carolina, March 5, 1960. The rally will be at the Wilson Free Will Baptist Church at 10 p. m., and will feature a special missionary program. The banquet will be at a local restaurant (to be announced later) at 5:30 p. m.

A King and Queen will be crowned from the Y.P.A. or G.T.A. having the largest offering for the national project—station wagon for missionaries. Two attendants will be chosen from the auxiliary with the largest number of visitors present, and two more attendants will be chosen from the auxiliary with the largest number of members present. The banquet will be informal.

The day will be closed with the showing of the Christian film, "Contrary Winds," at the Wilson Free Will Baptist Church after the banquet.

Send reservations at once to Mrs. Robert Crawford, 303 Meade Street, Greenville, North Carolina. Banquet charge is \$1.25 per person.

Study in Ephesians Chapter 2

Chapter 2 of Paul's letter to the Ephesians presents the darkness of their life as worshipers of the goddess, Diana (dead); the brightness and wonder of their Releaser, Christ (life); and the beauty and goal of their life in Him (created unto good works in Him).

In Verse 1, as worshipers of Diana or of anything other than Christ, ye were dead in trespasses and sins. This statement is interpreted in Verses 2 and 3:

1. Ye walked according to the course of this world.
2. According to the prince of the power of the air.
3. According to the spirit of disobedience.
4. Conversing in the lust of the flesh and the mind.
5. Fulfilling the desires of the flesh and the mind.

The darkness in their lives is because of the absence of light and life (1 John 1:6). No spiritual light can dwell where death through sin abides.

If the Ephesians had read only this part of Paul's letter without reading the first part of this verse, they would have been most disheartened and the full purpose of the letter would have been lost. Let's look at the first part, *and you hath he quickened.* This is short but holds a wealth of information to lift the heart and cause it to sing the song of victory. It was a personal message, *and you.* God is and always has been interested in the individual. Then the positive side is expressed in *hath*, not maybe or might. Positive assurance is for every believer in the Lord Jesus. The one who touched the hearts of the Ephesians, bringing quickening power, is the source of all power in heaven and earth for each person who today is dead in trespasses and sin. This thought continues in Verses 4, 5: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, . . ." (Read the miracle of the message of Jesus' resurrection (Matthew 28: 6, 7).) He raised us that we might sit together in heavenly places in Christ Jesus. Redemption gives us royal privileges and blessings. When Christ saved us, He filled our new heart with new joys and new desires. We are saved that now we may sit in heavenly places as we commune with God through prayer, worship and study. The new-found joy in salvation is enlarged as we constantly practice the presence of Christ in our lives through *praying without ceasing* (1 Thessalonians 5:17).

Not only are we saved to enjoy the present blessings in Christ, but "That in the ages to come he might shew the exceeding riches of his grace in His kindness toward us through Christ Jesus" (Verse 7). God is not only the God of now but of forever.

In Verse 8 we are shown the miracle of God's love for man, who merits only death and destruction. We deserve nothing, but God through Christ gives us all things; not through works of man, but through God-given faith. It was not man's work that brought salvation, but God's work through Christ, who loved us and gave Himself for us.

Man is not saved just to enjoy Christ in his heart, but Verse 10 gives us the purpose of salvation: ". . . we are . . . created in Christ Jesus unto good works, . . ." There is no place in the church for a sluggard. The love that prompted our salvation merits a dedication of our all to Him.

Remember that prior to the coming of Christ to redeem a lost world, Gentiles were dogs and undesirables in the eyes of the Jews, who were God's chosen people. Gentiles were a type of all sinners, aliens from God by sin. They were ". . . strangers from the covenants of promise, having no hope, and without God in the world" (Verse 12). Just as the Gentiles had no right to the promises of God made to His people, so sinners cannot claim the promises of God until they become citizens of the commonwealth of the Lord through Jesus.

To the Ephesians, Verse 13 stood out like a lamp in the midst of great darkness: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." "And hath made of one blood all nations of men . . ." (Acts 17:26). It is Christ's blood that makes all men akin in the light of eternal values. In the shedding of His blood upon Calvary, Christ became our peace, removing the enmity between the Jew and the Gentile, the sinner and the saints. He abolished in His flesh the law of commandments contained in ordinances that all men might have access to the Father through one spirit (Verses 11-18).

Now let's look again at Verse 10, along with Verses 19-22. To become a citizen of any country a person must comply with laws, regulations and customs of that country. So, when through faith in the Lord Jesus as our Saviour, we become citizens with the saints and household of God; we must accept the pattern of His life as our example. Hence, we must be filled with love for Him, the saints, and compassion for the lost. The Word will be our plumb line. Our citizenship does not depend upon our ability to conform to an empty code of ethics but our ability to follow Christ in death (Galatians 2:20). Remember we are an integral part of ". . . an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Verses 21, 22). We cannot expect to fit in the place God has chosen for us, unless we let the Holy Spirit fit us for that place through humbly submitting to the perfect will of God.

Through the study of this chapter, the wonder of the grace of God overwhelms us as we are challenged to follow Christ, not only in death, but in life, love and service to a world that is dead in trespasses and sin and for whom Christ died. This

(Continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Secretary
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

January 30, 1960

Dear Friend:

As a result of the high birth rate and advances in medical science, the world's population is increasing at the rate of 100,000 per day. Thus there are three million more people living on this earth now than were living one month ago.

This phenomenal growth presents a tremendous challenge to Christians everywhere. If the millions who are now untold hear of Jesus Christ, and if the millions being born every year are to hear of Him, it is very evident that missionary effort must be greatly increased.

The words of our Lord as recorded in John 4:35 were never more timely than they are today: "Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Will you be among the reapers who gather fruit unto life eternal?

I trust that the following prayer and praise items will challenge you to increased missionary concern and support:

SPECIAL MEETINGS IN SOUTH INDIA

Miss Wilson writes: "Please inform all who prayed for our special meetings January 4 through 8, that God graciously worked, and thank them for their prayers. The Missionary Prayer Band was praying and others there. Just exactly how many put their trust in the Lord I am not sure. However, I can safely say 5 or 6, and much blessing came to many of the members, pastor and myself. The Bible studies in the morning were rich and such food to us. There were about 50 members here in Kotagiri and 15 in Gopalapuram who were especially moved upon by the Lord and blessed anew. One of our deacons was so broken up that if no one else had been met the meetings would have been worthwhile. He confessed to going to the shows, smoking, great anger, disobedience, etc. Said he, 'I am ashamed of all these years I have given place to Satan. I wanted to do right but I just could not. Satan was down in my heart. Thank God for forgiving me and making me right. I have spent hundreds

of rupees for my health but could not get better. Since I have made things right with God, I am already better, etc.' Praise God for the work of grace in this deacon's heart. He'll need much prayer as Satan will attack him. His name is Absalom. Please pray for him. I just could not begin to tell you all the ways the Lord worked in our midst during the meetings. We have been so encouraged. Again praise Him."

WILKINSONS ARRIVE IN BRAZIL

The following are excerpts from a letter dated January 8.

"We are well and happy here in Campinaas. Since our safe arrival December 17, we have been very busy trying to get settled and trying to find out what everyone is saying.

"Our trip was good but a bit trying and tiring. The children did fine but Kevin was so happy when I told him we were getting off the plane and wouldn't get back on. He keeps saying, 'No more plane rides.'

"We are about to get into the activities of the church. I must admit that they go to church more than I have been accustomed. They have a service every night. Even though we can't understand what is going on we receive a blessing by just watching them. They get so much out of their work. The church is their life. Usually time not spent at work or home is spent at church."

JONESES LEFT PARIS

Bill and Joy Jones were scheduled to leave France on January 29. They plan to arrive in Abidjan on February 23.

On behalf of the Joneses, sincere thanks is expressed to each one who sent in a special offering for their account to pay for passage, baggage, etc.

PRAYER REQUESTS FROM SPAIN

The following requests came to my desk from Brother Cignoni this week:

1. Pray for Barcelona that God might send us a revival.
3. Pray for Cornella in order that soon they be given a hall for gospel preaching, and that souls be saved by the Lord before it will be too late.
3. Pray for Somorrostra, small mission

center among half-savage people living in hovels.

4. Pray for Valencia that God might keep that assembly under His protection, and that sufficient funds may be found so to have a gospel hall of their own.

5. Pray the Lord that He might meet needs for supporting a Free Will Baptist evangelist, to assist us in this vast mission field. Pray, pray!

FROM THE SPARKS

"Last week, we had a short term Bible school. Most of the week, we had four students. One boy missed the last day because his young son was sick. Anita and I felt that it was one of the most profitable weeks we have had since arriving in Africa. The students, who were young men in their twenties, were very attentive. We had classes all day and therefore we were able to cover a great deal of ground. They expressed their desire to return in the future for longer periods of study. Pray that God will call some of our young Christian men such as these to the ministry. We must have trained nationalists if we expect to build a strong church. We hope this small beginning will grow into a full term Bible school. Pray with us to the end."

MISSIONARY CONFERENCES AND ITINERARIES

The promotional secretary, Brother Moulton, was in a conference January 17-24 at the Liberty Association in northwest Florida. Mrs. Edwards represented the woman's auxiliary department in that conference.

Brother Moulton was in several churches in the Birmingham, Alabama, area the last week in January. He will begin a conference February 1 in Slocomb, Alabama, where Rev. Rufus Hyman is pastor.

Bobby Poole, missionary candidate, will be in the Central Florida Association for a conference February 1-7.

Cordially in Christ,
Rolla D. Smith
General Director

FINANCIAL STATEMENT

BOARD OF FOREIGN MISSIONS

January, 1960

Cash in Bank December 31, 1959	\$22,913.
Receipts	13,552.
Total to Account For Disbursements	\$36,466. 16,586.
Cash in Bank January 30, 1960	\$19,879.

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

God's Help Is Sure

(Lesson for March 6)

Lesson: Acts 23:6-11, 16-24.

Old Testament: Psalm 46:1.

INTRODUCTION

The Sadducees were the sect of the Jews which would compare with the liberal theologians of our day. They were the intelligentsia among the Jews and were composed mostly of the priests and well educated men. They had become so wise in their own eyes that they denied the inspiration of the portions of the Old Testament, particularly those portions which they could not understand by rationalization. Those portions of the Scriptures which had to be accepted by faith were denied as authentic by the Sadducees, "For the Sadducees say that there is no resurrection, neither angel, nor spirit: . . ." (Vs. 8).

Space will not permit us to mention the numerous passages in the Old Testament which refer to the resurrection of the dead, the appearances of angels to the servants of God, and the fact that man is a spiritual being with a physical body. It is just as conceivable to see how this sect of the Jews could deny the clear teachings of the Bible as it is to understand why some so-called Christian leaders of today are denying the clear teachings of both the Old and New Testaments.—*The Bible Student* (F. W. B.).

HINTS THAT HELP

1. Paul's nephew could do nothing to help him. He was therefore told to hold his tongue—a very necessary duty sometimes.
2. There is a time to speak, and we did not see a young man use his opportunity; but there is a time to keep silence, and he discharged this duty no less well.
3. Had he, inflated with his success, or in his interview with the great man, insisted even in a whisper, all might have been upset, and himself dishonored.
4. So many gifted men spoil all their good service by some momentary indiscretion of speech. Be content that you have done a good work and do not talk about it. Be content also to see others work sometimes without complaining that

you have no part in it, or criticizing them and it.

5. The Chief Captain could do something for Paul. He could provide for his safety and give him a recommendation; but he could not set him at liberty. Even had he possessed the power, it would have been unwise to exercise it for Paul's sake.

6. Learn the limitations of human ability and respect them. Do not try to do too much or you will spoil what you can do. Be content to do what you can do well, and leave it to be said about you, "He hath done what he could."

7. Felix could do everything for Paul. He could give the apostle a fair trial and set him at liberty. But we see from his case that men with the greatest abilities sometimes do next to nothing or worse than nothing.

8. Christ manifests Himself with words of cheer for His followers, but He does not assure them that their troubles are yet over. Paul has testified in Jerusalem, and must go on to bear witness at Rome.

9. Christ gives no furloughs here, but offers the assurance of a final honorable discharge to those who fight the battle out. Paul testified for Christ in Jerusalem and Rome; Christ testified for Paul in the New Jerusalem of God!—*The Defender*.

III. ADDITIONAL TRUTHS

1. From last Sunday's lesson, we learned how Paul had been saved by Roman soldiers from being beaten to death in the outer court of the temple in Jerusalem by a mob made up of his enemies. He had come to Jerusalem to plead the cause of unity between the Gentile and Jewish Christian brethren. While he was in the act of meeting the demands of the Apostolic Council so that he might appear before them with his plea, he was attacked by the non-Christian Jews in the temple and, therefore, was never permitted to appear again before the Apostolic Council. On the contrary, he was arrested by the Romans, and while in their protection, he was permitted to make his defense and give his testimony before the Sanhedrin Court of the Jews and many Gentile courts, for the Lord had said to him, ". . . Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11). Thus, he

began the long series of events toward Rome.—*The Bible Teacher* (F. W. B.).

2. In Acts 22:17-21, Paul states that God had warned him earlier in his ministry that also to prove to the unbelieving Jews that Jerusalem would preclude any chance of a successful ministry there. In Acts 21:4, the warning is repeated. But Paul was determined to go to Jerusalem, hoping to bring about a greater degree of unity between Jewish and Gentile Christians, and also to prove to the unbelieving Jews that he had not become an enemy to his nation, the temple, and the Old Testament Scriptures. Yet we see that Paul's efforts to help matters failed at every point and made matters much worse. We do not read that James or any of the apostles ever visited Paul while he was in prison. Whenever any Christian insists on going his own way in spite of the declared will of God, he is inviting failure.

3. Paul, knowing the marked difference between the Sadducees and Pharisees, declared to the council, ". . . I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question" (Vs. 6). Paul perceived what this might do to the council, and what he thought would happen did happen. They were divided by their differences. The Pharisees joined together in defense of Paul, ". . . saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God" (Vs. 9). However, the Sadducees would not agree to this; they wanted Paul put to death. The Pharisees were pulling to have him set at liberty and the Sadducees were pulling to have him put to death. Between his friends and his enemies, he was almost pulled to pieces, the one hugging him to death, the other crushing him to death. As a result of this great dissension, the chief captain was forced again to save the life of Paul. He ordered the soldiers to go down, and to take him by force from among them, and to bring him into the castle. The chief captain could readily see that they would not come to any understanding about Paul's case.—*The Teen-Age Teacher* (F. W. B.).

4. All the above and many other experiences of Paul show that Satan hates the gospel and will fight it wherever it is preached. It is still so today, though not to the extent of being killed or physically mutilated in our nation. But there never fails to be persecution and abuse of some kind to those who preach the gospel today. There are all kinds of preaching today, but very little of the gospel that Paul preached. A gospel preacher is not promised immunity from abuse or even death if he preaches the gospel, but he is always taken care of and will always come out on top, even though he may have to wait till the next world to realize it.—*Selected*.

MISSIONS

(continued from page fourteen)

State	Quota	Paid	Balance
Ala.	\$ 7,200.00	\$ 345.13	\$ 6,854.87
Ari.	1,000.00	22.14	977.86
Ark.	6,800.00	419.81	6,380.19
Calif.	6,050.00	536.74	5,513.26
Fla.	5,900.00	83.41	5,816.59
Ga.	7,000.00	438.30	6,561.70
Idaho	300.00	18.08	281.92
Ill.	7,500.00	918.35	6,581.65
Kan.	300.00	16.00	284.00
Ky.	5,500.00	118.00	5,382.00
Me.	915.00		915.00
Mich.	26,000.00	897.38	25,102.62
Miss.	5,000.00	268.98	4,731.02
Mo.	15,000.00	1,552.43	13,447.57
N. M.	1,590.00	55.17	1,534.83
N. C.	44,400.00	3,025.97	41,374.03
Ohio	7,300.00	105.75	7,194.25
Okla.	10,000.00	807.94	9,192.06
S. C.	10,790.00	474.40	10,315.60
Tenn.	15,790.00	956.70	14,833.30
Tex.	8,200.00	1,056.87	7,143.13
Va.	10,500.00	764.00	9,736.00
W. Va.	6,090.00	308.32	5,781.68
Misc.	13,865.08	363.07	13,502.01
	\$222,990.08	\$13,552.94	\$209,437.14

Christian Education

(continued from page seven)

HONOR ROLL

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each time. The Honor Roll gifts for this period are listed below and are from North Carolina unless otherwise indicated.

First Western Union Meeting	\$ 135.00
Mr. and Mrs. J. B. Forehand	100.00
In Memory of Mr. and Mrs. D. B. Sasser	125.00
In Memory of Elder Jeremiah Heath	100.00
Dr. C. C. Henderson	1,000.00
Goldsboro Civitan Club	100.00
Bridgeton Free Will Baptist Church	135.00
Pleasant Grove Sunday School	100.00

Your gifts to the Loyalty Fund of Mount Olive College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make

an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, Business Manager

Woman's Auxiliary

(continued from page thirteen)

study gives a new meaning to the Great Commission. Let's be faithful.

Mrs. L. E. Ballard

ATTENTION YOUTH CHAIRMEN OF N. C. CENTRAL CONFERENCE

As you know, the time is already here for your young people to be working on their declamations or essays. I am hoping that we will have many to enter this time. I would like very much to know the names of those from your own local church who are entering; so please have those in your church write me if possible. Those entering will give their declamations on the morning program at the Central Conference Woman's Auxiliary Convention, March 30, 1960, at Daniel's Chapel Church near Wilson, North Carolina.

Mrs. Bill Taylor, Youth Chairman
1719 S. Elm Street
Greenville, North Carolina

Newton Grove, N. C.—The Annie McPhail Woman's Auxiliary of Oak Grove Church met at the church on February 10, at 7:00 p. m., with Mrs. C. I. Godwin presiding. Following the opening song, Mrs. Godwin conducted the devotional period. Mrs. A. L. Rose read the minutes of the last meeting and called the roll. At the January meeting the group decided to sponsor the building of cabinets in the church kitchen. These cabinets have been installed, so now the auxiliary plans to have a shower for the kitchen.

Mrs. Leo Bass had charge of the program. Mrs. N. C. Lee read a poem for the introduction. Others who took part on the program were Mesdames Leo Bass, Arlon Jones and Kermit West. There were 15 present at the meeting.

The Oak Grove Church entertained the faculty and students of Mount Olive College

on Friday, February 12, with dinner in the fellowship room. This was the last service of the Spiritual Emphasis Week at the college. The Rev. Chester Pelt of Marian Florida, and the Rev. C. F. Bowen conducted the services at Oak Grove.

NEWS NOTES

(continued from page ten)

to our Lord for what has been accomplished. During the two and a half years Mr. Hales has been pastor, our church has made more progress than at any other time in our church history. The total collections have been over \$36,000; debts have been brought down from \$7,000 to \$2,000; a \$1,700 organ has been purchased; several new carpets have been purchased; a new room built and furnished on the parsonage, plus a carpet; the church has been painted inside and outside; and all phases of the denominational work have been supported. Two revivals were held each year. Mr. Hales has baptized 140, and the church membership has increased from 196 to 356.

"Our prayer is that God's richest blessings will go with our pastor and Mrs. Hales as they leave us. May the saying, 'All that we send into the lives of others comes back into our own,' prove very true in the remaining years of their service for Him."

Ladies Queens for a Night At Tarboro, N. C., Church

On Thursday night, February 11, at 7:00 p. m. in the recreation building of the First Free Will Baptist Church, Tarboro, North Carolina, approximately 73 men and women of the church enjoyed a barbecue chicken supper prepared by the men. The ladies were "queens" for the night and enjoyed a delicious supper and singing furnished by the Master's Men of the church.

Share your faith—keep your doubts yourself!

Too many of us speak twice before we think once.

Whenever the going seems easy make sure you are not going downhill.

No man becomes suddenly either very good or very bad.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 2, 1960

FIRST FREE WILL BAPTIST CHURCH

Auburndale, Florida

The First Free Will Baptist Church of Auburndale, Florida, will observe its home-coming on March 6, 1960. The church, which is a member of the Central Association of Florida, was started as a mission in November, 1953, under the leadership of the Rev. Elvie Johnston. The mission was organized into a Free Will Baptist church on July 2, 1954, with 19 charter members. Mr. Johnston resigned the church on August 1, 1957, and the Rev. Robert Owen was called as pastor.

The church membership has grown to 134, and the Sunday school at the present time has an average attendance of 60.

All members, and former members who have moved away, are invited to attend the home coming services on March 6. The church has set 200 as the goal for the Sunday school attendance on this date. The Rev. Elvie Johnston, the first



pastor, will deliver the morning message. Following the morning services, an old-fashioned basket lunch will be served on the church grounds.

The auditorium was built in 1954-55, and the educational building was built in 1956, while the Rev. Elvie Johnston was pastor of the church. In the past year, the church has bought four more lots. Two of the lots are joining to the church and two are on Poinsettia Road. The parsonage, located at 610 Poinsettia Road, was built in 1959. The building is valued at \$14,000, and is a three bedroom home with a Florida room and two baths.

The pastor, Mr. Owens, states: "This is a new work here in central Florida, and the association is new along with the churches. Ten years ago there was only one Free Will Baptist church in this part of Florida, and today we have twelve that I know of. The possibilities are great, and I believe there is a great future for Free Will Baptists here. We desire the prayers of all Free Will Baptists."

Editorial

IS IT FAIR?

C. H. Overman

From what we read in past history about our Free Will Baptist denomination, we note that we have left our guard down in the matter of protecting our heritage and even the property which is ours. History records that there have been two major onslaughts from other denominational groups. These groups (one of them did not classify itself as a denomination) gained a foothold in the local churches and, before long, it became an easy matter for them to accomplish their purpose. Free Will Baptists are not the only ones to have suffered from such attacks, for several denominations have suffered the same fate. Often, from the moment the proselyting group has reached a larger number than the original group. It is indeed interesting to note that those who begin their work through small organized denominations often consider themselves independent. Is it true that, as the present time, Free Will Baptists are subject to lose some of their churches to these independent groups? We do know of an instance, several years ago, in which a minister of one of the independent groups was given charge of a youth organization. At the time he took charge, he was a member of a local Free Will Baptist church. Soon after taking it, however, he went back to the independent group and was not long in organizing an independent church from the group which had been originally organized by one of our own ministerial students.

There may be those who are inclined to believe that such movements are unimportant and really do no damage to our cause, but we are inclined to believe differently. Consider the fact that at least one of our church members will rush to a revival conducted by one of the so-called independent fellows, to the neglect of their own church. Why does this happen? and why are independent churches organized? May we consider the following circumstances which we believe often trigger these movements:

1. There are those who want the controls for themselves. "This is my church," say these in every denomination who have an unimpaired mind for power, both in the ministry and out of the ministry. This may be because they think they could do a better job than the other man, or it may stem from some personal grudge against him. They may thus decide to organize their own group and call it independent, so they can gain the power and control which they desire.

2. There are those who can't meet the qualifications in their own denomination. This is especially applicable to some ministers. In many instances, Free Will Baptist conferences and associations have high moral qualifications in the ordination of ministers. There is an indication of deep concern for the betterment of our denomination, and we should be proud of this. However, our independent friends and ministers often find those who are not willing to meet these standards. Usually, these standards pertain to the personal qualifications. Often these ministers feel they are being treated unfairly and they begin to think in terms of setting up. "What has happened, the independent bodies stand ready to receive me from..."

Regarding the matter of lack of appreciation for a denomination, we should mention, Adolph B. Davis, in *Pastor in Profile*, speaks of those who go to the various sources of action to accomplish

their purpose. One of them, he lists as the fifth-column tactic. "They patiently and quietly seek to undermine the faith of members in their denomination. When the big day arrives, they will come out into the open and rescue churches from 'the clutches of the denomination,' or they organize independent, semi-independent churches and steal numbers of people from the denomination. There is as much honor in a man who will steal a dollar or an automobile as there is in a man who will steal a member or a church from his rightful place."

3. Some ministers and churches never become grounded in Free Will Baptist principles and doctrines. We claim to believe in Arminian theology as opposed to Calvinistic doctrine. Yet, in spite of this doctrinal stand, we hear of officers and deacons in some of our churches which are Free Will Baptist in name on, therefore, if an independent movement should be triggered, they would be the first to go. Apparently, some of our ministers do not value our doctrinal stand too highly. We also hear of churches which do not carry out our church ordinances as set forth in our Treatise; namely, the omitting of the feet washing service. Jesus said that we ought to do this, and our Treatise sets it forth as a church ordinance; therefore, there is no legitimate excuse for omission.

4. Some of our church members are drifters at heart. In other words, we mean they have never settled down to conscientious activity. They look for something they are not finding in their own church and sometimes they do not find it in another. Let it be said, however, that sometimes a member may at last find the church which satisfies; thus he becomes active for the cause of the Kingdom.

Mr. Bedsole suggests that ministers stay with the ship, and not leave when faults and failures exist in their denomination. We would suggest the same thing regarding the church member who constantly changes. Why can't the conscientious minister and his man be a constructive critic rather than a chronic griper? Why not put out his energy and interest in his own church and thus seek to improve it? Often such movements are unfair; therefore, may we pray with the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).

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The Prodigal's Picture

by Grace Cash

CECIL ARNOLD folded the first letter and slowly replaced it in the envelope bearing the return address of Claude Wilder, virtually the owner of Wildertown, including the church in the valley. The letter requested, in only one sentence, that Cecil resign as pastor of Wildertown church. He then opened the second letter, written on dainty blue-edged stationery and bearing the address of Marigold Wilder. "If you resign because of a feud over an old man's picture, I shall never see you again," Marigold had written.

Cecil crumpled the letter to his breast and leaned against the door, his eyes closed. Usually in his study on the second floor of Mrs. Blanton's great house where he had a spacious apartment, he could find solitude which he had needed dreadfully all the days he had been here. But today the people and the cares—and the sudden conflict that had evolved when he removed from the pulpit the picture of John Wilder, under of Wildertown—had pressed upon him until God seemed remote, a stranger to him.

"If you resign, if you resign," came that accusation and suddenly it was not Marigold but a still small voice whispering in his ear and he knew in that moment that he could not resign.

Cecil dialed the Wilder telephone and felt relieved when Marigold answered. "Marigold, this is Cecil," he said hurriedly. "I have decided not to resign." "You don't have to whisper," she remarked. "Father is out with all his business, making more money. Cecil, I have another stipulation. You must win Father for the Lord."

"Claude Wilder!" he blurted and amended his remark by saying "Your father? Win him to the Lord?" That had not occurred to him. Partly because his name headed the membership list and mainly because Claude Wilder ran the church. Was not that the root of it all? Because Cecil suggested removing John Wilder's picture from the pulpit wall, Claude Wilder had backfired. "Why isn't he already?" He stopped. Granted it was his first mistake, Cecil should know that church rolls are filled with the unrepentant.

"Cecil, Father has given me everything—a lovely home, luxuries, college money," she said. "Somehow above all that, or in spite of it, I found the Lord. Father hasn't and it is the one thing I can try to give back to him. You must help me."

"I'll help you," he promised worriedly. "But remember, I am only an instrument of God. Any miracles will be from Him and you know as well as I that only a miracle will save—" He started to say "Claude Wilder" but he finished cautiously, "your father."

"I know," she answered, and her voice sounded torn with uncertainty and fear.

Cecil went to the window and looked absently over the valley. Before his views stretched the Wilder Road, paved now and winding like a neat serpent through the hills and valleys, because Claude had influence with state officials. Folks did what a Wilder said although other communities suffered the same lack, and continued to suffer.

Suddenly a mule-drawn wagon emerged from behind the Cow's Tooth curve at the

Wilder Store, and Cecil recognized the driver as Sam Goodwin. In spite of himself, Cecil smiled. Sam was the only person in Wildertown, the only member of Wildertown Church that had not seemed upset over the church feud. Cecil, puzzled that anyone had remained neutral in such a stir, hurried down the stairs and halted Sam.

"You be up early," Sam said, "for it not to be a Sunday. Preachers just have one work day and that's the day the Lord said for nobody a'tall to work."

A frown creased Cecil's brow. "Sam, why're you so calm in all this business about the John Wilder picture?" he asked. "Do you or do you not think it is time for church-cleaning in the valley? Do you not think the church would be better named Valley Missionary Church?"

Sam tightened the reins on his perfectly obedient mule and smacked his lips together in a half-laugh. "There you go too fast for the likes of me," he said. "Name the church what you will but learn the secret of the picture and you might yourself just let it hang there, right back of the preacher to kind of prod him on when his sermons get lukewarm and God a'right minded to spew us all out of His mouth."

Cecil leaned intently over the wagon wheel. Throughout the ages God had worked His miracles through humble people such as Sam Goodwin, and it was no miracle such as no preacher or preacher would select as the center piece. "What is the secret of John Wilder's picture?" he asked, remembering well that it was this type of man who had bargained and cheated and underpaid his employees until the Wilder fortunes came into being. At the time of his death, he had repented and he died with the assurance of eternal life.

Would God again work a miracle to save another Wilder who had sinned the same, and now that he had it, grow to now, ten greater gift because his daughter denied it for him? Cecil brooded darkly. Was it too much to ask? Should he ask it at all, knowing the circumstances? "Who put that picture in the pulpit?" he asked.

Sam shook his head slowly. "The people" he said. "The people."

Cecil was taken completely aback. He had impulsively assumed that the Wilders had placed the picture there to mark the church as another of their various properties.

Sam glared at Cecil with his hawk-like eyes. "I can take you perzactly to the studio where that picture was painted up," he said. "At White's on Bank Street in Culver City."

"Drive in and hitch your mule," Cecil answered. "We'll go in my car."

Cecil stopped at the church and picked up (continued on page four)

Standing at the Crossroad

The following article appeared as an editorial written by Cletus E. Brock in a January issue of the *Mount Olive Tribune*, Mount Olive, North Carolina. It is reprinted here because it helps to point out to Free Will Baptists everywhere the significant role that Mount Olive Junior College is filling in Christian higher education.

We Free Will Baptists must now decide what kind of college we want Mount Olive to be. We can be complacent and let the college become a lukewarm institution that is a dishonor to our church,



Mr. Cletus E. Brock

our God, this community, and the cause of true education. Or, for the first time in the history of our denomination, we can have a college that has achieved the highest in educational proficiency."

The above words are from a letter written by W. Burkette Raper, president of Mount Olive Junior College to members of the college's Board of Directors, and they significantly point out the crossroads at which the college finds itself.

Everyone in this area interested in the college one little bit knows of the record-setting speed with which it achieved accreditation by the North Carolina education authorities. Not only knows it, but is proud of it! With almost the same swiftness the college under the dedicated leadership of President Raper, Dean Michael Lee and every other faculty member, has moved toward regional accreditation by the Southern Association of Colleges and Secondary Schools.

One of the highest official approvals that any junior college can receive, is not only to come by, and, in effect, is a guarantee that all standards by which such an

institution can be judged, have been met and/or surpassed. Many such colleges, many years older than our college, have not yet reached the position where they feel an application for such approval is in order.

Our college has made such application, at the recent annual meeting of the southern group in Louisville, Kentucky, and on the basis of evidence presented at that time, its request for a visit by the association's examining group was approved. These investigators, for such they are, will visit the local campus sometime early next fall.

We hopefully join our prayers with those of the college family for unanimous approval by the accreditation visitors. Such accreditation, however, is not an end in itself. A plateau, maybe, where new energy and strength can be mustered for even greater efforts, but certainly not a stopping place.

To fulfill its destiny Mount Olive Junior College, owned and operated by North Carolina Free Will Baptists, must train minds and spirits of all young people who come under its influence. And that's where all non-Free Will Baptist supporters of the college come in. When an institution contributes as much to the welfare of a community as Mount Olive Junior College has contributed to this area, and when its potential for molding the tomorrows of today's youth is so great, it deserves whole-hearted support from every citizen of our area.

While written to his Board of Directors, we believe another paragraph in President Raper's letter might well be taken to heart by us all:

"To meet this challenge, a generosity and sacrifice beyond anything we have yet experienced is required. I believe God will give us a regionally-accredited college if we are willing to sacrifice for it, but not otherwise. . . ."

Upon such faith and sacrifices have all great and good movements been built. But there is always the opportune time, and for Mount Olive College, this is it.

Have you done anything about it?

The Prodigal's Picture

(continued from page three)

up the two-by-four foot likeness of John Wilder, lying disconsolately in the discard heap at the back of the church, and put in on the back seat. "Did you know him?" Cecil asked, nodding toward the black-whiskered, bushy-browed man who looked like an imitation of a Smith cough drops advertisement.

"Lived here all my life, reckon I did," Sam answered knowingly. "But I guess folks really knowed Warren better. Warren was John's brotner."

Silence ensued and no further mention was made of the Wilders. Within an hour Cecil and Sam reached White's studio and a very obliging elderly man verified Sam's statement. Mr. White remembered reproducing the picture from a tintype at the request of the Rev. Frank Shore.

"I still have the tintype," he said and produced it from a pile of old negatives. The same black square bore on the backside the name of Warren Wilder.

"May I have the tintype?" Cecil asked. "Glad to oblige," Mr. White replied kindly.

Outside Cecil asked for an explanation of the mistaken identity and Sam reluctantly volunteered the information.

"Warren Wilder was a black sheep when he come back to God the Rev'red Shore wanted his picture to hang in the church to jostle him when he forgot that God still gets around with His miracle," Sam said. "'Course, the Wilder generations ain't so proud for the black sheep story to be aired and taking down the picture started tongues wagging agin."

"I understand," Cecil said, but a heavy sigh indicated that the Wilder topic had closed. He needed to lay this matter open before God—at once.

The following Sunday morning Cecil stood in the pulpit at Wildertown Church with the picture of Warren Wilder in the old familiar place. He glanced over the congregation, noting that Marigold was present, sitting alone on a middle row seat. On the very back pew sat Claude, squirming uncomfortably.

Very calmly Cecil delivered his first sermon on the Prodigal Son. Looking directly at Marigold's father he said, "After the Prodigal Son returned to God his face was as dear hanging on the wall in a glass frame as that of the other son. Indeed, God may have richer blessings for repentant prodigals than for the seemingly upright who seek salvation on their deathbeds."

Quietly then the invitation was given and in the middle of the first stanza Claude came down the aisle.

Claude arose at the end of the song and made his confession openly. "I'm not accepting anything," he concluded. "I am accepting God's offer of salvation. It is sufficient."

Cecil looked toward the middle pew and his eyes met those of Marigold's. She smiled and her lips shaped the words, "God still performs miracles."—*Gospel Herald*.

Joy is something that is multiplied when it is divided.

Many fathers are willing to give the children everything—except themselves!

The Secret of Peace with God

by Colonel Pendleton
Nashville, Tennessee

In Romans 5:1 we read, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." We find that so many of the children of God are robbed of their peace because they do not have the assurance of their salvation. I fully believe that there are several reasons for this uncertainty.

First, they may be relying on what they have done instead of what Christ has done. When Jesus, the Son of God, our Redeemer, said, "It is finished," as He died upon the Cross, He meant that full atonement had been made for all the sins of all who accept Him as their Saviour. I say, all the sins, past and present and future, not by the record before your acceptance of Him, but all that may ever be committed by you in weakness afterward. For we read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9); see also Chapter 2.

Many do not act as though they believe in God when they fail in their Christian life, but they begin to do penance, or many other things that savor of self-crucifixion and legalism, to make atonement themselves. This is beyond their power, the lost assurance does not come with the peace that penance brings. Only going back to the Cross and believing and accepting what God has done will bring back the peace of God's part. Beloved, Jesus paid it all, all! The song expressed it thus: "Nothing can atone for sin atone, nothing but the blood of Jesus; naught of good that I have done, nothing but the blood of Jesus." (See Hebrews 9:22.)

Again, I believe some people do not have assurance because they are looking for it in the wrong place. It must be in the mind and not in the emotions. Mr.

Webster defines assurance as, "freedom from doubt, firmness of mind," and this is dependent upon what we know.

I believe that when your eyes get happy, you will shed tears of joy, when your mouth gets happy, you will shout and sing praises to God; and when our hands get happy, you will clap them; and when your feet get happy, you will pat them for real joy. (See Psalm 150; Philippians 4:4; Acts 2.)

Assurance only comes by believing what is written in the Book of books. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13). Many are looking at their feelings to find the assurance that brings peace, and there this assurance will never be found. Feelings are dependent upon so many things, such as the weather, sickness, the attitude of unbelievers, distrusting minds, the condemnation of the evil one, which he is ever trying to put upon our feelings, when there is no condemnation for God's children. Read Romans 8:1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The condemnation of others is not for us either, "Who shall lay any thing to the charge of God's elect? It is God that justifieth" (Romans 8:33). This is so well expressed in this song, "Though Satan should buffet, though trials should come, let this blest assurance control. That Christ hath regarded my helpless estate, and hath shed His own blood for my soul."

"It is well . . . it is well, with my soul." All these things will change our emotions, but they need not cause us to doubt what God has said, or what Christ has done for

us. Remember, Christian assurance comes when we empty our minds of all our own thoughts and opinions and choose to accept what God has done and said.

As we hold firm to this position, feelings or no feelings, there will be three that bear record to us in heaven and three that bear witness for us on earth against everything that men and devils may do to overthrow us. "To, there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one" (1 John 5:7, 8).

We might say, in heaven the Father writes our name in the Book of Life, gives us a record. The Word, Christ, intercedes for us, witnessing that all is forgiven us for His sake, because He paid all our debt on Calvary. The Holy Ghost brings the assurance down to our minds and hearts. On earth, the Spirit gives us the new mind, the water (Word) assures us what to believe; the blood gives us the right to believe and to be assured, because it has cleansed us from sin.

Then let us believe God and not man, and enter into the secret peace which comes with this blessed assurance, for, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of his son" (1 John 5:9). The secret of peace is so wonderfully expressed in this song: "I am resting tonight in this wonderful peace, resting sweetly in Jesus' control, for I'm kept from all danger by night and by day and His glory is flooding my soul!"

"And me-thinks when I rise to that city of peace, where the Author of Peace I shall see, that one strain of the song which the ransomed will sing, in that heavenly Kingdom shall be: Peace! Peace! Wonderful peace, coming down from the Father above, sweep over my spirit forever, I pray, in fathomless billows of love."

Recipe for Happiness Cake

- 1 Cup of Good Thoughts
- 1 Cup of Kind Deeds
- 1 Cup of Consideration for Others
- 2 Cups of Sacrifice
- 3 Cups of Forgiveness
- 2 Cups of Well-Beaten Faults

Mix thoroughly. Add tears of joy, sorrow and sympathy. Flavor with love and kindly service. Fold in four cups of prayer and faith. Blend well. Fold into the daily life, bake well with the warmth of human kindness, and serve with a smile any time. It will satisfy the hunger of souls that are starved.

NEWS NOTES

Missionary on Furlough Speaker for Bible Conference

Featured as a speaker on missionary in Japan at the 17th Annual Bible Conference, April 5-7, will be Rev. Wesley Calvery, missionary on furlough from Japan.



Rev. Wesley Calvery

The five-day inspirational meeting will be held in the auditorium of Free Will Baptist Bible College, Nashville, Tennessee.

The conference will begin with an evening service on Saturday night, April 3, and will continue with the Thursday morning service, April 7. Other speakers will be Rev. Dale Brooker, Free Will Baptist, Free Will Baptist, Dr. Monroe Parker, president of Pillsbury, Conservative Baptist Bible College, Orono, Minnesota, and Rev. John Campbell, evangelist of Lynchburg, Virginia.

Mr. Calvery, an ordained Free Will Baptist missionary to Japan, has recently returned from a two-year furlough. The missionary is a graduate of the Bible College and was pastor of two Tennessee Free Will Baptist churches before he went to Japan in 1952. His wife, Helen, with their two adopted Japanese children, Jonathan and Rebecca, will be with Mr. Calvery.

The Bible College will be glad to handle requests for accommodations. Some rooms are available in the school dormitories. Meals may be obtained on campus.

Sunday School Sponsors Attendance Building Program

The 70,000th person to attend the Sunday School of the First Free Will Baptist Church of Tarboro, North Carolina, was Mrs. Colleen Jones. Mrs. Jones was given a King James Version of the Bible, as Superintendent A. L. Summerlin talked of the day the Sunday school could honor the 100,000th person to attend the Sunday school.

The Sunday school began this unique plan for building attendance when the Sunday school was organized in 1953. On Sunday, February 14, 1960, the 70,000th person to attend the Sunday school since its organization was honored with the gift as described above.

The Sunday school gives its members the following promise: "There is no vacation time when the spirit is stirring. You are expected to be here when he has a word for you. We need your presence, your prayers and your prayers. Every member will really try, our goal is to have every member of the church a member of the Sunday school since it was organized the first Sunday in September of 1953."

The Rev. Raymond T. Sasser is pastor of the church.

Attendance Pins Awarded at Barnes Hill Sunday School

The Sunday School of the Barnes Hill Free Will Baptist Church, Route 3, Nashville, North Carolina, recently awarded Sunday school pins for perfect attendance to 33 people. Those receiving these pins were as follows:

- Six Months—Brenda Peele.
- First Year—Steve Langley, Monroe Lindsey, JoAnn Pittman, Helen Collic, Susie Lindsey, Brenda Pittman, Pamela Harris.
- Second Year—Betty Lou Joyner, Sandra Pridgen, Johnny Joyner.
- Third Year—Rosa Lee Langley, Cleo Worrell, Beulah Lindsey, JoAnn Pridgen, Estella Eason.
- Fourth Year—Delton Eason, Lonnie Worrell, Yvonne Worrell, Henry Eason, Betsy Collic.
- Fifth Year—Aubrey Farmer, Mike Farmer.
- Sixth Year—Nellie Eason, Norma Eason, Clayton Rose.
- Seventh Year—Etta Vick, Trent Vick.

Eighth Year—Joyce Langley, Bart Langley.

Ninth Year—Jean Vick, Grady Vick, Ervin Vick.

N. C. Superannuation Report for February

The following is the report of the F. Walter Reynolds, chairman-treasurer of Board of Superannuation of North Carolina State Convention of Free Will Baptists for February, 1960.

Balance on Hand, February 1, 1960 \$5,025

Receipts	
Regular Receipts for February	415
Offering earmarked for Adopted Ministers and Widows	96
Refund from Lucama Bank	12

Total to Account For \$5,568

Disbursements	
Minister's Monthly Checks	\$242.00
Operating Expenses	42.55
Waid to National Board	37.37

Total Disbursements 321

Balance on Hand March 1, 1960 \$5,247

Receipts by Conferences	
Albemarle	\$ 26.81
Blue Ridge	21.55
Cape Fear	9.65
Central	168.46
Eastern	92.50
Pee Dee	33.11
Piedmont	11.00
Western	52.14
N. C. Auxiliary Convention	96.00

Sunday School Convention Teacher's Training Program

The Second Union Sunday School Convention of the Western Conference of North Carolina has completed three classes in a series of eighteen in the Evangelical Teacher Training Program.

Classes are held each Monday night, 7:30 p. m. at Rock Springs Free Will Baptist Church, near Bailey. The Rev. Paul Lee is pastor of the Rock Springs Church. Mr. Lester Duncan is president of the Sunday school convention. Instructor for the classes is the Rev. C. H. Overman, assistant editor of the Free Will Baptist Press.

Plans are to complete three units' work toward the preliminary teacher's certificate. Upon the completion of each unit, those who have enrolled will receive a credit card. Two forty-five minute classes are being taught each Monday night. There have been more than fifty persons in attendance each night with a total of forty-two carrollin

(continued on page ten)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Open Letter From the Sunday School Department of the National Association

Oklahoma Bible College Seeks President

Tulsa Oklahoma
February 17, 1960

We would like to give a report of the Oklahoma Bible College. It is now located one mile north of Wagoner, Oklahoma, at the Grand River Association camp grounds. More than 50 students are enrolled; and a great interest is being shown.

We are looking forward to beginning a full schedule in the fall of 1960.

We are seeking a man with proper qualifications to head the school. If you are interested and feel that your qualifications are sufficient, we would be glad to hear from you. Write Rev. John H. West, 822 North Utica, Tulsa 10, Oklahoma.

One of the qualifications is that you are sound in Free Will Baptist doctrine. The other qualifications can be listed later.

John H. West
Director of School

Survey of Giving Patterns to Mount Olive College

A survey of the gifts to Mount Olive College since the work began reveals the following:

Year	Gifts by Free Will Baptists	Gifts by Friends	Totals
1951-52	\$ 3,712.41		\$ 3,712.41
1952-53	7,493.16		7,493.16
1953-54	10,544.56	\$ 175.00	10,719.56
1954-55	30,398.77	3,290.79	33,689.56
1955-56	40,255.54	15,854.25	56,089.79
1956-57	36,167.24	21,744.03	57,911.27
1957-58	46,680.99	20,638.71	67,319.70
1958-59	50,516.61	17,847.99	68,364.60
1-59—2-6-60	52,083.33	15,287.03	67,370.36
Totals -	\$257,332.61	\$94,857.80	\$352,190.41
Received from All Other Sources Since the College Began			326,622.54
Total Received from All Sources Since the College Began			\$679,292.95

A survey of the size of gifts reveals the following:

Year	Total Number	Total Amount	Average
1958-59			
Free Will Baptists	2,535	\$50,516.61	\$21.46
Friends	373	\$17,847.99	\$47.84
July 1, 1959—February 6, 1960			
Free Will Baptists	1,486	\$32,083.33	\$21.59
Friends	253	\$15,287.03	\$60.44

A survey of participation by churches in the five eastern conferences reveals the following:

Conference	Number Churches	Number Represented in Gifts	Number Not Represented in Gifts
Albemarle	19	17	2
Cap Fear	30	27	3
Central	54	47	7
Eastern	87	73	14
Western	53	43	10
Totals	243	207	36

Dear Sunday School Workers,

The Sunday school should and can be one of, if not the greatest, forces for good in any community. Pray and work with us to make "Sunday School Month," the month of March, the greatest ever for your Sunday school and church, but most of all for the Kingdom of our Christ. Not atomic missiles, not intercontinental weapons, not knowledge of outer space, but the knowledge of God's eternal Word of truth taught to young and old alike is the only thing that stands between our people and utter destruction. Sunday school is the only place—the only hope.

Your National Sunday School Board suggests three goals for all the Sunday schools of Free Will Baptists everywhere.

1. 13,000 new Sunday school students during the month of March.

2. 1,300 new God-called and God-qualified teachers.

3. \$13,000 not only to liquidate the National Sunday School debt of \$13,000 but to liberate the National Sunday School Board for its real task—the promotion of larger and better Sunday schools throughout the denomination.

Within the next week or so, you hope to work out with the Reverend Roger Reeds, secretary of Sunday school board, who is in charge of the Sunday school drive for March, a plan by which special recognition can be given to those taking part in the drive and token rewards to the leaders, on a percentage basis, in each of the three divisions: new students, additional teaching position, offerings to retire debt (all on per cent).

We would like for every Sunday school in the denomination to make a report for your Sunday school for the month of March. Send all reports and donations, if any, to the Nashville office. Free literature for conducting drive can also be obtained. Posters and other publicity materials can be obtained at nominal cost, from the Sunday School Department, National Association of Free Will Baptists, 3801 Richland Avenue, Nashville, Tennessee. Please take this matter up with your Sunday school at once.

May God get all the glory.

Paul Woolsey, Chairman

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question Will there actually come a time on this earth when 'the lion and lamb will lie down together' in Christ's Kingdom on earth or is this to be regarded as figurative language?—Willie Pearson, Illinois.

Answer Yes, such a time I believe is to come. Such was evidently true of the relations of the animals in the Garden of Eden. Peace again, each will be realized. All ferocity will be taken from the beast of the field and judge like, and peace will be restored to the animal kingdom. No birds of prey will take over the fields and forest again; the peace-loving dove and his kind will dwell. Men will know of war no more.

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth, and he shall smite the proud into the rod of his mouth, and with the breath of his anger shall he lay the wicked, and will scatter them as the chaff of the threshing floor, and will dash in pieces the proud as he dashes in pieces the ear of corn, and will sweep away the chaff as the chaff is swept away, and will scatter the chaff as the chaff is scattered, and will scatter the chaff as the chaff is scattered. And the lion shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion shall be bit together, and a little child shall lead them, and the cow and the bear shall feed as one, and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weanling child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD's glory, as the waters cover the sea. And in that day there shall be a fountain of the water of life freely unto the people: for it shall be given unto him that thirsteth, and he shall never thirst again: and he that will take the water of life freely shall never thirst again. (Isaiah 11:3-11)

And I will assemble the heathen of the land, and I will give the house of Jacob, and I will cause them again to walk there, and I will cause them again to walk there, and I will cause them again to walk there, and I will cause them again to walk there. (Isaiah 11:12-13)

Post Office

a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people, and they shall remember me in far countries; and they shall live with their church, and turn again. I will bring them again out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and their place shall not be found for them' (Zechariah 10:1-10).

You will note that the above are not isolated passages, but those giving sufficient detail that we may have no doubt as to their meaning and at what time to expect their literal fulfillment. When Jesus comes to reign and this is after the judgment of nations, a time when all will be under His direct and perfect control. There will be no wars and thistles in Eden and man will be found in the earth when a time is restored to its original state of productivity and peace. The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose' (Isaiah 65:1), "And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4), "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans 8:21).

The fly that buzzes loudest usually gets swatted first.

The only people you should want to get even with are those who have helped you.

When a man concludes that he is utterly useless, he probably is.

One evidence of the value of the Bible is the character of those who oppose it.



The Lighted Pathway

REV. WILLET L. MORET
SWANNANOVA, N. C.

Thy word is a lamp unto my feet, and a light unto my path.
(PSALM 119:105)

HOW CAN I KNOW I AM A CHRISTIAN

(Continued from Last Week)

In the two previous articles we have considered the necessity of repentance, faith, acceptance, conversion and regeneration on our part as absolute essentials to becoming Christians, and grace, mercy and love from God to make us His children. Now I want to proceed with more of the plain teaching of the Bible on the subject, "How Can I Know I Am a Christian."

Redemption is another great word necessary for Christian salvation. It sounds fashioned and meaningless to many people. It means literally to be bought back, and came into use originally from the idea that a person who had become a slave to sin could be restored to freedom only when a price was paid. However, it means to know the whole great process of the salvation of the world through the yearning, merciful God. Redemption is God's supreme gift—His Son by which He bought us back. Take this important doctrine recorded in the Bible: "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:20); and, "Ye are bought with a price, be not ye the servants of men" (1 Corinthians 7:23). These verses teach that the purchase price has been made, that the Christian belongs to God, both body and spirit, and that Christians are not to be the servants of men. But are we not experiencing the teaching of Peter when he said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter 2:1)? Many are trying to make the way to heaven to their own liking, but remember, the way to heaven was made and given to us by Christ, and we must go in His way if we are to arrive there.

What must we do to be saved? There is no more searching question that anyone can ask than that which the Philippian jailer put to Paul, and no more direct answer

ver than Paul's: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

There are certain steps we must take if we are to have the full assurance of salvation:

1. First of all there must be an awareness of our need to be saved.
2. The second step is acceptance and faith, which is the surrender of the will to God.
3. Deliverance, the third step, like all the others, is one in which openness of spirit must be joined with active effort. God delivers, but He delivers only those who will accept what is offered. God saves the person who is lost, but only him who is willing to find the way.
4. The next step is to seek God's will and do it.
5. The fifth step is spiritual growth.

These steps suggest the route over which the great Christian spirits have always followed. These are the steps which need to be taken today, if we are to find power in God to grapple with the problems of our time and reach at last the place Christ has gone to prepare for us.

In closing this study, it is my sincere hope and prayer that it has been of help to many who have doubts about their relationship to God. God is very real to all His children. He loves us and desires that we love Him and obey Him.

"These things have I written unto you that ye may believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13).

"And hereby we know that we are of the truth, and shall assure our hearts before him" (1 John 3:19).

ments. On January 27 I will want the services at South Branch Hospital in Columbus, Georgia. I am doing — at the moment — and looking forward to resuming my church work in the near future.

I would like to acknowledge my appreciation to my faithful church, Macedonia and Traveler's Rest for their prayers and financial support. Words are insufficient to express my appreciation to my faithful brethren and co-laborers in Christ, namely the Reverends Eugene Irwin, Dennis Irwin and S. T. Shutes, who carried on our work.

"Our thanks go to all churches and individuals who are continuing to remember us with their gifts and prayers. May the love of God and the commanding of the Holy Spirit rest upon each of you and be near in heaven." — C. R. Houston, Goffcott, Georgia.

REQUEST FOR PRAYER

Continuing in the greatest need of prayer, I am on my knees, I have a tremendous burden. Sometime I feel very lonely and motherless. My dear family, do you think God has forgiven me, I am —

I have received an invite from Brother Houston to minister again. This would have been great, but I will not do so because of the way I feel. I am leaving it up to you to decide. We have preaching Tuesday, Wednesday, Friday and Saturday nights at 7:00 o'clock. I cannot go with you. Our next year February 27. I have been praying the Lord restore all freedom and grace to my brethren and friends who continue in the faith.

God bless you all and make them more faithful and the world an abode of peace and heaven's Father — G. W. J. Padgett, 270 1/2 West Avenue, Nashville, Tennessee.

The Pastor's Notebook

NOTE: An item to contribute is made by contract used in this column. We receive possible the name is given, but the title is not shown — For Review.

FAITH AND ITS RELATIONSHIP TO THE NEW BIRTH

REVIEWS BY:

A NEW BIRTH (W. H. HAYES, 1900)

- (1) Living Faith—(Review by James Houston) (1910)
- (2) A New Birth—(The Living Faith) (Review by James Houston) (1916)
- (3) The Faith—(Review by M. M. M. Houston) (1918)

THE POWER OF FAITH

- (1) Miraculous Wonders by Paul Houston (1917)
- (2) Faith—(Review by George Houston and James Houston) (1918)
- (3) Faith—(Review by James Houston) (1918)
- (4) Faith—(Review by James Houston) (1918)

QUESTIONS FOR FAITH

- (1) The Power of Faith—(Review by James Houston) (1917)
- (2) The Power of Faith—(Review by James Houston) (1917)
- (3) The Power of Faith—(Review by James Houston) (1917)

THE MAIL BOX

NOTE OF THANKS

"I would like to thank all the Aberdeen people for their prayers recently for the recovery of my wife. She is home and getting along fine. She was very sick; she stayed in the hospital for eight days and grew worse. I had to take her to DuPont Hospital in Norfolk, Virginia, under the care of Dr. Martin.

"People in the union meeting began praying for her and church members continued to do so. Now the prayers are answered, and we extend our thanks to one and all." — Charlie Overton, 811 Academy Street, Hoskie, North Carolina.

EXPRESSION OF APPRECIATION

"I would like to express my appreciation to each and every one for the prayers, money, flowers and cards during my recent illness.

NEWS NOTES

(continued from page six)

in the course, with seven churches representing.

If you live near this area and would like to take advantage of this training program, you are invited to attend.

Revival in Session At Calvary Church

Revival services began at the Calvary Free Will Baptist Church, Durham, North Carolina, March 1, with the Rev. Cecil Campbell of Stark City, Missouri, as the evangelist. These services will continue

through March 10, beginning each evening at 7:30.

The Rev. Conrad Williford is pastor of the church. A cordial invitation is extended to everyone to attend the remainder of these services.

Rocky Mount, N. C., Church Announces Revival Services

Revival services will begin March 7, 1960, at the First Free Will Baptist Church, 406 Cokey Road, Rocky Mount, North Carolina. The Rev. Joseph G. Ange, pastor of Central Free Will Baptist Church of Royal Oak, Michigan, will be the evangelist. These services will continue through Sunday night, March 13, beginning each evening at 7:30.

The Rev. Robert L. Edwards, pastor of the Rocky Mount Church, extends a cordial invitation to everyone to attend. The church also requests the prayers of all Christians for the success of this meeting.

Revival to Be Held At Faith Church

The Rev. Robert L. Shockey, pastor of the Second Free Will Baptist Church of Ashland, Kentucky, will be the evangelist for revival services at the Faith Free Will Baptist Church of Route 1, Kinston, North Carolina, beginning March 7, 1960. Services will begin at 7:30 each evening, and there will be special singing.

The Rev. Carroll Alexander, pastor of the church, extends a cordial invitation to everyone to attend.

Revival Services at Grifton, N. C., Church

The Rev. Earl Miller will be the evangelist for revival services at the Grifton, North Carolina, Free Will Baptist Church, beginning March 6 and continuing through March 13. Mr. Miller is a graduate of Bob Jones University.

The revival services, which begin each evening at 7:30, will feature Bible preaching, gospel singing and spiritual fellowship. Everyone who attends is urged to bring family and friends. The Rev. Owen Ganey is pastor of the church.

THE HINGE OF FAITH

- A. Christ the Door
- B. Confession Unlocks the Door
- C. Faith Swings Open the Door—Feast Begins

CONCLUSION

- A. Noah Moved with Fear (Hebrews 11:7)
- B. Abraham Moved Out of the Old Country (Hebrews 11:10)

—Charles J. Noble, East Wenatchee, Washington.

PERFECT PEACE

I LOOK NOT BACK: God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him, who blots the record,
And graciously forgives and then forgets.

I LOOK NOT FORWARD: God sees all the future,
The road, that short or long, will lead me home,
And He will face with me its every trial,
And bear with me the burdens that may come.

I LOOK NOT INWARD: That would make me wretched,
For I have naught on which to stay my trust;
Nothing I see save failure and shortcomings,
And weak endeavors crumbling into dust.

BUT I LOOK UP: Up into the face of Jesus,
For there my heart can rest, my fears are stilled,
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—Annie Johnson Flint.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Rev. Samuel Martin Parks

The Rev. Samuel Martin Parks of Rockingham, North Carolina, Age 74, died at his home in the Highland Pines Section about 8:00 p. m. on January 2, 1960. He had been in feeble health for some time, only recently returning from Duke Hospital. Raymond Marks was in charge of the funeral service that was held at Saint John's Free Will Baptist Church, Patrick, South Carolina. The funeral service was conducted by the Rev. Paul Brown of Rockingham assisted by the Rev. Galeman Dunbar.

Mr. Parks was born July 19, 1885, the son of Tom and Jane Sessoms Parks. He is survived by his wife, the former Lillie Stacy, and by eight children, 32 grand children and 14 great-grandchildren. The eight children are Lonnie Parks, Mrs. Charles Wallace and Mrs. William Hill of Rockingham, North Carolina; J. P. Parks

(Continued on page sixteen)

STORIES for our BOYS and GIRLS

JACK'S GOOD NEWS

by Mary Alice Boss

RUBY was having a tea party out under a big maple tree. She was just pouring the milk from a little tea pot into the tiny cups when she heard a noise behind her. She turned around just in time to see Annabel, her best doll, disappear through a hole in the hedge. Running to the hedge and looking over the top of it, she saw a little boy crawl under a large bush.

"Hello there! I saw you go under the bush," she called to him. "Please don't hurt Annabel! Won't you come over and play with me?"

The boy crawled from under the bush, dragging the doll by one foot, and grinning.

"I don't play with dolls," he scoffed. "Here's your old doll," and he tossed her high in the air.

Ruby ran to where Annabel had fallen in a crumpled heap. Picking her up and smoothing her dress, she found that the only damage was a smudge of dirt on the end of her nose. Going to the hedge, she repeated her invitation for him to come over and play.

"I didn't mean to play with dolls," she explained. "I thought we could play tag or maybe you would bring your puppy over and we could play ball with him. I was glad when I saw you move into that house yesterday, 'cause, you see, I had a brother just your size, but he got sick and died last winter. I miss him so very much," and Ruby sighed wistfully. "But, of course, I am glad he is living with God and the angels in such a nice place, but I get so lonely without him," and a tear slipped down her cheek.

"I thought you said he was dead," said Jack, "and now you say he is living with someone in some nice place. Didn't they have a funeral and bury him in the graveyard?"

"Oh, yes," she answered, "but God made him alive again, and now he is living in heaven with God and the angels . . ."

"Aw, there aren't really any fairies or wizards or angels, who can make people alive again. That's all just make believe stories."

"Why, Jack! Don't you know about God?" exclaimed Ruby.

"God? No. Who is He?"

"He is the one who lives away above the clouds," and she pointed up at the bright clouds floating overhead. "He is the one who made you and me and all the people. He made the flowers and the trees and all the animals and even the whole world. Why, He made everything."

Jack looked all about him thoughtfully. Finally he spoke. "Well, I guess that, probably, someone did make those things, but I just s'posed they were always here."

"No," said Ruby. "They are awfully old, but only God was always and always here."

"Where is He?" the boy asked.

"He lives in heaven, but He is here too," she answered. "He is everywhere all the time, but you can't see Him. He is invisible. He watches over us all the time so that nothing or no one can hurt us, 'cause He loves us so very much."

"What does God do to people who hurt someone?" asked Jack.

"I don't know what He does every time," said Ruby, "but, a long time ago, God made some bears come out of a woods and they clawed and tore some children, who mocked a preacher, named Elisha, calling him an old bald head; and another time the ground opened up and swallowed some people who were making some trouble for Moses."

"But what would God do to us if we hurt someone?" cried Jack in alarm. "I've hurt people and mocked them too. I've done lots of bad things, but nothing ever happened to me. Maybe God was busy and didn't see me," and the boy sighed with relief.

"Oh, yes. He did see you. God is everywhere and sees everything."

"Then why didn't He punish me?" the boy challenged.

Ruby was puzzled. She couldn't answer him. "Let's go ask Mother," she suggested.

Jack jumped over the fence, and hand in hand they walked up the path to the house. Mother was baking cookies, but she stopped long enough to listen to the children's question. She gave them each a glass of milk and some cookies, while she pondered the question.

She pulled a chair up to the table beside them and began to explain. "God does see all that we do. He even sees the things we do in the dark. God said, 'The soul that sinneth, it shall die.'" Seeing the boy's eyes grow wide with fear,

she hastened to help him to understand. "Although God is powerful, He is also loving and forgiving. He pities us, who are so weak and sinful, so He doesn't punish us right away, but He gives us time to be sorry for our sins and repent. God made the plan whereby we could be cleaned up and fit for heaven. Jesus, God's only Son, was willing to take our punishment for us, so He died in our stead.

"My little boy, Tommy, went to a children's meeting one day and learned all about this. He kneeled down and told God that he was sorry for all his badness, and God forgave him and carried his sins away, as far as the east is from the west, never to be remembered against him anymore. Then Tommy came home and told us the good news. Now we all love God too."

"I'm sorry for my badness too. Would God forgive me?" Jack cried out.

"Yes, He said, 'Him that cometh to me, I will in no wise cast out,' and, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' and God always keeps His promises."

Jack kneeled down and confessed his sin and was immediately forgiven. When he arose from his knees, his face shone with happiness, but he seemed anxious to leave.

"Won't you stay and have more cookie and milk?" asked Mrs. Carter.

"No, thank you," he refused politely. "I want to go home and tell Mother and Daddy about Jesus. I don't think they know anything about Him, 'cause I have never heard them talk about Him," and Jack hurried home to tell his good news.—*Gospel Herald*.

It is not what you have in your pocket that makes you thankful but what you have in your heart.

Hinges of true friendship will never grow rusty.

An upright man can never be a downright failure.

It is better to have a bank in heaven than to have your heaven in a bank.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Cragmont Woman's Conference

by Mrs. L. E. Ballard

To those who attended the 1959 session of the Woman's Conference, the picture of our group will bring precious memories of wonderful fellowship in the Lord at our loved assembly near Black Mountain, North Carolina. (The man in group was Mr. Roy Rouse, LaGrange, North Caro-

lina, bus operator.) To those of you, who have never attended one of these conferences, we trust that the testimony of these smiling faces may give you a real hunger to know such fellowship with the Lord and with His children.

We were most fortunate to have served on the staff last year Mrs. Carl Dudley, Mrs. Marvin Moore, Mrs. Robert Peele and Mrs. Ethel Whaley. Our house guest or house mother Mrs. Alice E. Lupton, proved a real blessing. Mrs. Leslie Wall of Raleigh, who could not see with her natural eyes, had such keen soul eyesight that she made more real to each heart the beauty

of Christ in His forgiving and satisfying power. It was truly a rich privilege to touch her life in such a real way. There was no gloom where she went, for her countenance was ever radiant because of the inner light of the Lord Jesus.

Mrs. Ethel Whaley, home from Alaska, brought dynamic messages. She took us on a journey to Alaska via colored slides, not only of the country but of the Christian and our work there. Her messages were climaxed on the last day with a planelt writ-



ter and directed by Mrs. Mildred Pendergrass of Norfolk, Virginia. Those participating were Little Rodner Whaley, Sandra Davis of New Bern, North Carolina and Mrs. Pendergrass.

Not only did we experience meaningful spiritual blessings, but each day we were on a new and fun trip that brought us close to God through the beauty of the life which He created for His glory. Miss Faye Dade of Smith Cove College, LaGrange, Ga. did an excellent job of making the women forget all about their diets. The food was wonderful!

Oh, yes, there's one more thing. The group of women devoted to doing a good thing in something about the needed bathroom facilities. We are asking you, women who have attended a woman's conference or have been to Cragmont to please give us \$2.00 or more to Mrs. Carl Dudley, 114 East St., Fuqua Springs, North Carolina, by March 15. Remember this is most urgent even with the new building, for we are hoping to have a capacity crowd this time, August 15-20, 1960.

N. C. Second Western District Auxiliary Convention

The Second Western District Women's Auxiliary Convention is being held today, March 7, at Peoples Chapel, Free Will Baptist Church near Enloe, North Carolina. The theme for the evening is "All of Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

Last Call for Pally and Banquet

Attention Y. P. A.'s, G. F. W. B. A.'s, pastors and youth leaders! Don't miss the N. C. State Youth Pally and Banquet, March 7, at the Walter Free Will Baptist Church.

The rally will be at the church at 1:00 p. m. and will feature a special missions program touring our mission fields around the world.

The banquet will be at 5:30. The place is still and quiet, but you can find out at the church. A king and queen will be crowned at the banquet with a pendant.

If you failed to get your reservation for the banquet, you may get it at the rally or call JA 7-1697, Kinston, before 2:30 a. m. March 5. Charge for the banquet is \$1.15.

The rally will be climaxed by the showing of the real story of Christmas film, "Contentment, What?" Don't miss it.

Days long ago, the Missionary Auxiliary of Oak Branch Church met Tuesday night, January 16, at 7:00 o'clock. The meeting was opened with the usual prayer "Editor," Prayer was offered by Mrs. Ernest Gault. The Scripture reading was also from Ephesians. Mr. Larry Brantley introduced the program.

The program consisted of a group of 100 children's messages. Old and new songs were well received. There were 75 members present for the evening. Ladies' Home Aid will cooperate with \$1.00 from the

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MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Secretary
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

New England and Canada Missions

Littleton, New Hampshire
February, 1960

Dear Friends in Christ:

We greet you in the name of Christ, our Saviour. We want to thank you for your support for New England and Canada Missions. The Lord has been good to us and we want to thank Him for His goodness. There have been souls saved. The first Free Will Baptist Church was organized in Littleton, New Hampshire, August 9, 1959, with twelve members and



Child Evangelism Class

property was purchased on Main Street. The church is coming along fine with about thirty-five or forty in the morning worship service and many new people are coming under the sound of the gospel for the first time. We are expecting within three years the church will be self-supporting if progress continues.

The need of the gospel here is great, and I know if each one of you could make a trip up here it wouldn't take you long to find out. The Free Will Baptist church here is the only Baptist church with about 6,000 population. It is going to take time and lots of hard work, but it will be worth it all to see souls come to know Christ. This is the hour God has called

upon Free Will Baptists to come back to New England with the truth of the gospel. This area is considered by the evangelicals



The Mack Owens

as the most needed area in the United States, and we have never seen such a need of gospel preaching anywhere as here in New England.



Sunday Morning Services

What will you do to help get this gospel into New England? Mrs. Owens and I have given our lives for this cause and we thank

those who have given to our support for the past year. It is because you have helped that we were able to stay on the field. We are at the battle front, and believe me we need your supply us with the ammunition if you will pray and give. Many folks do not realize the great expense involved in living in this area. The cold weather brings much added expense; for instance forty to fifty dollars a month fuel bill, snow tires for the car. You must have your car fixed every forty below zero weather, and storm windows and doors, just to mention some of the added expense we have here. The food is very high. We only bring these out to let you know what really is involved in trying to bring the gospel to this forgotten area. The Lord has blessed, and we feel He will continue to bless if each of us takes his part in carrying out his duty.

I am sure that many of you do not know how we came here, but we are here on faith as all other Free Will Baptist missionaries. There is an account set up at Nashville, Tennessee, for "New England and Canada Missions." If the money does not come in, the board is not responsible to send us anything. The Owens' account is in the red and will not receive their salary unless the money comes in. This past month only \$39.81 came into our account. What will you do to help out in this great work? Please Free Will Baptists pray and give for New England and Canada Missions; be sure to earmark your home mission funds to the Owens' account.

Please send your offering for the Owens' account so they will receive a full check by March 1. Thank you!

Yours in Christ,
Rev. Mack C. Owens

Mission Work in Mexico

Monterrey, N. L.
February, 1960

Dear Friends:

Greetings once again in the lovely name of our Lord and Saviour, Jesus Christ.

Many have written asking why they did not hear from us in January. I really don't know. I mailed our regular newsletter on the 10th of January. If you did not receive yours, we are very, very sorry. I don't know what happened.

January was a month of joy and sorrow yet we saw the mighty hand of God work in a marvelous way. On Friday, January 8, Danny took sick with what we thought was a cold. By Saturday, he had a very high temperature so we called the doctor. He said it was just a cold and enlarged adenoids, and gave him some medicine. By Monday he was much better, so Arthur left for Nuevo Roc

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MISSIONS

(continued from page fourteen)

iguez to help build the church there. Tuesday morning Danny had a high temperature again. He was like this for 2 weeks—2 or 3 days better, then suddenly sick again. Finally we had to call in another baby specialist. On January 26, we had Danny X-rayed. When the X-rays came back they showed his right lung completely dry, it was just like a dry sponge. The doctor said he would have to hospitalize him and maybe operate. This was Wednesday evening. Arthur called the church to pray for Danny. God surely worked a miracle. Danny slept that night for the first time in 2 weeks. Arthur had to leave again Thursday morning. The afternoon I took Danny to the Monterrey Clinic where the doctor we had and another doctor were to give him more tests. The doctors were both shocked. They couldn't believe he was so much better. They made test after test; they all came back negative. They just couldn't understand. I began to witness to these two doctors. I told them how we had prayed for Danny the night before, and how God had surely answered our prayer. For nearly two hours they asked questions and listened. God works in ways we do not understand. If Danny had not been sick, we would never have had the opportunity to witness to these doctors. Danny's lungs are fine; how we praise God for His mighty work! He will have to have his adenoids removed; we ask you to remember us when you pray.

About 1:00 a. m. February 3, we experienced the most terrible windstorm Monterrey has ever known; by 8:00 a. m. houses all over town were falling. Through this too, God gave more opportunities to witness to them about God. Danny and I were home alone when two of our windows came flying through the house. I was afraid they were all going to come out. By 4:00 p. m. the wind had ceased, leaving the mountains all in flames, and thousands homeless. Everyone else is still trying to dig out of the sand.

We still lack a little having our church here in Monterrey finished. This is not the project of the W. N. A. C. This is separate from the national project. We had to have a place to go at once, and God provided. Also the church in Nuevo Rodriguez is completed, with a small house for the pastor to live in. The native Chris-

tians did all the work and furnished some of the material. The lot was also donated by one of the members.

Trusting everything is well with you and yours. We ask your continued prayer support. Your letters and every thought of kindness mean so much. We can feel the effects of your prayers here on the field. May God richly bless you is our prayer, as we labor together for the salvation of lost souls.

Your missionaries,

Arthur and Janell Billows

Woman's Auxiliary

(continued from page thirteen)

secret pal for her birthday. The meeting was closed with prayer by Mrs. Clarice Merritt. The hostess, Mrs. Adell Deaver, served refreshments during the social hour.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Church held its February meeting on February 16, in the home of Mrs. Winston Crumpler, with 13 members present. The meeting was opened by singing "Jesus Never Fails." Mrs. Charles Ray Pope read the Scripture and two very inspiring poems. Mrs. Frank Waddell led in prayer, remembering the sick and asking God's guidance in the program.

Mrs. Ray Stanford and Mrs. Frank Waddell rendered a duet, "My Desire," accompanied by Mrs. Charles Ray Pope at the piano. Mrs. Stanford, program chairman, gave the introduction to the program. Others participating in the program were Eloise Pope, Mrs. Theibert Wall and Mrs. Jimmy Barnes. Reports were given on the youth auxiliary and G. T. A. Minutes were read, the roll was called, and the treasurers' reports were given and accepted.

The next meeting will be held Tuesday, March 15, in the home of Mrs. Theibert Wall. The president, Mrs. Pope, closed the meeting by leading the group in the Lord's Prayer. Refreshments were served buffet style by the hostess.

Goldsboro, N. C.—The women of St. John's Church met at the church Sunday night, January 17, and reorganized the woman's auxiliary. The meeting was opened with Scripture and prayer by Mrs. Edward McKeel. Twenty members enrolled, and the following officers were elected: Mrs. Benjamin Dawson, president; Mrs. J. B.

Daly, vice-president; Mrs. Leonard Rouse, recording secretary, corresponding secretary and treasurer; Mrs. Edward McKeel, program chairman; Mrs. Donald Edwards, youth leader; Rev. Cecil E. Rose, pastor, student course chairman; Mrs. George Daly, phanage chairman; Mrs. Norwood Gray, benevolence chairman. Mrs. Benjamin Dawson dismissed the organizational meeting with prayer.

The auxiliary met at the church on February 16 for the regular monthly meeting. Mrs. Edward McKeel presented the devotions. Those taking part on the program were Mrs. Donald Edwards, Mrs. Leonard Rouse, Rev. Cecil E. Rose. Ten minutes were read and various reports were given. There were 14 members and four visitors present. The meeting was closed with prayer.

Resolutions of Respect

(Continued from page ten)

of Chesterfield, South Carolina; Webster Parks of Patriek, South Carolina; Mrs. Oscar Boan of Benson, North Carolina; Mr. J. D. Tynor of Kannapolis, North Carolina and Mrs. William Wallace of Cheraw, South Carolina. He is also survived by one brother, Brack Parks, and one sister, Mrs. Annie Maulden; both of Laurinburg, North Carolina.

Rev. Harris Caesar Clark

The Rev. Harris Caesar Clerk, Age 80, died December 23, 1959, at his home on Gibson Road, Gibson, North Carolina. He was born October 25, 1877, the son of the late Hugh and Adeline Clark. He was a retired minister. The funeral was conducted at the home, with the burial in the King Cemetery, Laurel Hill, North Carolina.

His wife was Dorothy Strickland. He is survived by six sons and three daughters. The sons are George of Gastonia, North Carolina; Bill, Harris and James of Laurinburg, North Carolina; Marvin of Gibson, North Carolina; and John James of Waycross, Georgia. The daughters are Mrs. Adlai Grooms and Mrs. Elizabeth Frith of Laurel Hill, North Carolina, and Mrs. Mary Jacobs of Baltimore, Maryland.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 9, 1960



A CHILD CAN PRAY

Prayer is a thought
With hope and love
Which is sent to God
In heaven above.

Prayer is a wish
In the heart of a child,
Directed to Jesus
So tender and mild.

Prayer is so simple
A child can pray,
It's talking to God
At the close of the day.

—Ben L. Byer.

Editorial

FAIRNESS TO ALL

C. H. Overman

The greatest channel of expression in our day is the medium of writing. The spoken word is often misunderstood and even misused and distorted. The written word, however, stands clear and permanent. The printed page is the greatest source of expression in America and practically all nations of the world. Organizations of every sort recognize the importance of this channel of expression and the influence of it over other people. Never before has there been such a circulation of the printed page. Our country grants this privilege to all its citizens. It is a principle upon which our country was founded and we believe it is a God-given privilege and one which we should deeply cherish.

The writer finds satisfaction in his work. It is a deep and abiding satisfaction if done in fairness to his fellow man. It is this realization which has led to the policy of the editor of *The Free Will Baptist*, and those associated with this weekly publication. *The Free Will Baptist* has been a voice for the denomination for many years and its effectiveness has been proven time and time again.

May we refer to an editorial which appeared four years ago in *The Free Will Baptist* which the present editor wrote. We quote in part:

"It is the editor's desire that this generation express itself in writing. The printed page has proven itself, throughout the years, to be one of the most effective means of spreading the truth. It has also served as a means of preserving the thinking of the people of one generation for the benefit of others who have come after. Our generation should not deprive posterity of a permanent account of what we believe, what we do, and what we hope for generations yet unborn, if the Lord tarries.

"The editor's responsibility regarding that which is to be published is tremendous. What should he accept for publication, and what should he reject? Realizing that what he publishes now will have its effect upon present readers and will reveal to posterity the beliefs of this people, he must strive to see that the articles published are true to the faith. At the same time, he must be careful not to exercise censorship to the point of stifling the thinking of our people. He must also decide whether he will publish only those manuscripts which he can personally endorse in detail, or whether he will give others the benefits of possibly being right and publish something which he does not altogether believe. If he permits articles with which he does not agree, to what extent should he go in this practice?

"Realizing the sacredness of his position, the editor has formulated a definite policy regarding articles which he accepts for publication. He recognizes that *The Free Will Baptist* is a denominational publication; therefore, he must keep the periodical true to the faith. He strives to see what is published is not in violation of the *Treatise of Faith and Practices of the Original Free Will Baptists*. Since the treatise does not cover in detail all fine points of doctrine, there is considerable leeway for differences of opinions and beliefs within the framework of the treatise. Therefore, some articles will appear with which an individual reader may not agree;

however, he may be sure that the ideas expressed are believed by some group of our people. The editor exercises no hesitancy rejecting articles which are in violation of the treatise or which are not common to the faith of a segment of our people. . . .

"What should you do with regard to a public statement with which you disagree? You should write an article, or enlist the services of someone else, stating positively and objectively what you believe, substantiating your points by the Word of God; then you should submit the article to the editor for possible publication. Be careful not to deal in personalities, nor to deal in rebuttal of an article previously published, nor to cast insinuations upon any persons who do not believe as you do. Positive, objective truth should defend itself. It is our editorial policy to publish only positive objective articles which fall within the framework of our treatise and the faith and practice of our people.

"We shall not permit controversies to develop in our columns. . . ."

Instances can be cited in which both sides of an issue have been published in *The Free Will Baptist*, for it is a voice of our people. There have also been times when an editorial stand has been taken in certain issues, but where this has been done, it was done objectively and positively and it did not, and will not, presuppose the readers the right to express themselves. We thus believe that *The Free Will Baptist* will maintain its integrity among the people it is serving.

We shall never cast an unfair reflection or doubt in the direction of our fellow ministers and fellow Christians; nor shall we allow others to do so through our columns. It is a sincere prayer and earnest hope that all who submit articles for publication in *The Free Will Baptist* will recognize our policy and thus judge their writings accordingly. We believe this to be a fair proposition to all. We believe it is Christ honoring, and if Christ honoring, it will do honor to our denomination.

Vol. 75

No. 1

THE FREE WILL BAPTIST

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Unparalleled Progress

by W. Burkette Raper
President, Mount Olive College

"The Lord hath done great things for
whereof we are glad" (Psalm 126:3).

THESE words of the psalmist express
the true sentiments of every friend
Mount Olive College. What God has
for us exceeds the fondest dream of
the most optimistic advocator of the col-
lege when it was chartered in 1951. Let
look at the unique and marvelous man-
ner in which God has blessed this minis-
try of Christian higher education.

WHAT GOD HATH WROUGHT

In the early days of Mount Olive College,
an editorial in *The Free Will Baptist* de-
clared that the college presented unparal-
leled opportunities to our people in Chris-
tian higher education. The opportunities
we now have converted into unparalleled
progress.

Enrollment: Mount Olive College be-
gan its first year of operation in September,
1952, under the name of Mount Allen at
Agmont Assembly, Black Mountain,
North Carolina, with an enrollment of
thirty-two students. Each year since, the stu-
dent body has grown; registration for the
1959-60 school year reached 175 students.
In eight years the enrollment increased fif-
teen times over the original registration.
How many other colleges do you know that
show such growth?

Support: The first year the college was
chartered (1951-1952), total contributions
amounted to \$3,712.41; during the 1958-
1959 fiscal year Mount Olive College re-
ceived \$68,364.60 in gifts, or eighteen times
the amount given the first year. As of
January 1, 1960, Free Will Baptists have in-
vested a quarter of a million dollars in
Mount Olive College. As the college grows
and enlarges its services to the denomina-

tion, we believe that Free Will Baptists
will continue to increase their giving. We
have learned that our people will sustain
those programs that demonstrate dedicated
leadership and offer effective service.

Library: The first effort to develop a
library at Mount Olive College began in the
fall of 1954, and a full-time librarian was
added to the faculty in 1955. Today the
library contains 7,000 volumes, modern
steel shelves, possibly the most extensive
collection of Free Will Baptist historical
materials anywhere in the denomination, a
fire-proof file for valuable papers, a well-
chosen library of musical recordings, and a
listening room with hi-fidelity equipment.
The college subscribes to eight newspapers
and sixty-five magazines and periodicals.
The library alone is worth more than the
entire purchase price of the college property
in 1953. Furthermore, the J. C. Moye
Trust Fund, soon to reach \$12,500, pro-
vides a guaranteed annual income for the
continued growth and development of the
library.

Laboratory: One of the most interesting
points for visitors to our campus is the
modern science laboratory made possible
through the generous gifts of a local physi-
cian, Dr. C. C. Henderson. Apparatus and
supplies in this department alone are valued
at \$12,000.

Assets: From \$6.17, which the North
Carolina State Convention had to apply on
Mount Olive College in September, 1953,
when it voted to purchase property in
Mount Olive, the college has increased its
assets to approximately \$225,000. Included
in this amount is the value of fifty acres
of land acquired for future growth and ex-
pansion, \$35,000 in endowment and \$10,-
000 in student loan funds. In addition,

however, six persons are known to have
named the college the beneficiary of insur-
ance policies ranging up to \$10,000, and
others are including the college in their
wills.

Academic Recognition: Mount Olive Col-
lege has brought dignity and prestige to
the Free Will Baptist denomination through
its achievements in the educational world.
If it had not been for Mount Olive College,
the name of Free Will Baptists would not
have appeared in a national publication
of a recent survey of more than 2,000 col-
leges and universities in America by the
Beta Club.

Today Mount Olive College is accredited
by the North Carolina College Conference
and State Department of Education; it
holds membership in the American Associa-
tion of Junior Colleges, Southern Associa-
tion of Junior Colleges, North Carolina
Council of Church-Related Colleges, and
the Collegiate Academy of the North Caro-
lina Academy of Science. Moreover, the
college is approved by the United States
Office of Education; Veterans Adminis-
tration; and the United States Department
of Justice, Immigration and Naturalization
Service, for foreign student training.

The college has also been approved by
the Committee on Admission to Member-
ship of the Southern Association of Col-
leges and Secondary Schools for a formal
visit during the fall of 1960. If the find-
ings of the Standards Committee are favor-
able, Mount Olive College will become the
first college in the history of the Free Will
Baptist denomination to obtain regional ac-
creditation, the highest academic recogni-
tion given by accrediting agencies.

New Church: The growth of Mount
Olive College has concentrated in the city
of Mount Olive a number of Free Will Bap-
tists who were organized into a Free Will
Baptist church in November, 1958. The
church now holds full-time services in the
auditorium of Mount Olive College, has
a Sunday school, woman's auxiliary, week-
ly prayer meeting, and has begun a build-
ing fund.

Adversaries Overcome: The foregoing pro-
gress is unparalleled in the two hundred
and thirty-three years of history of the Free
Will Baptist denomination. But these ad-
vancements have not come easily.

Paul described his ministry at Ephesus in
these words: "For a great door and effectual
is opened unto me, and there are many ad-
versaries" (1 Corinthians 16:9). These
words also describe the ministry of Mount
Olive College. This institution is the first
academically-accredited liberal arts college
in the history of the Free Will Baptist de-
nomination as we know it today, and a
lack of understanding of this approach to
Christian higher education has sometimes

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Called Home

THE SUDDEN homegoing of Howard Grevenitz, by what seemed an untimely death, has caused many to ask the usual question, "Why?"

At the early age of twenty-three, with all the vigor of youth, carefully and adequately prepared both academically and spiritually for a happy and useful life, he was suddenly called home to be with the Lord Jesus.

It might occur to all who shall read this brief account of Howard's death, that they, like him, should be prepared for such an abundant entrance into the Lord's presence. Howard's readiness was abundantly evident, by the way he lived, and by certain things he had expressed in his personal diary.

Obviously there came a time in his life, when he accepted the fact that he was a sinner, and realizing that there was no escape from the guilt of sin or its penalty, except by appropriating the gift of salvation by grace, through simple faith in the atoning death of the Lord Jesus Christ, he bowed the knee and in simple faith acknowledged Jesus as Lord, and believed in his heart that God hath raised Him [Jesus] from the dead. (See Romans 10:9, 10.) This act of faith brought him into conscious relationship with God, and as we also read, made him, "... a new creature in Christ Jesus, old things passing away; and behold all things becoming new" (2 Corinthians 5:17). When this change took place, Howard's life and all his purposes in life changed. After a careful reading of his diary, we are sure he would like to share some of his experiences with you, and we can say, "He being dead, yet speaks." Here are some of the things he experienced or wanted to be seen in his life:

"May my life ever be a challenge, and never a compromise."

"Only one life, 'twill soon be past, only what's done for Christ will last."

"God always gives the best to those who leave the choice with Him."

"After all He's done for me, how can I do less than give Him my best, after all He's done for me?"

"Nothing lies beyond the reach of prayer, except that which lies outside the will of God."

"The things that are impossible with men, are possible with God."

"Be not afraid, only believe. Believing implies repentance, and repentance implies obedience."

"Two things without which life would not be worth living, are *faith* and *love*."

"When you have nothing left but God, then for the first time you become aware that God is enough."

"Information about God is no substitute for obedience to God. May God keep us from always taking in, and never giving out."

"Help us so to live, that the things of heaven may not be crowded out by the things of earth."

"Lord, if there's some job left undone that you want me to do, count on me, count on me."

Then there is also Howard's personal evaluation of the blood of Jesus Christ, when he states, "It is the great dividing line down through humanity, allowing for no neutral or middle ground."

The experiences of others also impressed him, and Howard recognized the value of them, quoting in particular something that was expressed by Wesley who said, "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ, and Him crucified, I would set the world on fire."

To know Howard, was to realize that the foregoing quotations meant something to him, and they actually became a part of his new life in Christ. He could say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

In his last years, he became increasingly useful and helpful, especially as a leader among young people, making good use of whatever opportunities were given him to touch the lives of others with the message of God's redeeming grace and love. This was expressed very definitely by still another quotation in his diary:

"Reach out your right hand and lift it up to God, let Him hold it, then take your left

hand and reach it out to a dying human. Then pull your hands together with all your might, and with the power of the Holy Spirit seek to bring that dying human to the Lord Jesus Christ."

Thus Howard's life on earth came to an end, but the influence of it still continues. Here are the words of the last quotation in his diary:

"Thou hast made us for Thyself, oh Lord, and our hearts are restless, 'till we rest in Thee."

He has taken his leave from this world, and is now at home in heaven with his precious Lord. Are you, who read the lines, ready for such an event? Can you say, "For me to live is Christ, and to die is gain" (Philippians 1:21)? In behalf of Howard Grevenitz, in whose memory this tract has been written, may we urge you to do NOW, what he did; "... confess with your mouth the Lord Jesus, and believe in your heart that God raised Him from the dead, and thou shalt be saved" (Romans 10:9). Or, as Jesus said in another place "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).—American Tract Society.

Can't Afford to Tithe

by Rev. Roy Rikard

I want my breakfast served at eight
With ham and eggs upon the plate;
A well-broiled steak I'll eat at one,
And dine again when day is done.
(But I can't afford to tithe.)

I want an ultra modern home,
And in each room a telephone;
Soft carpets, too, upon the floors,
And pretty drapes to grace the doors.
(But I can't afford to tithe.)

A cozy place of lovely things,
Like easy chairs with innersprings.
And then I'll get a small T.V.—
Of course, I'm careful what I see.
(But I can't afford to tithe.)

I want my wardrobe, too, to be
Of neatest, finest quality,
With latest styles in suit and vest.
Why shouldn't Christians have the best?
(But I can't afford to tithe.)

I want a car and boat in which to ride
My wife and children by my side.
I want a job that pays me good;
A bank account as all men should.
(But I can't afford to tithe.)

Cuba--1960

by Louis H. Moulton

"YANKEE, GO HOME!" "Down with American imperialism!" These are the things that the average American would expect to hear if he went to Cuba, because what he reads in the newspapers. The American newspapers are presenting a distorted view of conditions as they actually exist in Cuba. I know because I have just returned from having spent three weeks there.

When I boarded the Cuban plane at the Miami airport, I left behind a brother who told me that he wanted to come to Cuba while I was there. He wanted me to let him know when I arrived if there was room for him at our mission station in Pinar del Rio so that he might come over later. I wrote to him giving him explicit directions as how to get to Pinar from Havana, but during the whole three weeks he did not come. When I landed back in Miami, I asked him why he didn't come on over and he answered, "I was scared because of what I read in the papers."

I walked up and down the streets of Pinar del Rio, Havana, Matanzas, San Juan, and Jose, and many other towns and cities. I went into the shops, the restaurants, the churches. I saw no anti-American feeling manifested; there was no spitting, no jeering, no demonstrations of any kind. The people were as friendly and cordial as they are in my home town in the States. This is how it was everywhere I went.

Night after night, as we visited in the various Free Will Baptist churches holding services and preaching the gospel, the people were responsive as I have never seen people responsive to the preaching of the Word. At nearly every service there were souls that came to the Lord and were saved.

It was our privilege to visit in the very court where many of the recent trials took place which resulted in the firing squad or numbers of those found guilty. About thirty men were on trial the day we visited the court in Pinar del Rio. They were accused of counter-revolutionary activities. We

found it very interesting to find that all these men were represented by counsel. They were given a fair hearing, were allowed to present any evidence, and their hearing was open to the public. We talked with some of the defense lawyers and learned that contrary to what we had read, that all the military trials were conducted just this way.

During the time of these military trials, our missionaries, Rev. Thomas H. Willey Sr., and Rev. Thomas H. Willey Jr., were kept busy visiting the condemned men, giving them the gospel, trying to reach them for Jesus. Many of them were brought to the saving knowledge of the Lord Jesus Christ before they were taken out and placed before a firing squad. When I returned from Cuba I brought Brother Willey back with me for a series of treatments from a doctor in Savannah, Georgia. Brother Willey told me that he had butterflies in his stomach. To go day after day, week after week, to pray and deal with condemned men and then walk with them to the courtyard, listen as the shots of the firing squad would ring out and then a final shot, I could understand how a man would have butterflies in his stomach.

During these weeks in Cuba, I discovered that Cuba is open to the gospel as it has never been before. I discovered also that there are vast unevangelized sections of the island where no gospel witness has ever gone. This discovery came through talking with Dr. Molena, head of the American Bible Society in Cuba and in the entire Caribbean area. Dr. Molena pointed out areas on the map of Cuba, great swamp and marshy areas where thousands of people live without a single church or even an evangelical witness.

Dr. Molena was high in his praise of Free Will Baptist foreign missions in Cuba. While talking to me, he pointed to Brother Willey and said that the whole of the Pinar Province and the northwest end of the island owed its evangelization to Thomas H. Willey. We later visited the Union Theo-

Morning Prayer

Dear Lord, my prayer this morning
Is for guidance through the day;
Please help me do the things I should,
And guard each word I say.
In Jesus' name. Amen.

—Selected.

Your Part

Larry once tried to count all the wrong things he had ever done. He could not remember half of them, but he counted until it frightened him. Then he said, "Oh, Mother, they make a great bundle—so big that it tires me to have them in my heart. What shall I do?"

His mother told him Jesus said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest"; but the boy said, "Maybe He doesn't mean me, Mother."

"Why," said his mother, "aren't you tired of carrying your load of naughty things? Aren't they heavy?"

"Oh, yes," he said, "they are heavy."

"Then listen." Again she repeated: "All ye that labor and are heavy laden."

Larry said, "But, Mother, how will He do it? How can He do it? How can He take my sins away?"

His mother replied, "My boy, that is God's part; your part is to come."—Selected.

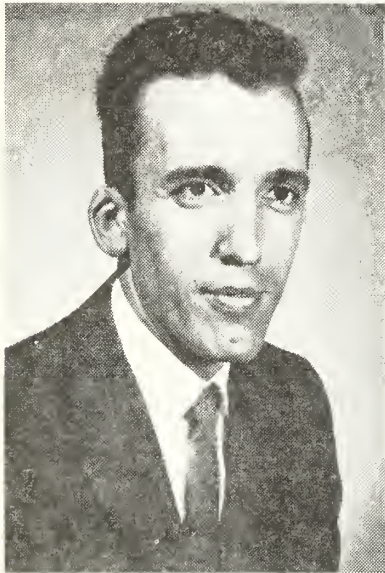
logical Seminary in Matanzas and found this institution and its president very optimistic over the future of Cuba and particularly as it concerns the furtherance of the gospel.

There is much to be desired in seeing better relations develop between our nation and that of Cuba. There are some very definite communistic trends in Cuba today. Fidel Castro has placed at the head of the country's banking system a man with known communist leanings. Fidel's brother Raul is quite outspoken about his communist affiliation. Topped off by the very recent visit by Russia's Mikoyan, all of these things give cause for concern over future relations of our two countries.

Surely these are perilous days for Cuba—days of transition, days of change, days of uncertainty. Cuba and the evangelicals of Cuba, and Free Will Baptists in Cuba particularly, should occupy a very prominent place on our prayer list.

NEWS NOTES

Graduate of Bible College Speaker for Bible Conference



Rev. Dale Burden

Rev. Dale Burden, pastor of East Nashville Free Will Baptist Church, Nashville, Tennessee, will be one of the featured speakers at the 17th Annual Bible Conference to be held April 3-7 at Free Will Baptist Bible College, Nashville.

Other speakers will be Rev. Wesley Calvery, missionary on furlough from Japan; Dr. Monroe Parker, president of Pillsburg Conservative Baptist Bible College, Owatonna, Minnesota; and Rev. John Gamble, Lynchburg, Virginia, evangelist.

Mr. Burden, formerly from Weleetka, Oklahoma, is a graduate of Free Will Baptist Bible College and holds his master's degree from Columbia Bible College. He has served pastorates in South Carolina, Louisiana and Texas, and is a popular preacher in revivals and youth meetings.

Free Will Baptist to Speak During Unicoi County Preaching Mission

The Unicoi County (Tennessee) Preaching Mission, a series of evangelistic meetings with various denominational speakers taking part, will be held March 6-13, with services being held at 7:30 each evening except Wednesday, and on Sunday at 3:00 p. m., at the Unicoi County High School Auditorium. Noon services, 12:25 through 12:55 p. m., will be held at the Centenary Methodist Church.

Youth night will be observed on Satur-

day night, March 12. Speaking on this night will be the Rev. Billy A. Melvin, executive secretary of the National Association of Free Will Baptists. Mr. Melvin of Nashville, Tennessee, has also served on the General Board and Executive Committee and as assistant moderator of the National Association. In 1947 he entered the Free Will Baptist Bible College. He attended the Taylor University in Upland, Indiana, from which he holds a B. A. degree. He also holds a B. D. degree from Union Theological Seminary in Richmond, Virginia.

Mr. Melvin has pastored the First Free Will Baptist Church of Newport, Tennessee; the First Free Will Baptist Church of Richmond, Virginia; and the First Free Will Baptist Church of Norfolk, Virginia. He is chairman of the Chaplains of the National Association of Evangelicals. He serves as a chaplain in the Civil Air Patrol where he holds the rank of captain, is married, and has two children.

Rev. Othel T. Dixon Conducts Radio Program

The Rev. Othel T. Dixon conducts the radio program, "Meetin' Time," over K L R S Radio Station, Mountain Grove, Missouri, each Sunday at 12:30 to 1:00 p. m. The program features a 40-voice choir with other special music.

This program is supported by freewill offerings. All correspondence should be sent to the following address: "Meetin' Time," P. O. Box 464, Mountain Grove, Missouri.

Coming Events

- April 3-7—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee
- April 10—Palm Sunday
- April 15—Good Friday
- April 17—Easter Sunday
- April 21—N. C. State Sunday School Convention, Edgemont Church, Durham
- May 8—Mother's Day
- May 24—June 3—Summer School, Free Will Baptist Bible College, Nashville, Tennessee
- June 19—Father's Day

Rev. Carey Cheshire To Conduct Revival

The Rev. Carey Cheshire of Guyman Oklahoma, will conduct revival services at the First Free Will Baptist Church of Norman, Oklahoma, beginning March 20. These services will continue for ten days.

A cordial invitation is extended to every one to attend.

Otter's Creek Church Announces Revival

Revival services will begin at Otter's Creek Free Will Baptist Church near Fountain, North Carolina, on March 21. The speaker will be the Rev. Walter Carter of Rockingham, with the Rev. Clyde Co leading the singing each evening.

The pastor, the Rev. C. D. Hamilton extends a cordial invitation to everyone to attend these services which begin at 7:30 p. m.

New Pastor Assumes Duties At Kenly, N. C., Church

The Rev. Jesse V. Bone, formerly of Butler, Georgia, assumed his duties as pastor of the Kenly, North Carolina, Free Will Baptist Church on January 1, 1960.

Mr. Bone is the son of Mr. and Mrs. Earl Bone of Butler, Georgia. He is a



Rev. Jesse Bone

graduate of Mercer University of Macon, Georgia, and is presently enrolled in the Southeastern Baptist Theological Seminary at Wake Forest, North Carolina. He also attended Emory University at Oxford, Georgia.

Mr. Bone was a member of the Chatahoochee Association of Georgia and was active in both district and state church work. He has served as pastor of Pleasant

(continued on page ten)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Students Make Dean's List

Dean Michael Pelt has released the names of four students who made the dean's list at Mount Olive College during the first semester. Requirements for this honor is "B" plus (2.5) average with no grade lower than "C." Attaining this distinction are:

Gail Grantham, 1959 graduate of Grantm High School, daughter of Mr. and Mrs. e M. Grantham of Route 1, Goldsboro. Miss Grantham is president of the Henderson Science Club of Mount Olive College and is a college marshal.

Joyce Barwick, 1958 graduate of LaGrange High School, daughter of Mr. and Mrs. Wilson Barwick of Route 3, LaGrange. Miss Barwick is president of the Mount Olive Student Government Association, a member of the Eureka Society, and chief marshal.

Linda Cherry, 1959 graduate of Chicod High School, Pitt County, daughter of the Rev. and Mrs. Floyd B. Cherry, Route 3, Greenville. Miss Cherry is a member of the Woman's Judiciary Council of the college and is also a marshal.

Deanye Lee, 1959 graduate of Nahunta High School, daughter of Mr. and Mrs. Jesse N. Lee, Route 2, Pikeville. Miss Lee is an Honor Council representative and is treasurer of the French Club.

Gift to Scholarship Fund

A gift of stock in a life insurance company with a market value of \$370 has been made to the McWhorter Scholarship Fund of Mount Olive College by Judson H. Blount of Greenville, North Carolina. Business Manager M. L. Johnson revealed that this gift makes a total of \$720 that has been contributed to this fund by former students of Professor Zack D. McWhorter, a prominent educator who was superintendent of the first graded school system in Mount Olive from 1901-1909.

Advocators of the McWhorter Scholarship Fund are working toward a minimum goal of \$1,000 which can be used as an endowment fund with the annual earnings to be designated as a scholarship for students at Mount Olive College.

Attention Intermediate Leaguers!

The North Carolina State League Convention will meet on April 29, 30, in Greenville, North Carolina. The final service on Saturday night is to include the state sword drill which is open to all intermediate leaguers, Ages 13-16, who wish to enter. The winner will receive an all-expense-paid trip to the National League Convention in order to compete in the National Sword Drill.

All contestants must study the practice sheet which may be obtained from the address below. All entries must be in by April 1 to be eligible to participate in the sword drill. Write today to: Joy Rice, 509 Blades Avenue, New Bern, North Carolina.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. Connie Wilder

On February 5, 1960, our loving heavenly Father saw fit to call from this life of suffering our dear brother in Christ, Uncle Connie Wilder, Age 83. He was a faithful member of Friendship Free Will Baptist Church, Johnston County, North Carolina. He attended church and Sunday school as long as his health permitted. All who knew him will miss him and feel the vacancy he left very deeply. To know him was to love him.

Therefore, we bow in humble submission to the will of our heavenly Father who doeth all things well. We would like to express our deepest appreciation of his devotion and faithful service to his church and Sunday school. He was always willing to serve when asked to do any task, as long as he was able. We commend our deepest sympathy to those who knew and loved him. He left to mourn his passing six daughters, one son, several grandchildren, and a host of friends. May they find comfort and peace in Him who said, "Come unto Me,

all ye that labor and are heavy laden, and I will give you rest."

A sister in Christ,
Maggie Glover

Mr. Oliver Gillenwater

On February 4, 1960, God called His faithful servant, Oliver Gillenwater, to be at rest in His heavenly home. Mr. Gillenwater was born October 31, 1881, in Scott County, Virginia, the son of John B. and Elizabeth P. Gillenwater.

Surviving are his wife, Mezella Gillenwater; one son, J. M. Gillenwater; four daughters, Mrs. Rebecca Bradley, Mrs. Ruth Gillenwater, Mrs. Frankie Corder, Mrs. Oprey Campbell; three sisters, Mrs. Bob Quillin, Mrs. V. R. Newland, Mrs. Dan Sanders; three brothers, John, S. P. and W. O. Gillenwater; 22 grandchildren; 11 great-grandchildren.

The Rev. Stewart McFall conducted the funeral on February 6, 1960, at Cassell's Chapel Church, with burial following in the Cox Cemetery. His body was laid to rest under a beautiful mound of flowers.

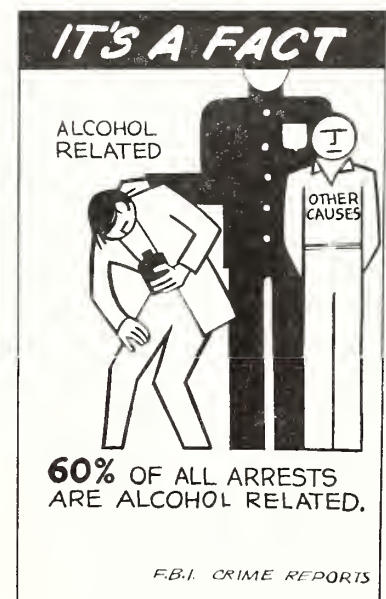
Mr. Freeman Bryan

The death angel visited the home of Mr. Freeman Bryan on August 2, 1959, and took away one of our beloved members of the Sandy Plain Free Will Baptist Church. He was born June 18, 1904, making his stay on earth fifty-five years.

He united with the church in 1952 and was held in high esteem by every member of the church. We loved him very dearly.

We as a church extend our deepest sympathy to the family.

Mrs. Claude Sumner
Mrs. Coy Sumner
Mrs. Frank Baker



QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Riehlend Ave., Nashville 5, Tenn.

Question: Please explain, "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape" (John 5:37). Did not the Jews at Jesus' baptism and the three disciples with Jesus on the mount of transfiguration hear God's voice?—James Peacock, Illinois.

Answer: There is a sense in which this is true, yet when Jesus told the Jews they had not heard the Father's voice, He doubtless was using the term and meant this in the sense of other similar Scriptural uses of the term: "Hear and your souls shall live," and "He that hath an ear let him hear." The Jews did not accept the witness of God that came from heaven at Jesus' baptism; that in the Scriptural use was the same as not hearing even in the sense in which Christ used it several times mentioned above. And as for the scene at which Peter, James and John heard, though they did not heed at once, they responded later giving full recognition to its demand. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter 1:16-18). There is also a sense in which sinful people may not see the face of God and live. "And he said, Thou canst not see my face: for there shall no man see me, and live" (Exodus 33:20). When Jesus came to earth, He was veiled in a fleshly or human body; therefore, in or through Him men saw God. "For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9).

Question: In what way are we, who are believers, in Christ?—Rose Smith, Illinois.

Answer: This is a spiritual relationship of the believer and his Lord. (1) We are the righteousness of God as a result of Christ's becoming sin for us. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians

5:21). (2) Because of this we act according to our faith rather than by sight. "For we walk by faith, not by sight" (2 Corinthians 5:7). This makes us regard ourselves as being dead or in a state of non-existence regarding sin but in a living state of action unto God. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Romans 6:11, 12). Now we are indeed justified. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh" (Romans 8:11, 12); "But even unto this day, when Moses is read, the veil is upon their heart" (2 Corinthians 3:15); "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). Finally, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10). With this in mind, the following Scriptures make sense when applied to any of us who are Christians. "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17:28). This position assures us of answered prayers and of our lives being fruitful. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:5-8). Christ's true disciple stands in the world as His representative and witness bearer. The disciple's own salvation is no longer that which most concerns him.

The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

"Then said Jesus to those Jews which believed on him, If ye continue in my word then are ye my disciples indeed" (John 8:31).

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

The question asked in the subject of this meditation has many answers, most of which are partly correct, but there is only one true answer to it. However, that answer has a number of different parts. For example the two texts above give two of those parts, each introduced by the word, *if*. *If ye continue in my word. If ye have love one to another.*

Dr. W. R. Matthews, of England, writing on the subject, "The Essence of Christianity," has observed that there are three answers which are so important that they deserve our careful consideration. These answers are: "A Christian is one who believes the Christian faith. A Christian is one who belongs to the Christian Church. A Christian is one who joins in Christian worship."

A Christian is one who believes in the Christian faith. That is, I think, he accepts God's Word as it is and continues to live according to its teachings, and he rejects all theories and doctrines which are contrary to it. Thus, certainly a Christian

He must exemplify Christ's holding himself up before a lost world so as to attract lost souls to Him. Christ told us He Himself was the light of the world but did not stop there, but also said that His followers were the light of the world. We are those light bearers through whom He shines forth in all the dark places of the whole world. We live the Christlike life and thereby are the mediums by which He comes into each sin darkened heart to light it up with His own precious self. That one who lives the Christlike life has in himself the mind of Christ; therefore, he exerts the influence of Christ conveying the hope of Christ and working as a co-laborer in His vineyard. One thus guided by Christ can truly regard himself as *in Christ*.

ne who believes in God, and who strives
ive by the teachings of His Word. The
le teaches that we should "Hold fast the
m of sound words, which thou hast heard
me, in faith and love which is in Christ
as" (2 Timothy 1:13).

A Christian is one who belongs to the
urch and is in fellowship with it and its
rk. No one can deny that this, no less
n that of believing the Christian faith,
s necessary quality of the Christian. The
ly Spirit is promised, not to those who
ell in isolation, but to those who are in
owship with the church.

n the New Testament, the Pharisee
om Jesus denounced was the man who
s too full of his own status in the church,
l of his accurate performance of its re-
rements. Today the Pharisee is more
en the man who is too proud, too well
ormed, and often too spiritual to be-
g to, and fellowship with, the church.
ny find too many hypocrites in the
urch to belong in it, forgetting that there
o greater form of hypocrisy than that of
fessing to be a Christian and refusing to
ite, work with and enjoy the fellowship
those making up the body of Christ here
the world!

It is no less important to realize the truth
t a Christian is one who shares in the
ristian worship of God. To the Chris-
n the only genuine end and fulfillment
the human life is communion with God.
nothing lower can the soul of the human
ature find complete satisfaction.

Certainly it was one of the chief purposes
the teaching and life of Jesus to reveal
us the true God and to show us how to
rship Him in spirit and in truth.

But Dr. Matthews continues, "We have
n that the three descriptions of what
ing a Christian means has each a justifica-
n and represents an important element
the Christian life. We have now to
tice that they do not contain the whole
th of the matter. It is only too easy to
get that the New Testament emphasizes
requirement which is not precisely con-
ned in any of the three descriptions—
Christian is one who tries to follow
hrist." To be a follower of Christ was
e earliest meaning of being a Christian.
To follow Christ is not easy. No one
s ever supposed that it was. He Him-
lf, though He said that His yoke was easy
d his burden light, promised hardship
d difficulty to those who took it upon
emselves. The following of Christ be-
ns with an internal revolution, for that
what repentance really means. There
eeded a change of life—a new life in
hrist—by turning to God.

"Then said Jesus unto his disciples, If any
an will come after me, let him deny him-
self, and take up his cross, and follow me"
Matthew 16:24).

Hawaii's Rapid Growth Gets Attention

Latest report of the Bureau of the Census
shows Hawaii with an estimated total popu-
lation of 656,000—larger than any one of
seven states.

The same report lists Hawaii as the na-
tion's seventh fastest growing state since
the last decennial census in 1950. The rate
of growth in our Aloha State is 31.2 per
cent, compared with the national average of
16.7 per cent.

The figures given in this report are only
up to July 1, 1959; by now Hawaii may have
passed another state, Idaho, which was about

8,000 ahead and growing less than half as
fast.

It should be noted, too, that Hawaii's
growth has been predominantly in civilian
population.

The next decennial census—to be taken
during 1960-61—will undoubtedly confirm
Hawaii's right to one more Representative
in the Congress of the United States.

This consideration—on the basis of popu-
lation comparison with other states that
have two representatives—was justified at
the time the statehood bill was passed.

However, Hawaii did not press the point
at that time for the obvious reason that to
do so might have impeded or jeopardized
the more important matter of immediate
statehood.

The Pastor's Notebook

NOTE: No claim to originality is made to material
used in this column. Whenever possible the source is
given, but this often is not known.—THE EDITORS.

The Sunday School—Key to Heaven

(Text: Luke 14:15-25)

THE METHODS:

- A. Contacts—"Go out quickly into the streets and lanes of
the city, . . ." (Vs. 21).
- B. Call back—"And they all with one consent began to make
excuse. . . ." (Vs. 18).
- C. Call out—" . . . none of those men which were bidden shall
taste of my supper" (Vs. 24).

THE MEANS:

- A. Invitation—" . . . Come; for all things are now ready" (Vs.
17).
- B. Persuasion—" . . . compel them to come in, that my house
may be filled" (Vs. 23).
- C. Transportation—" . . . bring in hither the poor, and the
halt, and the blind" (Vs. 21).

THE MOTIVES:

- A. Warn them—" . . . the master of the house being angry . . ."
(Vs. 21).
- B. Woo them—He bade many (Vs. 18).
- C. Win them—" . . . Blessed is he that shall eat bread in the
kingdom of God" (Vs. 15).

NEWS NOTES

(continued from page six)

Hill Church, Ellaville, Georgia; Pleasant Hill Church, Cordele, Georgia; and New Life Church, Mauk, Georgia.

Mr. Bone is married to the former Mary Savage of Decatur, Georgia, daughter of Mrs. W. B. Savage and the late Mr. Savage of Decatur. Mrs. Bone is a graduate of Mercer University of Macon, Georgia. She formerly taught in the Frances Lacy School in Raleigh, North Carolina.

Mr. and Mrs. Bone are now residing in the parsonage at Kenly, North Carolina.

Bethlehem Church Host to Midway Session

The Midway Quarterly Session met with Bethlehem Free Will Baptist Church in Randolph County, Georgia, on January 22, 1960. The session opened with congregational singing. The Rev. T. B. Mellette conducted the devotions. The Rev. W. F. McDuffie, assistant moderator, presided in the absence of the moderator, the Rev. C. R. Houston, who recently underwent serious surgery.

Mrs. Grace Starr and the Rev. H. L. Knighton were appointed as reading clerks. Seventeen churches were represented by delegates and four by letter. There were nine ministers present and one licentiate.

Visitors from other associations were Rev. and Mrs. E. C. Morris of Little River and the Rev. C. J. Harvey of Union. They were extended the hand of fellowship by the Rev. Paul Irvin.

The following financial report was given:

Balance Brought Forward	\$ 17.00
Receipts:	
Received from Churches	302.00
Worship Offering	40.00
<hr/>	
Total to Account For	\$360.00
Disbursements:	
Gifts to Three Elderly People	\$ 60.00
Home Missions	34.28
Minute Fund	40.00
Georgia State Unified Program	100.00
Atlanta Church	25.00
Love Gift to Moderator	40.00
Clerk Fee	4.00
<hr/>	
Total Disbursements	303.28
<hr/>	
Balance in Treasury	\$ 56.72

Speakers for the day were the Rev. S. Shutes, Mrs. Gene Kersey and Mrs. Brum Johnson. Mr. Jesse Griffin led the singing for the day. An ordination service was conducted after the host church served a fine Georgia style dinner. Various reports were given. The next session will meet with New Enterprise Church near Iron City, Georgia on Friday before the fourth Sunday in April.

Speakers for the day were the Rev. S. Shutes, Mrs. Gene Kersey and Mrs. Brum Johnson. Mr. Jesse Griffin led the singing for the day. An ordination service was conducted after the host church served a fine Georgia style dinner. Various reports were given. The next session will meet with New Enterprise Church near Iron City, Georgia on Friday before the fourth Sunday in April.

Sidney Church to Observe Youth Sunday

Youth Sunday will be observed on Sunday, March 13, 1960, at the Sidney Free Will Baptist Church, Belhaven, North Carolina. The speaker will be John Stuart Craun of Ayden, North Carolina. The entire services for Sunday school and morning worship will be conducted by the youth of the church. Jimmy Brinn will act as Sunday school superintendent, and all classes will be taught by the young people.

The Rev. Daniel Gaskins is pastor of the Sidney Church.

MY PRAYER

When I'm tempted to do wrong,
Make me steadfast, wise, and strong;
Help me, God, to Thee be true
In my thinking, all I do;
Help me walk in Thy Word's light,
Always doing what is right;
Helping others do that, too;
'Tis my prayer, sincere and true.

—Young Soldier.

My Duty to My Church

Text: "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:24, 25).

MY DUTY IS TO ATTEND THE CHURCH WORSHIP SERVICES

- A. Live members go to church.
- B. Dead ones are hauled there (Revelation 3:1).

MY DUTY IS TO EXTEND THE CHURCH IN ITS FIELD

- A. By visitation and invitation.
- B. By friendliness and caring for new converts.
- C. By cultivating a missionary vision at home and abroad.
- D. By stimulating a Christian education atmosphere.

MY DUTY IS TO DEFEND THE CHURCH IN FUNDAMENTALS FOR WHICH SHE IS IDENTIFIED

- A. There is the danger of infiltration of error (2 Timothy 4:3, 4).
- B. There is danger of wrong leadership (2 John 9).
- C. There is danger of the snare of worldliness (2 Timothy 4:10).
- D. There is the peril of complacency (Revelation 3:15, 16).
- E. There is the treat of paralysis of pride (1 Peter 5:5, 6).
- F. There is the danger of disaffection (1 John 3:15).

MY DUTY IS TO COMMEND THE CHURCH

- A. We may do this by what we are.
- B. We may do this by consistent Christian lives.
- C. We must practice what we preach.

—Rev. Ralph Staten,
North Belmont, North Carolina

NOTES

A
N
D

QUOTES

By J. C. Griffin

OUR COLLEGE IS HERE TO STAY

Recently I received an article entitled, "Prints from the Mount Olive Tribune," under the caption, "From the Mouth of," I read the following: "Doesn't it do your heart good to learn that our college is so interested in the spiritual development of its students, as well as their total growth, that an entire week would set aside to emphasize this development? In an amateur can realize that as long as officials exercise such concern for students entrusted to their care, the college is built upon solid foundations. No other mind can support a long and continuous path."

The Mount Olive Tribune printed the following on the editorial page under the caption, "Our College Is Here to Stay":

If there has been any question in the mind of folks in this area about the eventual success of Mount Olive Junior College, a recent report released by Business Manager L. Johnson recently should fully answer it. Mr. Johnson revealed that Free Will Baptists and friends of the college have contributed more than \$300,000 to the institution since it was chartered in September of 1951. The balance of its \$100,000 income has been derived from tuition fees and other sources.

More important than the amount of money involved is the spirit behind the gifts, and the needs met in the lives of these students who came here seeking an education. They point up both the support which the college has had from its denomination and friends, and the services it is performing.

These things guarantee its success more fully than does the dedication of its faculty or the plans of its future. Faculties may change and plans may be altered; but, as long as support and services characterize the relations between the college and the community, we need not fear for the college's future.

To those so closely connected with the college that they cannot see the forest for the trees, we'd like to offer a word of encouragement by pointing out one or two things evident to others:

"First, all growth, to be sound and strong, must come against opposing forces. Many times, no doubt, college officials have wondered whether the school could operate another year, and became the stronger for it.

"Second, most growth designed to endure and support heavy loads is slow. It is so in nature, in human beings, in business and in institutions of learning. By slow process, the growth has time to benefit from experience, to assimilate new ideas and methods into its own operation.

"Third, slow growth allows time for changes necessary to adapt successfully to environment, without upheavels which frequently accompany violent or hasty alterations.

"And on we could go. It is sufficient to point out that we believe in the college; so does the faculty; and so does its denomination and its student body—at least \$680,000 worth."

THANKS TO EDITOR

The writer of "Notes and Quotes," an old-timer, has fought for the righteousness of the Lord Jesus for a half century, and along with the fight has stood for Christian education and advocated it even years ago when it was not popular among Free Will Baptists. I want to thank the editor of the Mount Olive Tribune for his timely and encouraging editorial.

A WORD OF HISTORY

After I quit playing Jonah and yielded my life to the Lord Jesus as a witness for Him to carry the message of salvation to as many as I could reach, I saw the need of more education. I had not accumulated but very little of this world's goods. Having a wife and one child and a little humble place that we called home, my dear companion and I agreed to sell that home and move to Ayden, North Carolina, where I could attend the Ayden Seminary. I was called a fool for such procedure. One of the leading ministers in the conference where I was a member said, "I'm through with you." This was said in opposition to an educated ministry. But thank God there were some of the ministers who said, "Go on." This I did with faith in the Lord Jesus.

God blessed as I learned more about the Lord Jesus and His sufferings for lost humanity, and the more zealous I became toward the calling. God arranged for me to have four quarter-time churches, which with the price of my home on the altar made it possible for me to study at the seminary. The gray matter was not so alert to grasp such learning at my age, but somehow we were blessed to stay through and leave with all bills paid.

Those of us who wanted and praised the work of the Ayden Seminary were criticized

for our religious fervor. I am still thankful for that old seminary. I loved the faculty; I loved the students; and when some fellow, for the lack of vision, criticized the school, resentment would rise in my heart against the unethical destructive criticism. A good Christian lady, none other than Sister Alice Lupton, told me one time that it was righteous indignation. Well, I will not argue that, but it was something that I did not appreciate.

EUREKA COLLEGE

The old seminary grew into Eureka College, which was opposed by many of the people of that day. Yes, it had its opposition; and its opposition was, in many instances, by those who were religious. These are facts that I know to be true. So eventually it failed, and perhaps some people were glad while others wept. Then for years we were like sheep going astray; we had no institution of learning, but I still believed in it.

MOUNT OLIVE JUNIOR COLLEGE

Mount Olive Junior College was chartered in the year of 1951, and has grown in a wonderful way; however, it has had its enemies from the very first. There were some who thought we did not need it; there were others who refused to support it on various grounds. However, in spite of its opposition, God has blessed the efforts of the consecrated faculty members from year to year. I have visited the institution on several occasions and found a spirit of devotion that could hardly be surpassed by any institution of its kind anywhere. I am back of it with my prayers, and what little I can help otherwise.

CONCLUSION

How long will it be before Free Will Baptists will be united in all-around Christian education for our youth? We should have not only Bible schools, exclusively, but we should have Christian liberal arts schools where young men and women may be trained in business and taught the sciences—the right to know between right and wrong and be prepared to take their places in the religious, social, political, domestic and educational life of mankind in the world about us. I long to see the day when there will be at least one college in every state of the union that has as many as ten thousand Free Will Baptists. We can do it if we will pull together and see the need for Christian education. May God bless our colleges.

●
God tries our faith that we might trust His faithfulness.

●
Do not borrow trouble—be patient and you will soon have some of your own!

STORIES for our BOYS and GIRLS

A GOOD WAY

by Elva M. Johnson

MARY and Mike had been saved in vacation Bible school, and they wanted to do something for the Lord. "But I don't see how we can do anything. We can't preach, and we sure can't sing," Mike said.

"It seems to me that about all we can do is try to tell somebody else about Jesus," Gary put in.

"Aw, who'd listen to us?"

"Wait a minute!" Gary interrupted. "I've got an idea. Let's ask Mr. Erickson if he can give us some suggestions. He usually comes up with a good answer."

They found the teacher and told him what they wanted to do. Mr. Erickson scratched his head and looked at them for a minute without answering. Then he said, "Well, fellows, I think you have a wonderful idea. Real Christians ought to want to work for Jesus. And He has something for every one of us to do. I think I know a good job for you."

He picked up a big brown envelope and opened it. He pulled out a lot of brightly colored papers.

"I just got these tracts this week and stamped them with the name and address of our church. You can help me get them out to some unsaved people."

"But what are tracts?" Mike asked.

"They are little gospel messages written up in easy-to-read form," replied Mr. Erickson. "I like to give them to people I meet on the street, in the stores, and anywhere I happen to be. I always pray, too, that they will be read and that those who read them will be saved."

"Who would we give them to?" Gary asked.

"Well, I suggest that if you really want to work for the Lord, you take about a dozen apiece and give one to each person you meet on your way home from vacation Bible school today."

Mike looked skeptical. "I wonder if anyone would take them and read them," he said.

"Sure they will," Mr. Erickson answered. "You'd be surprised at the number of people who will even thank you for them. Of course, they won't all be read, but God knows how to make a tract effective in unusual ways. And if only one person out

of the twenty-four who will receive your tracts reads his and is saved, it will be worth the effort.

"One time a tract was thrown into the ocean and forgotten about by the person who first received it. But God guided it to an oyster shell which clamped down on it. It was found by an unsaved man who was hunting oysters. He gave it a very careful reading and was saved as a result.

"And I remember reading that a man who didn't even believe in God was saved through a torn-up tract. He picked up the pieces as he was out walking one day, and put them together out of curiosity. When he read the message, God spoke to his heart and he began to pray and was saved.

"What are we waiting for?" demanded Mike. "If they're all that powerful, let's get going. I'd like to give out a lot of them."

Mr. Erickson handed each of the boys a supply of the tracts. "Now let's pray that God will use these tracts for His glory," he said.

When they had prayed together, they started out. They walked the first two blocks together and between them gave out about half of their tracts.

"See you tomorrow," Mike said as they separated to go to their own homes. "I'm going to do my best to give out these tracts today. But do you really think somebody might get saved through reading them?"

"I sure don't know," Gary answered, "but it's worth a try. And remember, we did pray about it."

Mike had walked only half a block when he overtook a lady carrying two bags of groceries. He offered her a tract and she just glared at him. Suddenly he had an idea.

"That's a pretty big load," he said. "Could I carry one of the bags for you?"

The woman looked surprised, but she handed him one of the bags. He carried it to her house, which was about a block further. And as they walked up the steps together the lady took the bag and said, "Now what was it you were trying to give me?"

"Just this tract," Mike answered. The woman reached for it and smiled. "Thanks a lot for helping with the groceries," she said.

Before he got home, Mike had given

away all his tracts. He called Gary a lunch. "I gave out all my tracts. Did you like them?" he asked.

"Sure did," Gary replied. "I had one and didn't see anyone to give it to, but as I got almost home I saw a man painting a fence. He was really busy, but I offered him the tract anyway. He grumbled something about kids. But he took the tract and stuffed it into his pocket. Then he turned around to get something and dropped his paint brush—in my hair! It would have fallen on the ground but I caught it and got more paint on my hair. I was a mess. But you know, Mike, it was funny, but I didn't get mad like I usually do. I think the Lord helped me. I wonder if he'll read that tract."

The next day Mr. Erickson asked the boys about the tracts and they told him what had happened.

"I'm proud of you boys," he said. "I know, it's not enough just to give out tracts. You have to be tracts too—showing the Lord to the people by the way you live. Now let's keep on praying that the tracts you gave out will be read and that the people will be saved."

It was several weeks later in Sunday school that Gary and Mike suddenly nudged each other. "See that man?" Gary whispered excitedly.

"Yeah, and see that woman?" Mike replied.

"That's the one—" they both said once.

"You don't mean—" Mike looked at Gary.

"Yes, that's the man that dropped his paint brush in my hair," Gary replied. "He must have read the tract and found our church address."

"And that's the woman that I helped with the groceries," Gary said. "At least one of them read the tract."

Just then they saw Mr. Erickson, who was ushering, shake hands with the couple and seat them. Before he left them, the man took a piece of paper from his pocket and showed it to Mr. Erickson.

"That's a tract," Gary said.

"Now let's pray that they will get saved," Mike replied. "And let's ask Mr. Erickson for more tracts. It looks like a good way to work for the Lord."—*The Pentecost Evangel.*

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Women Sponsor Erection Of Building

Last year the Woman's Auxiliary of the township Free Will Baptist Church in Ham, North Carolina, voted to sponsor the erection of a Fellowship House at the church as their special project for the

four nice metal tables. An electric stove was donated by one of the members. This was a large project for these ladies and was greatly needed by the church. God has richly blessed and the members thank Him



r. We thank God for having completed the project.

The building is 20 by 40 feet, and has a large open fireplace. The men of the church finished the labor, and the ladies raised the funds for the material.

Already the building has proved to be a blessing to the church. The young people have their meetings, parties and banquets in the building and the women use it for their monthly meetings. It is also used for Sunday school classroom and for any social activities of different groups in the church. On a visitation night at the church, supper was served to those going on visitation in the Fellowship House, which has proved to be a great convenience for many.

The ladies have also furnished the building with draperies for the windows and

for His blessings and pray that He will continue to bless the auxiliary.

Above is a picture of the auxiliary members in front of the Fellowship House.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church met Tuesday night, February 23, at the home of Mrs. Nancy Sawyer. The meeting was called to order by the president, Mrs. Cecil Rose. The group sang "Send the Light" as the opening hymn.

The program chairman, Mrs. Nancy Sawyer, gave the devotions, taking her Scripture from the fourteenth chapter of John. Mrs. Betty Owens led the group in prayer. During the business session, it was approved to organize a G. T. A., with the youth

chairman, Mrs. Alice Godwin, as sponsor. Assisting her will be Mrs. Rosa Lec Jones and Mrs. Ethel Murray.

Mrs. Frances Price and Mrs. Betty Owens presented a rendition of "The Old Rugged Cross." Mrs. Owens opened the program by reading a poem entitled "I Met My Master." Those taking part in the program were Mrs. Sawyer, Mrs. Etta Harrell, Mrs. Margie Pittman and Mrs. Rena Wood. The group was dismissed with prayer by Mrs. Rose. There were 17 members present and two visitors. During the social hour, the hostess served cherry pie with ice cream, potato chips and coffee.

Plymouth, N. C.—The Woman's Auxiliary of Mount Olive Church held its monthly meeting on February 27, at 7:30 p. m., at the church. There were 14 members present. The meeting was called to order by the president, Mrs. Ben Ange. Following the opening hymn, Mrs. Clyde Waters read the Scripture and Mrs. Myrtle Ange led the group in prayer.

Those taking part in the program were Henry Ange, Olivia Wynn, Pauline Wynn and Margaret Ange. Reports for the evening were: Offering, \$5.59; sick visits, 32; cards, 21; trays, 8; daily Bible readers, 6. The group was dismissed with prayer by David Ange.

Pinetown, N. C.—The Junior Auxiliary of Shiloh Free Will Baptist Church met at the home of Brenda and Neal Boyd on February 19, 1960. The meeting was called to order by Mrs. Thomas Windley. The group sang some songs, followed with sentence prayers. JoAnn Jefferson read the Scripture.

The secretary, Arlene Harris, called the roll. Everyone present answered by saying a verse of Scripture. JoAnn Jefferson gave the treasurer's report. Mrs. Thomas Windley presented a flannelgraph story. Following the closing prayer, everyone enjoyed refreshments. The next meeting will be held at the home of Mike Swanners on March 11.

Northport, Ala.—On Thursday night, February 18, a covered dish supper was enjoyed in connection with a study course workshop held in the new educational building of the First Free Will Baptist Church. This workshop was sponsored by the Sarah Crawford Auxiliary of the church.

Mrs. James Davis, local study course chairman, planned the program with Mrs. Sebron Kuykendal, state study course chairman, as principal speaker. Mrs. Kuykendal gave a very good talk on the duties of the local study course chairman and showed slides depicting these duties. A general discussion period followed her talk. Everyone
(Continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Secretary
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

What Constitutes A Missionary Call?

by Laura B. Barnard

(Senior Free Will Baptist Missionary)

The Great Commission is the call to the church. No individual Christian can escape the responsibility which it imposes. It includes every believer, and is the call to witness, and to make that witness felt to the ends of the earth.

The business of the church in every age is world-wide missions. Missions is not one of the many departments of the church. Missions is the church about its one business. "Ye shall be witnesses unto Me," is not that special word to those separated for a special ministry, but it is the general call that comes by reason of being baptized by one Spirit into one body.

If the business of the church is missions, it follows that the business of each Christian is missions. The individual member of the church must go a step beyond the general call, and ascertain the will of God for His own particular place within the body.

As a member of the body, his lifework must make a definite and specific contribution to the objective of the corporate group. Basis to the understanding of the missionary call is the recognition that God has a definite plan for every life, and that every Christian must seek to know that plan for his own life.

There are those who feel that, in view of the Great Commission, every Christian should aim to go as a separated missionary unless the Lord gives special instructions to remain at home. Even if this be held in question, it must at least be acknowledged that every Christian must face the possibility of receiving a special call to go. "Lord, what wilt Thou have me to do?" in the matter of the Great Commission, is the only attitude that can satisfy God's heart. He obligates Himself to reveal His will and plan for the life of one who comes in this spirit of submission.

The few thousand called-out missionaries on mission fields today are not nearly enough for the task, and it is unreasonable to charge God with failure to have called

sufficient laborers to do the work He commanded to be done.

However, there is a failure somewhere, for the situation is inconsistent. It must be that many whom God would call out are not attentive to His voice. In view of this, it almost seems safer to agree with those who say that every Christian should aim to go unless shown definitely that he should remain at home.

The call to be a missionary, like the call to any lifework, must be preceded by the yielding of the life to God. ". . . present your bodies (Weymouth: all your faculties) a living sacrifice . . . unto God, . . . that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

An unsundered life is not in position to find out God's will. But no Christian should be lacking in this surrender, for all of God's instructions and provisions are for yielded instruments. He makes no allowance for the incongruity of an unsundered life. When an individual lays the life upon the altar and seeks to know God's will, He obligates Himself to give light and guidance. "If any man will do his will, he shall know . . ." (John 7:17).

Then there will come that mystic call which defies all definition, a divine communication from God's heart to the believer's heart. It will not require circumstances to interpret it, and yet God will usually give confirmation and illumination through circumstances. He will often give a clear word of Scripture which the Spirit will etch into the heart of the enquirer.

Thus, with the voice within (the Holy Spirit witnessing with the believer's spirit), the outward circumstances focusing upon the same leading, and the word of Scripture giving verbal expression to the guidance, one may safely say he has received a specific call.

Getting mad will never get you anything else.

Faith is not believing that God can; it is believing that He will.

Channel 23 Psalm

The T.V. is my shepherd, my spirit growth shall want. It makes me sit do and do nothing for the cause of Christ, cause it requireth all my spare time, keepeth me from doing my duty as a Christian, because it presenteth so many go programs that I must see. It restoreth knowledge of the things of the world, keepeth me from studying God's Word. leadeth me into paths of failure to atte the worship services and doing in the Kingdom of God. Yea, though I live to be hundred, I shall keep on viewing my T.V. as long as it will work. For my T.V. is a close companion, its sound and picture th comfort me. It presenteth entertainme before me and keepeth me from doing important things with my family. It fille my head with ideas which differ from the set forth in the Word of God. Surely a good thing will come of my life because r T.V. offers me no time to do the will of God and I will dwell in spiritual pove forever.—The Promoter.

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.
Mrs. Lester Mills, Greenville, N. C.
C. L. Patrick, Walstonburg, N. C.
Wom. Aux. Fellowship Church, Kingsport, Tenn.
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Wom. Aux. Sarecta Ch., Kenansville, N. C.
Wom. Aux. White Oak Hill Cr., Bailey, N. C.
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Wom. Aux. Powhatan Church, Clayton, N. C.
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Wom. Aux. Oak Grove Ch., Newton Grove, N. C.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Through Storm and Shipwreck

(Lesson for March 20)

Text: Acts 27:1—28:15.

Lesson Text: Philippians 4:13.

INTRODUCTION

In spite of Paul's proof of his innocence on every occasion when he was called upon to defend himself, he was still kept in prison. The Roman rulers had done this because they were afraid of an insurrection among the Jews over whom they ruled. They knew that these Jews were so determined to destroy Paul that they would not permit him to live if he were freed; they knew also that the Jews would despise a ruler who should turn Paul loose. When Festus had suggested to Paul that he return to Jerusalem to be tried by the Jews, thinking that this would be one way to rid him of the pestering problem, Paul had decided to let those who were so determined to kill him that they would not listen to them try him and condemn him to death; instead, he had made an appeal to be tried in Rome in the supreme court of Caesar. At length, Festus agreed to send him to Rome, seeing this as the best way to get the problem off his hands.—*The Advanced Learner* (F. W. B.).

I. HINTS THAT HELP

1. When God wants to move His children, He always has means and methods at hand to accomplish His purpose (Acts 27:1).

2. If unbelievers fail to heed the warning of God's servant they must suffer the consequences (Vs. 21).

3. The real hero is the man who can trust God even when there seems to be no hope (Vv. 22, 23).

4. It is one thing to know the promise of God, it is quite another thing to believe it (Vv. 24, 25).

5. There is an isle of safety even in the roughest storm for the man who takes God at His Word (Vs. 26).

6. The moment a man who was lost is found he will know where he is (28:1).

7. The Lord is able and willing to raise up a friendly people for us after we have weathered the severest storms (Vs. 2).

8. The stops as well as the steps of a good man are ordered by the Lord (Vv. 11, 12; Psalm 37:23).

9. The south wind which had once been so deceptive now brought the ship to its desired haven (Vs. 13).

10. It is always encouraging to a Christian to find brethren, even in unexpected places (Vs. 14).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

Paul was a source of comfort to the two hundred and seventy-six men on that storm-tossed ship. His faith in God was his source of confidence, and the peace of mind which he exhibited kept the ship's crew from total despair. Altogether, they were driven by the storm a total of fourteen days and nights and toward the end of this period, the Lord appeared to him in the form of an angelic messenger. Doubtless, he expected this message from the Lord as a child expects a Christmas visit from Santa Claus, and he was not surprised when it came. He knew that the Lord willed for him to stand before Caesar, but what he did not know was that the ship was being driven all the time in the general direction of Italy.—*The Bible Teacher* (F. W. B.).

2. Paul's service to the natives brought kindness to the people from the ship. The natives were made to stand in awe of Paul because, as he was gathering sticks to make a fire, a poisonous serpent bit him on the hand and clung there. The natives, who knew that the bite of this serpent would bring sudden death ordinarily, were amazed when he shook the serpent off into the fire with no harm to himself. During three months while the shipwrecked people remained on the island of Melita, today known as Malta, Paul healed all the sick who were brought to him, including the father of the governor of the island. The natives, in turn, supplied the needs of the shipwrecked party throughout their stay.—*The Bible Student* (F. W. B.).

Caring for nearly three hundred persons for three months entailed considerable expense, but they evidently felt that Paul's ministry of preaching and healing amply repaid all this for they were generous in their farewell gifts also.

3. One might have expected that, after the divine promise to Paul, the apostle would have sat back to watch God keep

His word. Instead, Paul's hands were among the busiest of the many through which God worked. He labored on shipboard alongside the others; he warned of the sailors' plot to escape; he brought wood for the seaside fire; and he ministered to the sick in the island. Like Paul, we may confidently expect God to keep His promises, but we must not expect Him to work without tools; and people are the most important tools He has.—*Standard Commentary*.

4. Years ago a fishing fleet went out from a small harbor on the east coast of Newfoundland. In the afternoon there came a great storm. When night settled, not a single vessel of all the fleet had made its way into port. All night long the wives, mothers, children and sweethearts paced up and down the beach, wringing their hands and calling on God to save their loved ones. To add to the horror of the situation, one of the cottages was found aflame! Since the men were away, it was impossible to save the house. When the morning broke, to the joy of all, the entire fleet was seen safely anchored in the bay! There was one face which was a picture of despair—that of the wife whose home had been destroyed. Meeting her husband as he landed, she said, "Oh, husband, we are ruined! Our home and all its contents were destroyed by the fire!" Joyously exclaimed the husband: "Thank God for the fire! It was the light of our burning cottage that guided the whole fleet into port!"—*Selected*.

Meditation Verse

"It seemed good to me . . . to write unto thee . . . that thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:3, 4).

"Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth" (Proverbs 22:20).

A colporteur in Java sold a Gospel of St. Luke to a Javanese who was later brought before the authorities, and the following dialogue ensued: "You have been taught the Christian gospel?" "Yes, sir." "Who taught you?" "Nobody." "How is that? I suppose you had a Javanese teacher?" "No, sir, my only teacher was Luke." "Who is Luke?" "The writer of a Gospel I bought some years ago."—*Choice Gleanings*.

Consider the turtle: he makes progress only when his neck is out.

Flattery like cologne, should be inhaled deeply and enjoyed, but never swallowed.

Unparalleled Progress

(continued from page three)

resulted in criticism. We appreciate those Christian friends, however, who have helped us with constructive criticism and who have borne our burdens with us.

Experience has also taught us the meaning of Jesus' words, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake" (Matthew 5:11). In His infinite wisdom, God has used each hindrance to strengthen Mount Olive College spiritually and educationally. Our college today is better and stronger because of the obstacles it has overcome. Our unparalleled progress would have been impossible without sacrificial leadership sustained by the confidence and generosity of our people. But, above all, we give thanks to our heavenly Father and join the psalmist in saying, "The Lord hath done great things for us; whereof we are glad" (Psalm 126:3).

INTO THE FUTURE

Our sons and daughters are going to college in ever-increasing numbers, and we want them to know that their church believes in them and desires to help them prepare to do the work to which God has called them. Today our youth need us, but tomorrow we shall need them.

The only way we can save our faith is to teach it, and it was for this purpose that Mount Olive College was called into being. The founding fathers chartered the college upon three fundamental principles:

1. The college should be Christian in its philosophy, personnel and program;
2. The college should be loyal to the faith and heritage of Free Will Baptists; and
3. The college should be academically sound.

It was upon these principles that Mount Olive College was established; and by them it is still guided; and in fidelity to them it faces the future unafraid.

Woman's Auxiliary

(continued from page thirteen)

received helpful information from the workshop.

Out-of-town visitors were Mrs. Alvis Hollingshead, Mrs. E. B. Ledlow, Mrs. Lois Sergeant and Mrs. Hycag, all of Cordova,

Alabama. Many others could have been present, but Mrs. Kuykendal was unable to get the names and addresses of the study course chairmen. All district or local study course chairmen in Alabama are requested to send their names and addresses to Mrs. Sebron Kuykendal, 71 Greenview, Tuscaloosa, Alabama.

Scotland Neck, N. C.—The Woman's Auxiliary of Hope Free Will Baptist Church met at the home of Mrs. Agnes Eason for the monthly meeting on February 19. The meeting was called to order by the president, Mrs. Nannic Harrell. The president read the Scripture, John 14:1-6. Mrs. Willie B. Hardy led the group in prayer. Those taking part in the program were Mrs. Estelle Latham, Mrs. Ruby Harrell, Mrs. Matilda Flowers, Mrs. Dorothy Connor, Mrs. Nannic Harrell and Mrs. Agnes Eason.

The secretary called the roll and read the minutes. There were 18 members present. Mrs. Eddie Johnson dismissed the group with prayer. Mrs. Agnes Eason, hostess, served refreshments.

N. C. Western District Youth Fellowship

The Western District Youth Fellowship will be held March 19 at Mt. Zion Free Will Baptist Church, Route 2, Nashville, North Carolina, beginning at 1:00 p. m. The main purpose of the fellowship will be to conduct the G.T.A. and Y.P.A. declamation contests. There will also be a short program before the contest, and refreshments and fellowship afterwards.

All local youth chairmen are asked to please send the name and age of their contestants, and also the estimated number who will attend the fellowship to Mrs. Earl Bass, Route 2, Nashville, North Carolina, by March 11. The winners will give their declamations at the Western District Woman's Auxiliary Convention on April 6.

Mrs. Earl Bass

THE MAIL BOX

RECOMMENDATION

"The Rev. Chadwick B. Russ was ordained to the gospel ministry on March 3. He was born in Bladen County and resided there until about five years ago. He is now making his home in Guyman, Oklahoma. Mr. Russ is the son of the Rev.

Evander H. Russ of Bladenboro, North Carolina, who is now deceased. His father held many successful pastorates in the Piedmont Association of North Carolina.

"We recommend the Rev. Chadwick B. Russ to any church desiring a pastor."—Rev. Carey Cheshire, Guyman, Oklahoma.

SERIOUS EXCEPTION

"I have just read your editorial and would I like to take serious exception to your second point which deals with the evangelistic pastor. . . .

"Personally, I would take not a church that placed a limit on the number of revivals which I could conduct. If the church could trust me in the matter of being led by the Holy Spirit in what to preach, programs to recommend and to have general oversight of the church and could trust me to be led by the Holy Spirit in the number of revivals to conduct, I would not want their church. A good pastor, led by the Holy Spirit, would know how many to conduct. Some men can conduct a dozen a year and still push a stronger local program than others who conduct no revivals at all. Some pastors begin working at 5:30 or 6:00 in the morning and work until 11:00 at night, or past, at the job of building a strong local church. Other who may conduct no revivals at all, may sleep until 8:00 or 9:00 in the morning. So, it seems to me the only sensible approach to this problem is to let the Holy Spirit of God lead the pastor in how much to be away. If a church wants to make this stipulation, they should certainly notify the prospective pastor with whom they confer. I would not accept such a church personally. . . ."—Rev. Ronald Creed, Durham, North Carolina.

USED CHURCH PEWS WANTED

"Calvary Free Will Baptist Church, Wilson, North Carolina, is in need of eighteen or twenty good used church pews. Any church replacing their old pews with new ones, or anyone who can supply helpful information, please call Wilson 72916 or write to the following address."—Rev. Cecil E. Rose, Box 48, Wilson, North Carolina.

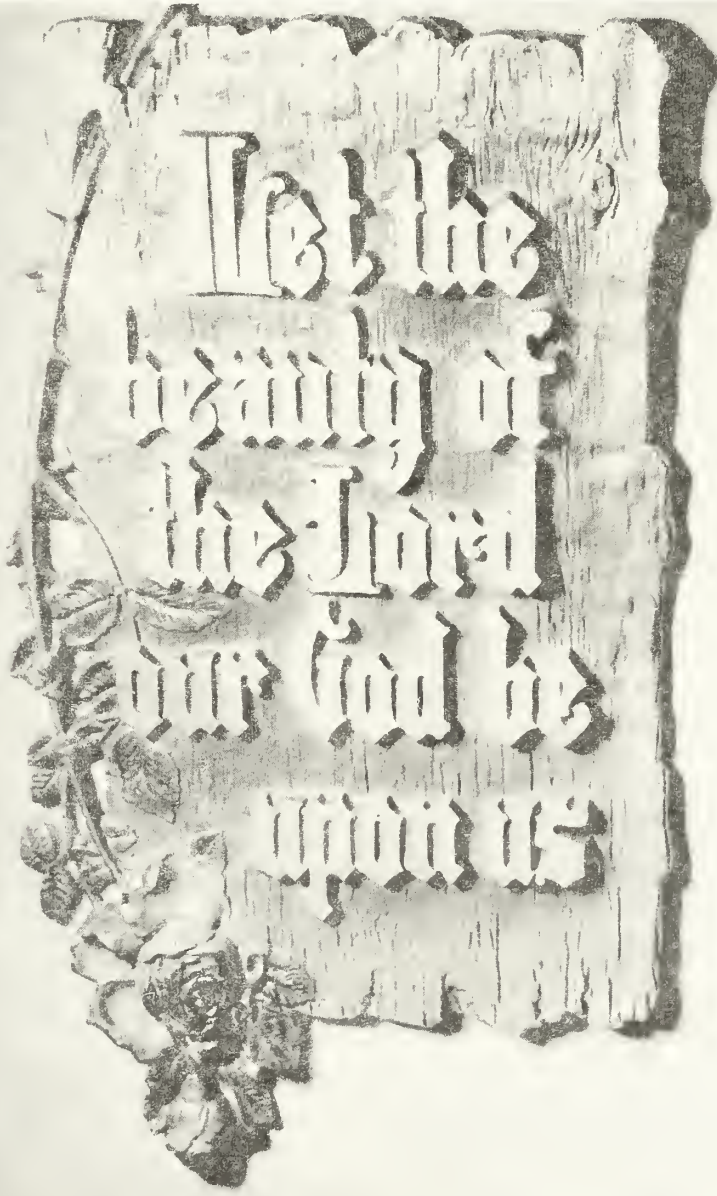
CHILDREN'S HOME NEEDS HOUSE MOTHER

"We are in bad need of a good house mother or cook and thought perhaps you might run a small ad in the paper for me this week, with the hope that some good woman would be interested in coming to the Free Will Baptist Home for Children at Greeneville, Tennessee, as a cook. The only requirement is that she be a Christian woman with a health card or be able to obtain one, a good cook, and willing to work."—H. C. Burgess, Superintendent, Free Will Baptist Home for Children, Route 9, Greeneville, Tennessee.

Some people fall for everything and stand for nothing.

the Free Will Baptist *DS*

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 16, 1960



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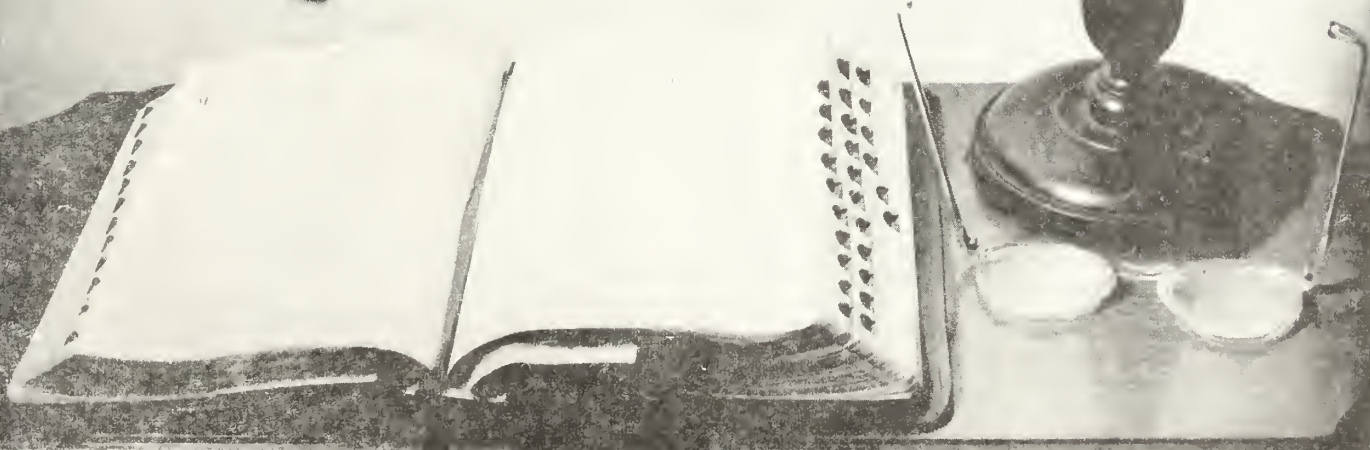


PHOTO BY EWING GALLOWAY

Editorial

HOW MANY COMMUNISTS?

C. H. Overman

Those who seem to be in a position to know something about the situation are not hesitant to inform the people of America that Communists are infiltrating many branches of our government, as well as civic and religious organizations. We can rest assured that they are doing all they can to overrun our country; therefore, we would be safe to assume that they would seek to do so in those areas which the American people would least expect.

A few weeks ago quite a stir came about when an Air Force manual was released which charged that Communism had infiltrated churches in the United States. Editorial Research Associates of Stony Brook, New York, on February 14, gave the following information relative to the matter from which we quote in part:

"Charges and countercharges are being aired in the controversy provoked by the recent apology to the National Council of Churches by the United States Secretary of Defense for the Air Force publication of charges that council members had been infiltrated by Communism. Dr. Carl McIntire, president of the International Council of Christian Churches branded the charges as true, while the National Council of Churches declared that their publication was 'irresponsibility at its worst.' The Air Force Secretary issued a statement 'categorically repudiating' the original accusations and announcing the withdrawal of the offending manual. Where all these conflicting views will lead remains a matter of speculation."

Additional developments in the controversy were listed by E. R. A. as follows:

"1. Edgar C. Bundy, general chairman of the Church League of America, said he would testify under oath that 'the National Council of Churches is one of the greatest enemies in regard to national security.' He said his organization would offer documentary evidence to support some of the manual's statements. Mr. Bundy and his organization fights Communist infiltration of Protestant churches.

"2. Dr. Carl McIntire, president of the International Council of Christian Churches, said the statements in the manual 'are true.' He said that a full-scale investigation of Communist infiltration of American churches was long overdue. He protested any reprisal against those preparing the publication.

"3. The American Council of Christian Churches released a statement which said the Council was shocked by the Pentagon's repudiation of the manual 'merely to satisfy and shield the National Council of Churches. . . .'

"4. The General Council executive committee of the Evangelical and Reformed Church protested the Air Force manual. It asked for a Congressional investigation into its authorship. . . ."

Editorial Research Associates states that the controversy was provoked when an alert layman, an Army Reserve soldier in Trenton, New Jersey, complained to his pastor that the Air Corps had issued a training manual which charged that Communism had infiltrated churches in the United States. In turn, the New Jersey pastor informed the general secretary of the National Council of Churches, James W. Wine, that the official manual accused pastors of certain churches affiliated with the National Council of Churches of being card-carrying Communists and that thirty of the ninety-five revisers

of the Revised Standard Version of the Bible sponsored by the National Council of Churches had been affiliated with known subversive organizations.

There are at least two sources claimed to have originated the basic facts upon which the controversy revolved. We again quote in part:

"1. The executive secretary of Circuit Riders, Inc., an organization within the Methodist Church, declared that much of the material in the Air Force manual . . . was taken from his organization's literature.

"2. A Tulsa evangelist, Billy James Hargis, declared that he was the author of much of the controversial material used in the Air Force training manual. He said that the Air Force used his tracts written by him as authority for its statements. He also challenged the president of National Council of Churches, the Rev. Edwin T. Dahlberg of St. Louis, to a debate on the subject. . . ."

"The manual said that the House Committee on Un-American Activities listed the names of two Communist ministers. And it quoted former President Herbert Hoover as saying, 'I confess to a real apprehension, so long as Communists are able to secure ministers of the gospel to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism.'"

It would be well for the Christian citizen to remember the following when confronted with such a controversy as this: (1) There are always alarmists present who find great satisfaction in scaring people. There will be some who will get their two-cent worth in on this controversy. (2) Have faith in our government until definite proof comes to doubt it. (3) There are liberal modernistic bodies (the N. C. C. is one) which will be open to Communistic infiltration more readily than others. (4) Communists know they can better promote Communism when the church is weakened and finally destroyed. (5) Pray that something can be done to combat this evil in America.

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Temptation

by Colonel Pendleton
Nashville, Tennessee

IN James 1:2, 3 we read: "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience." (Let us notice that James was a servant of God of the Lord Jesus Christ, and he was giving the above greetings to the twelve apostles that were scattered abroad.)

Concerning the word, *divers*, Webster says, "Divers means various, many, several." It is used only with plurals. We might ask, "What are temptations?" Someone has said, "Temptation is the state, quality, or condition of being enticed to evil; the drawing toward the presence of allurements that are pleasant to the senses, but fatal to our salvation." Also someone has said, "It is not sin to be tempted; but it is sin to yield." That is very true, for we read, "For ye have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted, like as we are, yet without sin. Let us therefore boldly go unto the throne of grace, that we may obtain mercy, and find grace to help us in every time of need" (Hebrews 4:15, 16).

We are tempted through our senses, and the lusts of the flesh. If put into practice, they will bring forth sin, and sin will bring forth death. However, there are many blessings received through our many temptations. Let us read the words of admonition in James 1:12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him." To love God is to keep His commandments (1 John 5:3), but we are tempted from where temptation comes. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: for every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death" (James 1:13-15). Again a

loving admonition: "Do not err, my beloved brethren" (James 1:16).

Again we read: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16). Here we have three things which cause practically all the temptations common to man. They are the lust of the flesh, lust of the eyes, and the pride of life.

As a true example of this, we will go to the very origin and beginning of sin which was brought about by temptation in the Garden of Eden. Here we see allurements that were pleasant to the senses, but fatal to the salvation of our foreparents. Please notice, this temptation was presented to the woman (Eve) by the serpent (devil) through the three ways mentioned in 1 John 2:15. Genesis 3:6 reads, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Here we have the lust of the flesh (good for food); the lust of the eyes (pleasant to the eyes); and a tree to be desired to make one wise (the pride of life).

We see that lust conceived and brought forth sin and death. However, God has set the bounds and the limitations of man, for He remembereth our frame that we are dust. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer (permit) you to be tempted above that ye are able; but will with the temptation also make a way of escape; that ye may be able to bear it. Wherefore, . . . flee idolatry" (lust of the flesh) (1 Corinthians 10:13, 14).

"If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another" (Galatians 5:25, 26).

Another great temptation of the Christian is for young Christians to build their lives upon the false notion that they are a little more important than the average (big 1, little you). They are thus destined to make shipwreck, for such a prop has to go if they are to ever become useful servants of Christ. Another great temptation is ". . . lovers of pleasure more than lovers of God" (2 Timothy 3:4).

We can never find true satisfaction if we are interested only in retaining our own salvation. We must bear fruit or else we will die spiritually. In fact, we can help retain our experience of salvation if we are interested in helping win others to Christ.

The parable of the Lost Sheep reminds us of this important fact. "How think ye if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he findeth it, verily I say unto you, he rejoiceth more over that sheep, than over the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18:12-14).

As I see it, the first significant fact which this parable points out is this: each sheep is equal to the other. Jesus did not say that one of the more valuable sheep became lost. He simply said that a sheep was lost. It could have been a very young or a very old sheep. It may have been a sickly or healthy sheep. Perhaps it was an unruly sheep. The shepherd was not concerned about which sheep was lost; he became alarmed because one of his sheep had become lost.

That is the way God looks at us, ". . . man looketh on the outward appearance, but the LORD looketh on the heart" (1 Samuel 16:7). In the sight of our heavenly Father, all of us are equal. Race, age, class, and education do not influence God.

Someone has said, "Walter Damrosch once stopped his orchestra when everything was going along smoothly and asked, 'Where is the seventh flute?' " He didn't ask for the first or second flute, but for the seventh. You, dear reader, may feel inferior, untalented, unlearned, poor, ugly, but you have a part to play and you should play it well. A preacher once told me, "You can win people to God that I cannot." Yes, it is our duty, yea, privilege, to win the lost.

I am reminded here of an article I once read. I pass it on hoping it will express my thoughts better than I can.

The Lady Who Got Snubbed: Recently
(continued on page four)

TEMPTATIONS

(continued from page three)

in a Chicago newspaper there was the story of a mother of three children who was being snubbed by her neighbors because she offered to give away her unborn child. She said, "One or two neighbors have turned their backs and given black looks. My husband says that colleagues at work are a bit hostile, but it is only to be expected; one of them has eight children." The writer then says, "When I read this article, my mind jumped back to a passage of Scripture which I had read a long time ago. . . . for as soon as Zion travailed, she brought forth her children" (Isaiah 66:8).

I could not help wondering if some churches might not be snubbed because they have offered to give away their unborn children of God. I could not help wondering if there isn't a little justice in this, just as there is justice in the situation where a mother reaps the reward of her lack of love for her unborn child. There is the church which is more interested in building a beautiful building for her own enjoyment than in caring for the *unborn children* (spiritual) of China, Japan, Africa, or even at home. There is the church which is more interested in having comfortable pews for itself with her *unborn children* right in her own neighborhood.

There might be a sermon there for some preacher to preach, a sermon about the children who have been ignored, the children who constantly upset the comfortable life of a church fellowship, the children who are unloved, unwanted, a nuisance, and added responsibility to an already overloaded budget.

Now I, Colonel Pendleton, after reading this am led to say that I cannot help wondering if our blessed Lord Jesus Christ Himself does not occasionally snub the church that is not interested in anyone but herself. *Do the people of God care enough for the sinners to weep for them?*

Let us not allow the devil to tempt us to be idle. A tree is known by its fruit, likewise a person is known by his good or bad deeds, manner of life and conversation. "Wherefore by their fruits ye shall know them" (Matthew 7:20). Envy, strife, and backbitings are evil fruits of a corrupt tree (person). "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 7:19). These things speak for themselves. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace" (Romans 8: 5, 6).

Now, do not let the devil tempt you to

Subscription Plans

Subscription plans to *The Free Will Baptist* are as follows:

1. *The Every Family Plan*: Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk.

2. *The Church Group Plan*: This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance: if a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. *Individual Solicitations*: In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who will

believe some people are too mean and lowly to be saved. There is no person so ruined that he is undeserving of giving a chance to be saved. God sees a spark of goodness in the lowest of the lowly. God will guide us in the work of restoring that which was lost and in giving life to what was spiritually dead.

Remember that God is not willing that any should perish but wants all to come to repentance. God is searching for you if you are not living for Him. You can be restored to the fold if you are willing to surrender to Him.

solicit five one-year subscriptions to *The Free Will Baptist* and send us the subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When we have solicited 10 one-year subscriptions any fiscal year, we shall allocate a bonus subscription to his credit; he may use the bonus to renew his own subscription one year or he may send us the name and mailing address of some other person whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2 should contact us and let us send receipt books and subscription blanks for their convenience in administering the service.

Rev. Frank Willis to Conduct Corinth and Damascus Revivals

The Rev. Frank Willis of Panama City, Florida, will be the evangelist for revival services at Corinth Free Will Baptist Church, Tifton, Georgia, beginning March 20. Services will begin each evening at 7:00



REV. FRANK WILLIS

o'clock. There will be good Bible preaching and gospel singing. Everyone is urged to bring your friends and enjoy the service of the Lord. The Rev. Larry Williams is pastor of the church.

Also the Rev. Frank Willis will be the evangelist for revival services at Damascus Free Will Baptist Church, Free Port, Florida, beginning April 3. There will be morning services at 10:30 and evening services at 7:00. There will be good singing and gospel preaching. A cordial invitation is extended to one and all to come and enjoy the spiritual fellowship together. The Rev. J. C. Watson is pastor of the church.

Star Returns

by Louis H. Moulton

by Edna James Kayser

NAN SLAMMED the receiver back on the telephone. She felt panic sweep over her.

The dam had broken! The bridge was gone. The flood waters were rising higher the minutes—making islands all over the river bottoms. Where was Joan? Not at the neighbor's—nor at home.

Nan unclenched her fingers and went to the window. It was still raining.

Nan had been talking to her husband on the telephone. He told her about the edge and of Joan who left the neighbor's the time ago on her riding pony. She left before the storm began and should have been here by now. Joan was their 14-year-old daughter—with the laughing heart and the free way. With her curls pinned back and her face against the wind, she rode through the valley the summer time long. She loved excitement and adventure. She was a level-headed, quick-thinking girl.

But now this was in the springtime break-up of ice and snow. Today, on Saturday, Joan had left on her horse, Star, for a ride through the pines and to the home of Judy, her high school friend.

Star was a beautiful horse—the pet of the family. They had raised her from a colt. She followed them about in the pastures. In the early mornings of spring she would come up to the fence, when Joan would come out calling, "Star—come Star." Then Joan would stroke her silky sides.

But what of Nan—Joan's mother? There was a quiet peace coming over her face. She dropped to her knees. She was talking with God. With all of her heart she was calling Him, "O Father, do help us! Please . . . if Joan is still alive—take—take special care of her. You have never failed us. Nan is Yours too. She has always loved You. Remember how she gave her precious life to You, how she went to the altar that night . . . her eager face . . . and . . ." There was a semblance of a sob in Nan's

voice. "Lord, You know she gave her life to You for the mission field, for China." Nan was so still now before God. "Father, just talking with You quiets me. It always does."

A deep sigh and then just the pounding of the rain on the roof.

But what of Joan who gaily left the house at dawn? Where was she now?

She had left Judy's house for one more run in the woods before going back home. The trees had shielded her from the quick down-pour—that came upon her in the woods. Now heading back, she made it over the bridge and was on the road home. Suddenly, she saw little seven-year-old Tommie Custers, whose home was around the bend of the road. He was on one of the islands made by the flood. At times he was stepping in the water and then pulling back again. In places the water was deep. He was rubbing his eyes and crying along the water's edge. Quickly, Joan headed Star to the spot.

Tommie's curls were damp and his face was flushed. Lifting him to the saddle, Joan was turning back. At times the water was swift. They were nearing the other side, when suddenly there was a swirling of water coming at them—charged with great chunks of ice.

"Oh," the words were wrenched from her lips, "the ice jam—the dam has broken." Fear was upon Joan's face.

Tommie, in sudden panic, was screaming and struggling to get away from the groaning ice.

The waters were widening as the ice came thundering in. Block upon block of it was piling up under the impact of the waters and then rumbling back into the icy flow. Jagged edges were grating past. A swirling mass hit Star and Joan and Tommie were in the river of ice.

Tense sweet words were coming from Joan's blue lips, "O Father—Father, help me . . . Jesus, Mother said You always would."

Then a great cake of ice was going over Joan. Tommie was not to be seen.

With head up again and tense, chattering lips, Joan was crying, "O, Father, You did tell me. I will call Star."

The horse was swimming away from them and was nearing the bank.

With faith in her heart and only that—Joan's voice was loud and clear, "O, Star—Star, come back!"

The horse heard. Star turned back. She was swimming desperately toward Joan. Little Tommie was clutching to a piece of ice. Joan grabbed him and by the mercy and help of God he was on the horse's back. He was sobbing aloud.

"Hold tight, Tommie," Joan cried.

Joan only had time to grab the horse's tail as it swam away from a fresh gush of ice and muddy water.

Star pulled them safely to the bank.

Joan climbed to the saddle and rode swiftly away with Tommie clinging to her. Star carried them through the valley.

Nan heard the sound of hoof beats on the ground. Rushing to the door, she looked in wonder as Joan and Tommie came to meet her.

"O, Mother, God heard me. He told me to call Star and she came back through the icy waters. Just like she always did in the pasture. I rescued Tommie from an island made by the flood. The ice jam broke and hit us. O Mother!"

Nan led her shivering daughter and Tommie into the warm, bright living room. She whispered softly to God, "Thank You, dear Lord. You never fail."—*Gospel Herald*.

Yielded—Willing

The greatest force God has set loose on earth today is the power of prayer. No special schooling is required to learn the technique of this power, only yielded hearts, willing to be burdened that they might invoke it.

Do you find yourself pressed in on all sides with no time to be alone with the Lord?

Take an hour anyway and see how He can multiply the minutes needed for other duties.

Many things we may regret in our lives, but never shall we regret the hours spent in prayer. They are vital to our growth in Christ; and without them we cannot hope to serve God aright, no matter how full our days may be with Christian labor.

If we could learn this truth, and set ourselves to use the power of prayer that God has placed at our disposal, we should see mighty changes in the church of Christ and great advance in the work committed to the church.—*Selected by Mrs. G. F. McGowan*.

NEWS NOTES

Revival Services at Greenville, N. C., Church

The Rev. Jack Paramore will be the evangelist for revival services at the Greenville, North Carolina, Free Will Baptist Church March 21 through April 3. Services will be held at 7:30 each evening. The Rev.



REV. JACK PARAMORE

Robert B. Crawford, pastor, extends an invitation for everyone to pray for this revival and as many as can to attend these services. Mr. Crawford states: "Brother Paramore loves to preach the gospel of Christ; he loves lost souls; he has a fervent zeal that only God's will be done where he is the evangelist."

Spring Revival at Gray Branch Church

A series of revival services will begin at Gray Branch Church, Deep Run, North Carolina, on Monday, March 28, and will continue through Saturday, April 2. The Rev. Walter Carter of Rockingham, North Carolina, will be the evangelist, assisted by the pastor, the Rev. Norman Ard. Services will begin each evening at 7:30. The public is cordially invited to attend each and every one of these services.

Revival to Be Held At Palmetto Church

The Rev. Carroll Alexander, pastor of the Faith Free Will Baptist Church, Kinston, North Carolina, will be the evangelist for revival services at Palmetto Free Will Baptist Church on Highway 17, three miles north of Vanceboro, North Carolina, beginning March 20, 1960. Services will begin at 7:30 each evening and there will be special singing during the week. The Rev. Melvin Worthington, pastor of the church, extends a cordial invitation to all those who live in driving distance to attend.

St. Mary's Church, Lucama, Announces Revival Services

Revival services are in progress at St. Mary's Church, Route 1, Lucama, North Carolina, with the Rev. Wayne Smith, pastor of the Swannanoa, North Carolina, Free Will Baptist Church, as the evangelist. Services begin each evening at 7:30 o'clock. The pastor, the Rev. Boyd Shook, extends a cordial invitation to everyone to attend the remaining services of this revival.

Spring Revival at Mt. Zion Church

The Rev. Albert T. Coates, pastor of Mt. Zion Free Will Baptist Church near Monayer, Nash County, North Carolina, announces that the Rev. Billy Jackson will be the evangelist for their spring revival the week of March 21-27. The public is cordially invited to attend.

New Quarterly Conference Established in Northern California

Representatives of five Free Will Baptist Churches met in Winters, California, February 13, 1960, for the purpose of establishing a new quarterly conference. Election of officers was held and the following were elected: Moderator, Rev. Paul E. Lec; as-

Coming Events

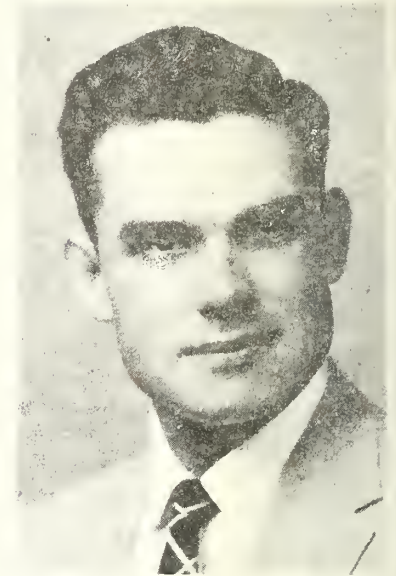
- April 3-7—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee
- April 10—Palm Sunday
- April 15—Good Friday
- April 17—Easter Sunday
- April 21—N. C. State Sunday School Convention, Edgemont Church, Durham
- May 8—Mother's Day
- May 24—June 3—Summer School, Free Will Baptist Bible College, Nashville, Tennessee
- June 19—Father's Day

assistant moderator, Frank Helm; clerk, Bill M. Constant; assistant clerk, Betty Bickhart; treasurer, Lorene Ware. An executive board was also elected consisting of Rev. J. W. Constant, five year term; Frank Helm, four year term; Rev. Russell Hicks, three year term; Rev. Carl Walters, two year term; Rev. Edward Mize, one year term.

The five churches that will constitute the new conference are churches from Sacramento, Mt. Pleasant, Olivehurst, Esparto and Winters, California.

Rev. Melvin Worthington to Conduct Ayden, N. C., Revival

Revival services will begin at the Ayden, North Carolina, Free Will Baptist Church March 27, at 7:30 p. m. The evangelist will be the Rev. Melvin Worthington of Chocowinity, North Carolina. Mr. Worthington is pastor of Union Chapel and Palmetto Churches and is a graduate of Columbia Bible College. He will be assisted in the revival by the pastor of the Ayden Church, the Rev. Raymond Gaskins. Everyone is invited to attend these services and be much in prayer for a heart-moving revival.



REV. MELVIN WORTHINGTON

Rev. Melvin Worthington Conducting Spring Revival at Cabin Church

Revival services began at Cabin Free Will Baptist Church near Beulaville, North Carolina, March 13 and will continue through March 19, with the Rev. Melvin Worthington of Chocowinity, North Carolina, as the evangelist. Services begin each evening at 7:30. The pastor, the Rev. Joseph Ingram extends a cordial invitation to all to attend the remaining services of this revival.

(continued on page eight)

Christian Education

W. BURKETTE RAPER, *President*
 Mount Olive Junior College
 Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
 Free Will Baptist Bible College
 Nashville, Tennessee

Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, *Business Manager*

College Receives Gift From Bank

President W. Burkette Raper announced today a gift of \$500 from Wachovia Bank and Trust Company of Goldsboro.

The gift will be applied to the library in preparation for inspection by the Southern Association of Colleges and Secondary Schools this fall. President Raper said that Miss Marie Barnett, a 1957 graduate of Mount Olive College, and now a teacher at Selma High School, will return to the campus to assist Mrs. Mildred S. Councill, librarian, in cataloguing books.

The college expects to have more than 7,000 approved and catalogued volumes by September. The minimum requirement of the Southern Association is 6,000 volumes, but President Raper declared that "our purpose is not simply to meet the minimum specifications for accreditation, but to build the best educational program possible for our students."

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. Arthur Bass

On Friday morning, December 25, 1959, the death angel visited the home of Mr. Arthur Bass and took him from this life to be with God in heaven. He leaves to mourn a wife, three children, two grandchildren, three sisters, four brothers and many friends.

Mr. Bass had been a life-long member and deacon of Mt. Zion Free Will Baptist Church, Nash County, North Carolina.

The funeral was conducted at the church by a former pastor, the Rev. R. N. Hinnant, assisted by his pastor, the Rev. Albert Coates. His body was laid to rest in the Spring Hope Cemetery beneath a beautiful mound of flowers.

His life trials are over,
 The victory has been won;
 Though 'twas hard to part,
 We say, "God's will be done."

Written by a sister,
 Mrs. William Edd Matthews

Mount Olive College Announces April 24 As Challenge Day

Mount Olive College has made unparalleled progress since it was chartered in 1951, and our greatest educational challenge is before us. This college can become the first college in the history of the Free Will Baptist denomination to achieve regional accreditation.

To give Free Will Baptists everywhere an opportunity to share with us in reaching this goal, we are asking our churches and Sunday schools to observe Sunday, April 24, as "Challenge Day" for Mount Olive College. We ask that our people do three things in this observance:

(1) Offer special prayers for God's guidance for the administration, faculty and students of Mount Olive College;

(2) Make a gift to help us prepare for regional accreditation by the Southern Association of Colleges and Secondary Schools.

Mount Olive College already enjoys state accreditation, and with the achievement of regional accreditation this year we will have attained the highest standard of academic recognition. It is now within our reach to give the kind of college Free Will Baptists have always wanted and needed. "Challenge Day" is your opportunity to share in this historic accomplishment.

The only way we can save our faith is to cherish it, and it was for this purpose that Mount Olive College was called into being. The college was established upon three fundamental principles:

1. It should be Christian in its philosophy, personnel and program;
 2. It should be loyal to the faith and heritage of Free Will Baptists;
 3. It should be academically sound.
- Based upon this foundation, Mount Olive College has enjoyed the rich blessings of God and the liberal support of our people. We challenge you to help us strengthen and enlarge this vital ministry of Christian higher education. Please announce "Challenge Day" to your people next Sunday, and begin now to prepare for this observance. . . there remaineth yet very much land to be possessed" (Joshua 3:1).

W. Burkette Raper, *President*

Mount Olive College Loyalty Fund Reaches \$50,000

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the period of February 16 through February 29, 1960.

Previously reported for the year:

Free Will Baptists\$33,042.78
 Friends 15,369.03

Total Previously Reported \$48,411.81

Received from:

North Carolina

Eastern Conference ..\$ 240.04

Central Conference .. 437.73

Western Conference.. 534.09

Cape Fear Conference 151.40

Albemarle Conference 15.00

Blue Ridge Conference 5.00

State-Wide Bodies 31.35

Georgia 25.00

Total Gifts from

Free Will Baptists 1,439.61

Mount Olive and

Community\$ 177.00

Other Communities .. 23.24

Total Gifts

from Friends 200.24

Total Gifts for This Period

Total Received to Date.....\$50,051.66

The gifts during this period have been designated for use as follows:

General Budget\$1,322.10

Endowment Funds 167.75

Scholarship Funds 125.00

Loan Funds 25.00

Total\$1,639.85

HONOR ROLL

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each time. The Honor Roll gifts for this period are listed below and are from North Carolina unless otherwise indicated.

Piney Grove Free Will Baptist Church (Pitt)\$117.75

Rains Cross Roads Free Will

Baptist Church 105.52

Mr. and Mrs. J. W. Boyette 200.00

Fred S. Powers 125.00

Your gifts to the Loyalty Fund of Mount

(continued from page six)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What may we who are Christians do to overcome unkindness, envy and strife? It seems that we have enough of this on the outside of the church so that Christians would welcome fellowship with each other apart from things that are unpleasant, but just the opposite is true in our church.—Wanda Jones, Illinois.

Answer: The best way I know of preventing a social atmosphere that we do not like is to take the initiative in creating the kind we do like. This may be done in a church group by following the Old Testament teaching concerning the Word of God. "Therefore shall ye lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: . . . Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known" (Deuteronomy 10:18-20, 26-28).

A local church group should be bound together as a means of fulfilling one purpose and that purpose is to follow God's orders in carrying out the great commission. In order to carry this out, one must know what the Bible says concerning this commission; so a thorough study of the Word is needed in order for one to act correctly in the all important task. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Hebrews 3:13). We have to know the Word so as to do this correctly, so we have here another command that takes us away from any time consuming bickering. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). The Bible suggests that God's Word should be hidden in the heart of the believer. "Thy

word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). It also suggests that we need to meditate on that which is hidden, not that only, but that this law is a delight to the kind of person a local church member should be. "But his delight is in the law of the LORD; and in his law doth he meditate day and night" (Psalm 1:2). Generally those from a church group who kill time saying unkind things about each other either have not been regenerated and therefore are imposters or they do not know their Bible and therefore are backsliders.

The Bible has another basic teaching which when followed by church members will thereby keep from any such pastime as your question suggests that your friends engage in viz., "Pray without ceasing" (1 Thessalonians 5:17); "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him" (Acts 12:5). Prayers and Bible study, as taught in the Bible, require believers to do this and leave no time whatever to support a gossip circle.

George H. Sandison gives the following discussion on a similar question as seen on Page 148 in his book, *1,000 Difficult Bible Questions Answered*: "You need to pray to be strengthened in temptation, and to be given power to overcome those feelings. Envy and unkindness and worldliness are loath to loose their hold on the heart, but they will go if you ask for divine help in repelling them. We would advise you to connect yourself with some form of Christian work, either in the church organization or out of it. Visit the poor and the sick and do what you can to help them. Contrast your lot with theirs. Count your blessings and share them with others. You will find happiness and spiritual help in such a course. No matter how little you can do, do it gladly and with a joyful spirit. Do not allow yourself to moan and bemoan your own condition and shortcomings. Leave it all in God's hands, 'who knoweth all our infirmities.' Hold fast to the great fact that Jesus 'saves to the uttermost' and that means you, since you have accepted him. Confess him before men and go on in his service and the blessing will not fail to come. Forget yourself and

Revival in Progress at First Free Will Baptist Church, Thomaston, Ga.

Revival services are in progress at the First Free Will Baptist Church, Thomaston, Georgia, with the Rev. Ronald Creech of Durham, North Carolina, as the guest speaker. Services began March 15 and will continue through March 25. The pastor, the Rev. K. V. Shutes, extends a cordial invitation to everyone to attend these services.

Revival in Progress at Lockhart, S. C., Church

Revival services are now in progress at the Lockhart, South Carolina, Free Will Baptist Church with the Rev. Kenneth Frisby of Marion, North Carolina, as the evangelist. Services began March 13 and will continue through March 19. The pastor, the Rev. A. F. Lawter, invites everyone to attend the remaining services of this revival.

Juniper Chapel Revival Begins March 28

The Rev. Charles Keith, Washington, North Carolina, will be the evangelist for revival services at the Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, beginning March 28. The pastor, the Rev. Henry Armstrong, and church members invite everyone to attend these services and come praying that God will send a great revival and that lost souls will be found again.

Children's Home Report For February, 1960

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for February, 1960. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection and checking for any particular receipt:

(continued on page ten)

he will take care of you, as he has promised."

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:30-32). Such instruction if followed, will be a sure anodyne to every time-killing unkindness in a group of time-killers.

The Lighted Pathway

REV. WILLET L. MOPETZ
Swannanoa, N. C.

*My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

FOLLOWING JESUS

"Then answered Peter and said unto him, Lord, we have forsaken all, and followed thee; what shall we have therefore?" (Matthew 19:27).

Last week we closed our meditation with the thought of the importance of following Jesus in our thinking on the subject, *What Does Being a Christian Mean*. I want to write one or two more devotional meditations on the subject of *Following Jesus*, but before I do I want to pass on to you a beautiful poem on the subject that I recently read, because it has an important message for all.

LEAVING ALL

As, I my cross have taken,
All to leave and follow thee;
Racked, poor, despised, forsaken,
Thou, from hence, my all shalt be:
I wish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition,
God and heaven are still my own!
Let the world despise and leave me,
They have left my Saviour too;
Human hearts and looks deceive me;
Thou art not, like man, untrue;
And while thou shalt smile upon me,
God of wisdom, love, and might,
Enemies may hate, and friends may shun me;
Show thy face, and all is bright.
O, then, earthly fame and treasure!
Come, disaster, scorn and pain!
In Thy service, pain is pleasure;
With Thy favor, loss is gain.
I have called Thee, "Abba Father";
I have stayed my heart on thee:
Thunder may howl, and clouds may gather,
All must work for good to me.

Evil may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
'Tis not in grief to harm me,
While Thy love is left to me;
'Twere not in joy to charm me,
Were that joy unmixed with thee.

Know, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear.
Think what Spirit dwells within thee;
What a Father's smile is thine;
What a Saviour died to win thee;
Child of heaven, shouldst thou repine?
Haste thee on from grace to glory,
Armed by faith, and winged by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Swift shall pass thy pilgrim days,
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

—Henry F. Lyte.

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones. . . . And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:28, 29).

"It is not possible for any of us to live in the church, but every believer may continually dwell in God."

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

LIVING THE CHRIST LIFE

(Galatians 2:20)

You may know about the life of Christ and yet not know the Christ life.

1. *It will be a life of meditation* (1 Timothy 4:13-15).

Meditation on God's Word, and the things of God (Psalms 119:97, 148; 1:2).

2. *It will be a life of prayer* (Acts 6:4).

Continually, not occasionally. Daniel as an example (Acts 2:42; Isaiah 40:29-31).

3. *It will be a life of peace* (Philippians 4:7).

Trials, tribulation, but peace (John 16:33; Ephesians 2:14, 15; 4:3; Colossians 3:15).

4. *It will be a life of service* (Romans 12:11).

Christ gave us an example (Mark 10:45; Philippians 2:5-8; Luke 22:26, 27).

5. *It will be a life of victory* (1 John 5:4).

The Christian life never intended to be one of defeat (Romans 12:21; 2 Timothy 4:7, 8).

6. *It will be a life of love* (Romans 5:5).

A mark of the Spirit (Galatians 5:19, 22; 5:13; 1 Corinthians 13:1, 13).

NEWS NOTES

(continued from page eight)

GENERAL FUND	
Albemarle Conference	\$ 234.88
Blue Ridge Association	11.55
Cape Fear Conference	144.70
Central Conference	592.60
Eastern Conference	650.90
French Broad Association	140.35
Pee Dec Association	10.00
Piedmont Association	10.00
Western Conference	240.75
Miscellaneous	512.35
Duke Endowment Foundation ..	10,583.76
CENTRAL CONFERENCE BUILDING	
Central Conference	90.00

KITCHEN FUND	
Eastern Conference	5.00
CLOTHING FUND	
Western Conference	40.00
Eastern Conference	85.00
<hr/>	
Total February Receipts	\$13,551.84

Dr. Parker Speaker at Bible Conference, April 3-7

An emphasis on evangelism will be given by two speakers at the seventeenth annual Bible Conference, April 3-7, at Free Will Baptist Bible College, Nashville, Tennessee. Dr. Monroe Parker, president of Pillsbury Conservative Baptist Bible College, Owatonna, Minnesota, and Rev. John Gamble,

Lynchburg, Virginia, will be preaching from more than 20 years experience in holding evangelistic campaigns throughout the United States.



DR. MONROE PARKER

Other speakers include Rev. Wesley Calvery, missionary from Japan, and Rev. Dale Burden, East Nashville Free Will Baptist pastor.

Dr. Parker is an outstanding educator, evangelist, and Bible teacher, having served for years as an administrator and pastor at Bob Jones College, Greenville, S. C., before going to the presidency of Pillsbury.

An outstanding Christian leader, Dr. Parker has studied in a number of the nation's leading universities and theological seminaries and holds the Ph. D. degree from Bob Jones University. He has taught in several Bible colleges and theological seminaries and has had a wide experience in the field of evangelism, having conducted more than 400 evangelistic campaigns.

Ministers, Christian workers and laymen are invited to attend the conference.

7. *It will be a life of expectation* (Titus 2:12, 13).

We are watching for the Master (Mark 13:37; 1 Thessalonians 1:9, 10; Luke 19:13; Mark 13:34).

—*Gospel Herald*.

MEDITATION VERSE

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

Suppose for some reason it was impossible for you to stay on one side of a river. Perhaps you wanted a boat to take you across to the other side where there was high ground that could not be flooded. There you would be safe. In such a case you would make use of the very thing (water) that meant death to you to save you from it. I have chosen the illustration of a boat because the Bible does. Noah built an ark to save him from a flood and take him safely to the other side. Christ has gone through death and we can appropriate this in faith as a means to take us over and away from judgment and corruption of the world that is around. We accept the death of the Lord Jesus as our own. It is a way of breaking my links with this world and all that appeals to it in myself.—G. H. M., in *Choice Gleanings*.

USEFUL UNTO DEATH

John Eliot who translated the Bible into the language of the Massachusetts tribe two hundred and fifty years ago, and who was called the "apostle of the Indians," was found on the day of his death, in his eightieth year, teaching the alphabet to an Indian child at his bedside.

"Why not rest from your labors?" said a friend.

"Because," said the good man, "I have prayed to God to make me useful in my sphere, and He has heard my prayer; for, now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet."—*Selected*.

Resolutions of Respect

Whereas, It has pleased an all wise Father to call to his reward our brother, Billy Vandiford, we the members of Piney Grove Church, Pitt County, submit the following resolutions:

First, That we bow in humble submission to the will of our heavenly Father,

Second, That we extend to his family our deepest sympathy, and point them to God and the church for comfort and consolation, and

Third, That a copy of these resolutions be recorded on our church records, a copy sent to his family, and a copy sent to the Baptist paper for publication.

Mrs. W. E. Brister
Chairman of Committee

NOTES

AND

QUOTES

By J. C. Griffith

DEPARTING FROM THE FAITH

The apostle, Paul, predicted that there would be departure from the *faith* and warning against the apostasy that would come in the last days. In the First Epistle to Timothy, he warned against things that would be in which we are seeing today as we look about us at the fulfillment of those things which he said would come. May we receive:

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer" (1 Timothy 4:1-5).

THE SPIRIT SPEAKS

We believe that the Spirit, the Holy Spirit, is more than an influence; we believe that He is a person, who is the third person of the Godhead. We believe that He is an intelligent Being. May I say that the religion that discounts the personality of the *Holy Spirit* has departed from the truth as described by the apostle, Paul, and several of the writers of sacred writings.

Paul says, "In latter times some shall depart from the faith." And further he says that they are giving heed to seducing spirits. You will find if you search around that there are people who are members of some of our most prominent and oldest churches that have departed from the faith. Faith that was preached by the apostle, Paul, and others of the early church; faith which our predecessors preached, even here in the early days of our United States.

THE TRINITY

Among the many cults that deny the Holy Spirit and claim that there is no trinity is the so called Jehovah Witnesses. And yet William J. Schnell, the author of *Thirty Years a Watch Tower Slave*," says

as written by Mr. Ray W. Johnson, editor of "Another Gospel," which is based on the aforesaid book written by Mr. William J. Schnell, "This writer baptized 465 Jehovah's Witnesses using this formula (In the name of the Father and the Son and the Holy Spirit)." He further states that over 1,000,000 Jehovah's Witnesses have already been baptized.

Why should a person be so ignorant as to say that there is no *Holy Spirit* and then allow himself to be baptized in the name of the Father, and the Son and the Holy Spirit? The King James version of the Bible says, "Holy Ghost." Yes, they deny the being of the Holy Spirit, as their forerunner did, the well known Pastor Russell, who is the originator of the Watch Tower religion which is now known as Jehovah's Witnesses. So these witnesses have departed from the faith as given to us by the Holy Spirit as the writers of Holy Writ were moved upon. I rather take the Word of God than to risk the Watch Tower version of the Scriptures. Peter says, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). How did the prophecy come? Not by men but by the Holy Ghost. Certainly to deny the Holy Ghost or Holy Spirit is to preach another gospel. May I take time here to tell you that it will pay to write to *The Life Messengers*, Box 1967, Seattle 11, Washington, and get the booklet, "Another Gospel," a booklet arranged and edited by Mr. Ray W. Johnson, which has to do with the Jehovah's Witness doctrine. Also you can purchase from most any good bookstore the book, "Thirty Years a Watch Tower Slave"; I have both. I ordered the booklet, "Another Gospel," from the publishers, and bought the book, "Thirty Years a Watch Tower Slave" from the Free Will Baptist Press, Ayden, North Carolina. These books are eye openers.

NOT THE ONLY DENIAL

Jehovah's Witnesses do not only deny the *Trinity*, but they deny that there is a future punishment for those who reject the Lord Jesus. They deny that there is a *hell-fire* and this is good news to millions. They have many ways of twisting truth and taking Scripture out of its true setting and applying it to their own way of thinking; but if a person will deny the personality of the Holy Spirit he is in a position to deny most any other part of the Bible.

After talking with a man many years ago, I preached on the following Sunday morning a sermon on, "Hell, or the Endless Punishment of the Wicked"; that booklet, or sermon, is on sale at the Free Will Baptist Press in Ayden, at the low cost of 10 cents per copy, or special price on quantities. Several years ago, a man who was reached

by reading that sermon which was in book form, confessed to me that the book convinced him that there was a *hell-fire*, and he attended an evangelistic meeting that I was conducting in his town and openly confessed Jesus Christ as his Lord and Saviour. The next night his wife said, at the close of the service, "This has been a happy day with me." Continuing she said, "Last night after we went home from church, my husband got the Bible and read a chapter and called the children to kneel down and we all got down and my husband prayed." Yes, I preach *hell-fire hot and long*. To disbelieve that there is a *hell* for the wicked, is to preach another gospel other than that which Paul preached. It is a perversion of the truth as set forth in the Bible. It was begun in the days of the apostle, Paul.

REMOVED FROM CHRIST

Paul, in writing to the church at Galatia, said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though ye, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you . . . let him be accursed" Galatians 1:6-9. So the curse is upon all who pervert the gospel. To preach that there is no Holy Ghost and that there is no eternal hell for the sinful, Christ-rejecting man, is to preach another gospel from that which Paul preached and further from what Christ preached. To believe any other is to say that Paul and Christ did not preach the truth; that is what Jehovah's Witnesses say. I will tell you some more in next issue about false doctrine, even some that have crept into many churches. Read *Notes and Quotes* and learn things that we have found to be true in false teaching.

THE MAIL BOX

AVAILABLE FOR PASTORAL WORK

"Please announce in the pages of *The Free Will Baptist* that I am available for pastoral work for four Sundays next year. I will drive any reasonable distance to serve the churches for Christ.

"I am also available to supply at the present for anyone desiring a supplier for the balance of this conference year.

"Contact J. Albert Harris, 19 White Oak Street, Jacksonville, North Carolina, Telephone, 7612."

"The heavens declare the glory of God; and the firmament sheweth his handy-work" (Psalm 19:1).

STORIES for our BOYS and GIRLS

MARGIE'S QUILT

by Mabel C. Stewart

MARGIE spread out the pieces from her grandmother's rag bag.

"Look, Grandmother!" she said. "Here is some of that pretty cloth with the little pink rosebuds! I remember this."

"Yes, dear, I made pajamas for you out of that material when you were a very little girl."

"And here is some with bluebirds," Margie went on, "and some more with pink and blue stripes."

"Yes, that is right. Find all the pieces of outing flannel, and we can make a nice quilt of them."

Soon there was a big pile of scraps—plain, figured and striped.

"That will be enough, I am sure," said Grandmother. "I will cut out the patches, and you can help me sew them together."

Margie really enjoyed sewing the patches, with Grandmother's help, because Grandmother told her so many interesting stories as they worked together.

"You see," Grandmother told her, "our missionary society is getting a box ready to send to some of our missionaries in India. We want to send several quilts for the children there."

"But I thought India was hot," said Margie. "What would the people there do with warm quilts?"

"Yes, India is very hot in the summer," replied Grandmother. "In the northern part of the country, however, the winters are cold, and people are glad to have quilts and blankets. We have heard, too, that just now many people are in need of clothing. When they need so much, we ought to do what we can for them, don't you think so?"

"Oh, yes, I want to help. I can make a little quilt, can't I, Grandmother?"

"I am sure you can. I will help you," said Grandmother.

"India is where they worship idols, isn't it?" Margie asked. "Do all the people worship idols?"

"A great many of them do—not all. Some are followers of the false prophet, Mohammed, who they think can save them."

"Don't any of the children in India know about Jesus?" asked Margie.

"Yes, some of them do," answered Grand-

mother. "That is why missionaries have gone so far away from home—to tell men and women and children about our Saviour, Jesus Christ. Some of the people in India have learned to love Him, too. Perhaps your quilt will go to a little Christian child in India."

"I would like that," said Margie. After awhile all the patches were sewed together.

"Now we will have to buy some material for lining," suggested Grandmother. "Would you like to go to the store with me to help choose it?"

"Oh, yes," said Margie. "Let's go now."

The store had ever so many pretty patterns in outing flannel.

"I like this best; it is funny," Margie finally decided, choosing material with little lambs skipping and jumping and turning somersaults all over a blue background.

At last the little quilt was all finished, and packed with others in a parcel to send on its far off journey to North India.

While Margie's quilt was on its way, a Christian family in the city of Novshera was in great distress.

"It is so cold," whimpered little Sabir Masih. "When will my mother come back?"

"Yes, Son," replied his father, "we are all cold. It is a sad time for us, but remember, many others, too, are suffering from the cold. We are not the only ones whose houses and beds, and bedding, and clothes got caught in the flood. Look at our neighbors and friends. They are cold, too, and hungry, and miserable. Try to sleep, and tomorrow when the sun shines again you will be warm. Your mother will be with us again soon."

Sabir Masih's father sighed. It was hard to sleep when there were so few covers for the bed. There was one thing to be thankful for, however. Sabir Masih's mother was safe in the mission hospital, where she would be warm, and well cared for, along with Sabir Masih's new little brother.

There was great excitement at the hospital. Boxes had arrived from America—boxes of clothing, and bedding, and soap, and powdered milk. The faces of the missionary doctor and her nurses just shone.

"Bless those dear American friends!" the doctor exclaimed. "Nothing could be more welcomed for the poor suffering people."

"Our supply of powdered milk is nearly finished," said one of the nurses. "This

is just what is needed by those who are nearly starving."

"And the soap! Won't the poor women in the refugee camp be happy now! They have not been able to wash their hair or their clothes for so long."

"Just look at the quilts, and blankets and clothing! I know just where some of those will go. Our poor Christians from the village of Nidala, who lost everything in the flood, will make good use of these," said the doctor.

"Oh, Doctor, Miss Sahiba, look at this dear little quilt!" said Nurse Ruth, holding up a pretty patchwork quilt. "This is something special. May I give it to one of my patients?"

"I know who that will be," laughed the doctor. "You want to give it to your newest little patient. Yes, certainly the baby will need a warm quilt at home."

Nurse Ruth took the quilt and ran happily to the ward where Sabir Masih's new brother and his mother were. Yes, it was Margie's pretty, warm quilt that she spread over him. The baby blinked sleepily. He did not see the pretty patches carefully sewed together, and the little lambs skipping and jumping and turning somersaults all over the blue background. But the eyes of the baby's mother were alight with happiness.

"Is it really for my baby?" she asked.

"Yes, you may take it with you when you go home today. Some kind Christian friends in America sent it for just such a sweet baby as this," Nurse Ruth answered.

"May our Lord Jesus bless them!" said the baby's mother.

Before nightfall the doctor and nurse had distributed powdered milk and soap, clothing and bedding to many grateful people. Some of them were not Christians and were very surprised to receive so much from those they had never known.

"Why do you do this for us?" the doctor asked.

"These gifts were sent by Christian people in America," was the answer, "people who are serving the Lord Jesus Christ. He teaches us to have compassion on the suffering, to feed the hungry, and clothe the naked, and help all in need, especially all those who, first of all, need Him."

The gifts found their way, too, into Sabir Masih's home.

"I'll not be cold tonight, Father," he

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

The first meeting was held in the church basement March 1, with 12 members present. The meeting proved to be a success and each one present received a blessing. The auxiliary has started a quilt which cost 25¢ for each name written on it. They invite all the other ladies of the church to join the auxiliary work. Your prayers are asked for the organization.

Beaver Creek Auxiliary To Hold Workshop

Beaver Creek Woman's Auxiliary will hold a workshop meeting at the Lockhart, South Carolina, Free Will Baptist Church March 24, 25, at 7:30 p. m. Mrs. Eunice Edwards, Nashville, Tennessee, will be teaching both evenings with Mrs. Rufus Coffey, Florence, South Carolina, and Mrs. Julius Vance assisting. All the women of the Beaver Creek District are urged to attend; also we invite all the women of other districts to come and be with us.

Mrs. Carl Shook, *President*
Mrs. A. F. Lawter, *Secretary*

N. C. Eastern Auxiliary Convention

The North Carolina Eastern Woman's Auxiliary Convention will meet with the Bethlehem Church, Duplin County, Thursday, March 24, 1960. The theme for the convention will be, "They remembered his words" (Luke 24:8). The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Hymn, "Break Thou the Bread of Life"
- Devotions, Luke 24:8-10, Mrs. W. F. Thigpen
- Welcome, Mrs. Johnnie Jones
- Response, Mrs. Flave Mercer
- Greetings to Ministers, Delegates and Visitors
- President's Message, Mrs. T. O. Terry
- 10:25—Symposium, Led by Mrs. J. C. Griffin
- "Have You Remembered His Words in Going into the Byways and Hedges?" Mrs. Reginald Styron
- "His Word Commands Us to Train Our Youth," Mrs. Marie Gaskins
- "Should We Forget His Words in His Last Command?" Mrs. D. W. Hansley
- "Are Our Words His Words?" Mrs. J. K. Rhodes
- "Remembering His Words in Serving Others," Mrs. Woodrow McCoy
- "What Christ Has Said About True Stewardship," Mrs. J. C. Griffin
- "Christ Had Loving Words for Children," Mrs. S. A. Smith
- 11:15—Song, Rev. Wilbert Everton, Superintendent of Children's Home
- Appointing of Committees
- Special Music, Mt. Olive College Students
- 11:30—Declamation Contest
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Al Lyczkowski

- "Christ Commands Us to Lift Our Eyes," Mrs. Annie Heath
- 1:35—"Let Us Arise for Cragmont," Mrs. L. E. Ballard
- "Let Us Harken to His Words in Missions, Education, Superannuation and Publication
- Secretary's Report
- Treasurer's Report
- Business
- 3:00—Benediction

Pocahontas, Ark.—Sutton Free Will Baptist Church met January 26 and organized a Woman's Auxiliary with 17 members.

N. C. Woman's Auxiliary Treasurer's Report

August 21, 1959—February 24, 1960

Balance Brought Forward from Last Report.....			\$2,253.45
	Receipts	Disbursed	Balance
	by Depts.	by Depts.	
Co-Laborer Band Fund	\$ 308.94	\$ 308.94	
Cragmont Assembly, Current	37.16	37.16	
Cragmont Building Fund	68.00	68.00	
Cragmont Roof Repair	5.00	5.00	
Cragmont Woman's Conference	4.33	4.33	
Mt. Olive College, Current	130.23	130.23	
Life Memberships	149.00	149.00	
College Piano	25.00	25.00	
College Loyalty Fund	30.00	30.00	
On Pledges for College	50.00	50.00	
College Foundation Fund	10.50	10.50	
National Bible College	89.92	89.92	
Bible College Student	6.00	6.00	
College Memorial Loan Fund	50.00	50.00	
Superannuation	328.79	328.79	
Adoption Retired Ministers and Widows	283.00	283.00	
Home Missions	421.74		421.74
Special Home Missions for Mack Owens	12.67	12.67	
General Foreign Missions	287.19	287.19	
Emma R. and Tommy Willey Jr.	1,049.37	1,049.37	
Station Wagon	44.30	44.30	
Special for Eagletons, Hannas, Herseys, Merkh.s. Sparks, Stevens, Wischart	99.50	99.50	
Children's Home, Current	47.00	47.00	
Children's Clothing	80.00	80.00	
Children's Home Kitchen	15.00	15.00	
For Bedspreads	12.00	12.00	
Church Finance Association	11.00	11.00	
National Project for Mexico	217.28	217.28	
Alaskan Missions	197.75	197.75	
Washing Machine for Whaleys	12.00	12.00	
Totals	\$4,082.67	\$3,660.93	\$2,675.19

(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Secretary
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Course for Missionaries On Furlough

A special short course in missionary literature for missionaries on furlough and missionary candidates will again be offered this summer by the Moody Bible Institute of Chicago. This special three-week course extends from June 20 to July 8. Tuition is free and the only cost is \$20 a week for room and board.

Leading the workshop will be Kenneth N. Taylor, director of Moody Literature Mission. Assisting him will be Robert Walker, editor of *Christian Life*, and Jim Johnson, former editor of the *African Challenge*. Covered in the special course will be problems of missionary writing, publishing on the field and the marketing of Christian literature.

Full information may be had by writing to the Office of Admissions, Moody Bible Institute, 820 North LaSalle Street, Chicago 10, Illinois.

The Sanderses Write

Waipahu, Hawaii
P. O. Box 1201
February, 1960

To our Friends on the Mainland:

It has been a month since you last heard from us and there has been so very much happened during the month that it is hard to put it all on paper. We have been meeting in the renovated basement of our residence for the past month and already we have almost outgrown our facilities. We had thirty-eight in service last Sunday and the place was almost filled. We have seen three of our young people accept Christ as their personal Saviour and there have been other signs of spiritual growth and dedication among those who attend our services. Since we have moved to our new meeting place, we have seen a definite increase in attendance at all of our services. Also we are having much better services because as someone has put it, "It seems so much more like a church." Even though it was most difficult, as well as a terrible strain, to get the basement in its present condition we are grateful to have it and have been reward-

ed by the new interest that has been shown among our group.

Something else new added this month is our church paper, "The Link." This paper gives us a means of follow up as well as a constant contact with our members and those who visit our services. Please pray that the paper will be used by God to reach the people for Him.

The Lord is opening up new and challenging opportunities for us—perhaps we will be able to report more definite on these opportunities next month. In the meanwhile we urge you to be much in prayer for us.

Our average Sunday school attendance for January was 25, and our enrollment now stands at 47. When we consider that it was only five months ago that we began our work without even a nucleus of people, we are made to realize more the great need for fundamental, gospel preaching churches here in the Islands. The people that come to our services do not come because it is convenient, because they all drive from five to twenty-five miles to the church, neither do they come because they are Free Will Baptist because we only have three Free Will Baptist families coming; but they come because they are looking for a place where they can worship God and hear the gospel preached.

This month we would like to have you meet Mrs. George Lanvermeier by word of testimony:

"I am Edna Lanvermeier from Deep Run and Jacksonville, North Carolina. I'm living here in Hawaii with my husband George, who is stationed here with the Marine Corps, and our two sons George Jr. and Gary. It was awfully hard to leave our home, friends and loved ones behind and come to a land where we knew no one, but now I am so glad we did. I'm so thankful I was here to greet the Sanders when they arrived and to be able to help in some small way to get our Free Will Baptist church established here in the Hawaiian Islands.

"I thank the Lord for sending the Sanders to Hawaii, they are truly wonderful people and doing a great work for the Lord. I love our little church and look forward to each service."

Mrs. Lanvermeier

The Lanvermeier family has been a great help to us in our work here. We can count on them to be at every service. Mrs. Lanvermeier is one of our Sunday school teachers and also our church treasurer and help with our music. Her husband is faithful to attend all of our services and helps in any way we call on him for his services. They will be here until May of 1961.

If it were not for God's blessings upon our work here, the definite assurance that we are in His will, and the divine promise in Philippians 4:19, "But my God shall supply all your needs according to his riches in glory by Christ Jesus"; we, perhaps would have reasons to be discouraged, because many of our friends have failed to support the work here. The home mission office at Nashville, Tennessee, sends us a list of our contributors each month and many of our friends, at least 75% who pledged to the support of the work here have never contributed financially since we have been on the field. Last month the check to Hawaii Free Will Baptist Missions from the National Home Missions office was \$240.00 and the Home Missions Board had to contribute a few dollars from the general fund to bring the account up to this amount. I don't need to tell you that this is below operating cost. With house rent and church rent, \$95.00; utilities \$25.00; radio broadcast \$30.00; payment on typewriter \$50.00; news letters and other necessary mailing, \$15.00; church advertisement \$6.91 (this is so necessary over here and we need to do so much more than what we are able to do); mimeographing material \$24.13. This totals \$246.04 and I haven't mentioned many other personal bills such as gas (which costs 41c to 47c per gallon), and our personal living expense. We only ask that you pray about this with us and ask God what He would have you to do about it. Send offerings earmarked for Hawaii to the National Home Missions Office, 3801 Richland Avenue, Nashville 5, Tennessee. This is not intended to be critical but informative; we have confidence enough in our people to believe that when they know they care and when they care they will pray and act.

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you" (1 Thessalonians 3:1).

For Christ in Hawaii,
Luther Sanders

May I take this opportunity to thank all of you who were so thoughtful and considerate to send such beautiful Get-Well cards while I was recuperating from my accident. They were such a blessing and comfort. May God bless you each and every one.

Helen Sanders

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Chained But Not Silent

(Lesson for March 27)

Lesson: Acts 28:16-31.

Golden Text: Romans 8:37.

I. INTRODUCTION

The thing which was most remarkable on the entire journey was the respect which was paid Paul by all the people associated with him. The rough captain of the ship would not listen to his advice at first, but was glad to be associated with him when trouble arose and Paul was the man to whom all turned for comfort and hope. The centurion who was deputized to guard Paul on the journey gave him the consideration of a friend instead of a prisoner in chains.

It is altogether reasonable to believe that the centurion who delivered him made a special plea for Paul, telling the captain that Paul was not an ordinary prisoner, and possibly recounting the blessings which God had bestowed on the entire personnel of the ship which was sunk on the journey. In any rate, the chief captain in Rome saw fit to make special concessions in Paul's case and assign a soldier to guard him while he lived apart and not as a regular prisoner. We are told that Paul rented his own house in Rome and used it as the gathering place for those who desired to come to hear him preach the gospel.—*The Advanced Quarterly* (F. W. B.).

II. HINTS THAT HELP

1. God can soften the hearts of the enemies of His children so they will deal gently with them (Acts 28:16).
2. The messenger of Christ does not come to bring charges against anyone, but to proclaim Christ (Vs. 17).
3. If a careful examination is made, even the world will have to admit that there is no legitimate charge against the faithful of Christ (Vs. 18).
4. There are times when the earthly government of a nation will be used to protect God's children (Vs. 19).
5. The hope of Israel was the coming of the Messiah, and the hope of the Christian was the second coming of the Lord (Vs. 20).
6. It is a splendid trait when people are willing to listen to the gospel message even

when they know it is spoken against (Vs. 21, 22).

7. The faithful servant of the Lord is always willing to give extra hours to the proclamation of the gospel (Vs. 23).

8. The Word of God will always be a divider among people: some will believe, and some will not believe its message (Vs. 24).

9. If a man is the prisoner of the Lord, God sometimes sees to it that he receives special favors (Vs. 30).

10. The unbelieving Jews may have thought they were rid of Paul, but God overruled their evil plans and gave the apostle a fruitful ministry in the city of Rome.

11. Paul was chained to a Roman soldier all these two years, but at least the Christ-hating Jews had no opportunity to beat, stone or murder him. All praises to our God.

12. The book of Acts closes with a very remarkable statement, for it states that Paul preached with, "no man forbidding him." The world was open for the gospel, so far as the Roman empire was concerned, but now Communism is moving to stop the preaching of the gospel.

III. ADDITIONAL TRUTHS

1. Paul's coming to Rome was in many ways different from his approach to any other phase of his long ministry.

He came as a prisoner, having already been kept in custody for approximately two and a half years without a charge against him, and facing an indefinite delay before his case might be heard before Caesar. Whatever papers had been sent from Caesarea to expedite his case were probably lost in the shipwreck off Malta. There were no witnesses to bring charges against him.—*The Standard Commentary*.

2. Paul had learned, through his acquaintance and association with Priscilla and Aquila, of the church in Rome. In fact it met in their house (Romans 16:3-5). He had written a letter to this church (book of Romans) before he set off for Jerusalem. Since there were Jews in the congregation and Paul had asserted salvation by grace with such emphasis in his letter, he was not exactly sure what the attitude of the Roman Christians would be. However, we read in Verse 15 that when the Roman

brethren heard that Paul was coming to Rome, a delegation was sent to Appia Forum, about forty miles from Rome, and still another to Three Taverns, about thirty miles from the city, to meet and welcome him. Thus we read that Paul thanked God and took courage.—*The Bible Teacher* (F. W. B.).

3. The hope of Israel was the center of Paul's preaching, and on it he spent his interest and strength. This is the Word the world needs to hear. This is the preaching the Jews need to know. A resurrected Saviour is the heart of the gospel. A resurrection power is promised to Jew and Gentile. It sets the prisoner free.

4. The coming of Messiah is at the door. Miracles of restoration are happening in Israel. Mines which have not produced for over 2500 years are now yielding their treasures to the sons of Jacob. Rainfalls withheld for two millenniums are now yielding their life-giving moisture to make the land fruitful. Oil wells are being drilled at Sodom and Gomorrah near the Dead Sea. Channels of fresh water have been discovered in the Dead Sea itself. Scientists are finding new ways of growing crops in the desert by washing the salt under the soil. Plants that have short roots are able to grow where this is done. Many of the best brains of Europe are centered in the land reclaiming it from the spell of death and desolation.—*Selected*.

5. Paul was a privileged prisoner, even though of the Roman Empire. He had the right to preach in his own hired house and received all that came to him. But no matter how favored he was, his execution was not far off. Before Nero's axe cut off his head he gave a wonderful testimony in his letter to Timothy in 2 Timothy 4:5-8.

6. We cannot be sure, as tradition claims, that Paul was released from prison and visited Spain and England before his execution. But it is quite likely that some of the Roman soldiers who guarded Paul and heard his teachings were converted to Christianity, and afterwards were sent to England on military duty where they witnessed for Christ. So we may be sure that the gospel came to England and then to the United States as a result of Paul's ministry in Rome, even if he did not visit England himself.

“Neither is there salvation in any other: for there is none other name under heaven . . . whereby we must be saved” (Acts 4:12).

Jesus is coming soon. Oh, what a comfort to the true child of God! His coming is the Hope of the Church.—*Selected*.

N. C. WOMAN'S AUXILIARY TREASURER'S REPORT

(continued from page thirteen)

<i>Receipts for Operating Convention</i>	
Sale of Auxiliary Pin Dic	\$ 125.00
Promotional Work	32.00
Convention Donation	7.00
For Youth Workshop	34.60
Sale of State Guide Books	17.50
For Cuban Mission Work	12.00
Per Capita Dues	4.00
<hr/>	
Total for Convention Operation	231.50
<hr/>	
Total for Convention Operation and Balance	\$2,906.69
<i>Operating Expenses, Second and Third Quarters</i>	
Letterheads for A. P. L. Fund Committee	\$ 8.82
Free Will Baptist Press for Life Award Pins	27.00
A. P. L. Fund Treasury for Operation	100.00
President for Phone Calls	8.80
Loan Fund Committee, Travel, Phone Calls	15.00
Expense Executive Committee Meeting	57.80
Runner-Up in Declamation Contest	10.00
Treasurer for 3 Months	60.00
Secretary for Phone Call, Postage	7.40
Printing, Mailing 1500 Copies of LOOK	45.50
Phone Calls by Executive Committee Member	3.95
A. P. L. Fund Committee Meeting	8.40
Expense, Executive Committee Meeting	49.80
President for Phone Calls	3.80
State Youth Chairman, for Y. P. A. Work	12.88
Balance on Loan for Cuban Mission Work	100.00
Treasurer for 3 Months	56.00
For State Youth Work	34.00
<hr/>	
Total Operating Expense	609.65
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Balance in Treasury February 24, 1960	\$2,297.04

- 7:00—Sandwich Supper, Host Church
- 7:30—Youth Auxiliary Fellowship Chores
- 7:40—Recognition of Group with Large Membership Present
- 7:50—Youth Choir Sings, Host Church
- 8:00—B. A. Time, Host Church
- 8:10—Recognition of Those Acquiring Ranks, Davis and St. Mary's G.T.
- 8:20—Girls' Trio, The Evangels of Coon Creek Church Y. P. A.
- 8:30—G. T. A. Winning Essay
- 8:40—Quartet Sings, Sarccta Church Y. P. A.
- 8:50—Y. P. A. Winning Essay
- 9:00—Musical Selections, Jacksonville Church G. T. A. Band
- 9:10—Presentation of Awards, Mrs. Robert Crawford, State Youth Chairman
- 9:15—Installation Ceremony, Kinston and St. Mary's Y. P. A.

Workshop Cape Fear District

There will be a Woman's Auxiliary Workshop, Cape Fear District of North Carolina conducted at Johnston Union Church March 19, from 2 to 5 p. m. All auxiliary members, especially officers, are urged to attend.

Mrs. Albert T. Coates
Study Course Chairman
Cape Fear Auxiliary Conventions

Margie's Quilt

(continued from page twelve)

cried happily. His hands were feeling the warm woolen blanket and the bright red sweater which had been given to him. "Ah, look at the baby's quilt! He will be warm too."

Sabir Masih's father was looking at his new son, wrapped warmly in a little quilt over which lambs were skipping and jumping and somersaulting.

"No, Son, we will not be cold tonight. Let us give thanks to our heavenly Father who has given us so many wonderful gifts," he said.

"I think that the baby wants to say 'Thank you,' too, for his nice warm quilt," said Sabir Masih. —*The Gospel for the Youth.*

Notice to Local Auxiliaries of the Western District

The Western District Auxiliary Convention will meet with the Pine Level Free Will Baptist Church, Pine Level, North Carolina, on April 6, 1960, beginning at 9:45 a. m.

In order for local auxiliary reports to be included in the spring convention, please return them to your district secretary, Mrs. Edward Wooten, Route 2, Box 373, Goldsboro, North Carolina, on or before March 31, 1960. You are requested to send your contribution for the convention to the district treasurer, Mrs. Wilbert Edgerton, Micro, North Carolina.

If your per capita dues have not been paid, please take up this matter in your March meeting and send all of your 30 cents per member to the district treasurer,

Mrs. Edgerton, stating the number of members enrolled. Please clip this announcement and take it to your next auxiliary meeting.

Eastern District Youth Auxiliary Fellowship

St. Mary's Free Will Baptist Church
New Bern, North Carolina

March 18, 1960

- 5:00—Registration
- 5:15—Organ and Piano Prelude, Joe Wright and June Lightsey
- 5:30—Opening Devotions, Faith Church, Morehead City
- 5:40—Welcome, Brenda Pope, Host Church
Response, Pleasant Acres Y. P. A.
- 5:50—Solo, Kinston Y. P. A.
- 6:00—G. T. A. Declamations
- 6:30—Y. P. A. Declamations

the
Free Will Baptist
AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 23, 1960
LIBRARY
D
DUPLICATE No. C.

The Lord's

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us

Prayer

our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen.

The Struggle of a Soul

I HEARD HIM TALKING to the minister in a clear penetrating voice before they invited me into the room. The old man asked if he would like to have the Bible read to him:

"I'd just as leave ye'd read the Almanac," responded, curtly. Then he continued the conversation, telling the minister how expected to change his will; he had five children—had supported and educated them except one, now the one whom he had educated was the only one who had not forsaken him, but was caring for him in his sickness and old age. To this boy he had now decided to will his property.

He told all this with so much conciseness and decision, that in spite of his crude language I formed a mental picture of a tall, stately man with a broad, intelligent forehead, deep-set eyes, clear-cut features, and a great personal appearance. I was therefore shocked and disappointed when I entered the room and beheld a weird, withered old man all doubled up in bed, lying on his side, his head thrown back so that only a mat of white beard was visible above a roll of dirty red quilts.

When the minister introduced me, I extended my hand; the old man turned his head, glittering eyes upon us and with some difficulty, extricated his arms from the bedclothes, and stretched forth two long claw-like hands all bent and twisted, saying distinctly in his clear tones,

"Them's my hands; ye can't say how d'ye like 'em with them."

I shrank back, glad to be excused from shaking hands; the next moment I was informed of my weakness and drew nearer the bedside.

"Do you suffer much?" I asked.

"Of course, I suffer," was the laconic reply still with his little keen eyes fixed on me, and in a cool finality of tone that seemed to discourage any expression of sympathy, I asked him other conventional questions relating to his illness. I had to be very circumspect, for they had told me he was an infidel, and hard to approach on the subject of religion. He answered my question in a brief, business-like way, regarding the while with sharp attention, as though he were answering the professional questions of his attending physician.

"I've just been visiting your cousin," I

said at last. "She tells me that her brother, sixty-two years old, who is dying of tuberculosis, was converted about a month ago, and that he is very happy. Did you know it?"

"Yes, I know it; he was converted two months ago," he answered severely, as though reproving my inaccuracy.

"Two months ago? So much the better. Did they tell you, too, how happy he is?"

Evidently he did not hear my question, though I had previously thought his hearing very acute. "Him and me was always together," he said by way of diverting the conversation; "we played together when we was boys and when we grewed up, nobody ever see one without the other. Lou was always a good feller."

"And now, wouldn't it be beautiful for you to go to heaven together?"

"Hey?" he queried; his hearing very bad again.

"Don't you think you had better plan to go to heaven with him?" I said a little louder.

"Who says I shan't go to heaven?" he responded sharply.

"Nobody says you shan't. You may if you will. Will you?"

"Who knows who'll go to heaven?" still in the same clear, ringing tones, though I thought I discovered a little note of anxiety underneath.

"God knows," I answered, "and He tells us in the Bible, if thou shalt believe with thy heart, and confess with thy mouth, thou shalt be saved. Do you believe and confess?"

"I never made no profession," he answered distinctly.

"Wouldn't you like to make a profession? You've lain here eight years without God; with Him, even this sickness would be bearable."

Glad of an avenue of escape, he began to tell of his illness.

"It is for some good purpose." I made the trite suggestion while collecting my thought.

"Yes," was the snappy reply, "it's to test the faithfulness of my children; to see if they'll do as much for me as I've done for them."

"Brother, there is a parable in that last remark of yours. God is your heavenly

father. Think what He has done for you. It was He who gave you the money to send your children to school, gave you all that you have ever enjoyed. He wanted you to show Him some gratitude and love in prosperity, but you would not hear His voice: so He permitted this eight years' illness to compel you to think. Are you still determined to be unfaithful to your Father, and to turn against Him?"

He moved restlessly, complaining a little of his hip hurting him.

"Won't you answer?" I persisted.

He regarded me quizzically for a moment, then said deliberately, "You remind me of old Parson Weston."

I submissively inquired in what way I reminded him of the old parson.

"Well," he replied, a little twinkle in the eye relieving the stoicism of his face, "old Parson Weston was walking one day with an old skeptic over on his farm. 'Brother G——, God, has been very good to give you all this,' says the preacher. 'Yes,' squeaked the old skeptic, 'but I had to work hard fer it.'"

"So he considered it hellish to work?" I replied quite calmly, "and do you, too? Now I think it is heavenly to work—that is the difference when one has God in his life."

Again he relapsed into silence. "Do you pray?" I inquired.

"I never made no profession," he repeated, bearing patiently with my stupidity.

"Do you believe in prayer?"

"I've knowed lots of my professors," he volunteered, ignoring my question, "and I've seen errors in them."

"Yes?" I acquiesced, "we all make errors. we are all human."

"My mother was a professor; she never made an error." Again he seemed to be reproving a want of veracity in me.

"Would you like us to hold a cottage prayer meeting here? Then you may confess Christ to your neighbors, tell them you're sorry you've rejected Him so long, and even at this late day start on your way to heaven. May we come?"

"I never interfere with nobody."

"Nor do we wish to interfere with you; do you want us to come?"

"Ye can if ye want to; I won't ask my
(continued on page four)

The Struggle of a Soul

(continued from page three)

neighbors to leave off their work fer to pray with me."

"They'll consider that a privilege. Good-by, sir."

"Good-by," and then as I reached the door, he added, with a little jerk, as though it cost him an effort, "Come back again." And I thought there were signs of yielding in his tone.

Three days later I went back again, about a dozen of the neighbors with me. The old man was sitting on the edge of his bed with a table before him, and a pillow on the table to rest his head; he looked more crooked, and twisted, and uncanny than ever, but tidier than when I last saw him. We sang, and prayed, and sang; his flinty heart melted but would not yield. The tears coursed down his withered cheeks.

"I hope I'll meet ye all in heaven," he wept, in response to our earnest exhortations.

"But, sir, you are in the wrong path to reach heaven," I urged, "you must turn right around and go the other way. Will you not do it now?"

There was no obstinacy in his tone—on the contrary, his eyes seemed to appeal mutely for help, as he answered: "It wouldn't be right fer me to change now, after I've lived this way so long."

"It certainly is not right for you to continue another day in rebellion against God. Even if you had no hope of His saving you at this late day, you ought to repent, and plead for His forgiveness. But He will forgive you; He saved your cousin who had lived sixty-two years in sin—will He not, then, forgive your sixty-five sinful years?"

"He ought to," he answered, wistfully; "my cousin was a tougher colt than I be."

"Then ask Him; say, 'God be merciful to me a sinner.'"

"I can't pray," he groaned, dropping his poor old gray head in the pillow.

"Yes, you can; try it." He shook his head, his face still buried in the pillow. "I can't seem to give up the world."

I was amazed. Here was a little, bent, twisted, dependent old man, just a bunch of disease, with death staring him in the face, and he knew it; yet he could not give up the world—surely, there is a personal devil so to deceive men.

"But you must give up the world," I pleaded, "you have no other choice; the world is slipping away from you—only God is left, God or—or hell," with difficulty I pronounced the last dread word, so pitifully helpless he looked. "Won't you lay hold on God?"

He raised his head, looked at me hope-

lessly, and while the room was so quiet you could have heard a pin drop, he spoke:

"One time I was stopping over night in a tavern at N———. The tavern keeper and his son had been rough, hard-drinking men; they bragged that they both drank enough liquor to swim in. The son had just come back from a trip to the West. He could sing like a nightingale, and his father says in front of all the men a settin' around in the bar, 'Ned, I want ye to sing fer us.'

"I don't sing the kind of songs I used to sing, Father,' says Ned.

"Well,' says his father, 'I don't keer a snap what ye sing—sing!'

"I can't never forgit how that young feller's face looked as he pushed his chair back again the wall, and begin to sing,

" 'Twas heaven below my Rcdemmer to know,

And the angels could do nothing more,
But to fall at His feet, and the story repeat,
And the Lover of sinners adore.'

"The tavern keeper's girl was sick in the next room; she heard it and called to her father. 'Father,' she says, 'ye must pray for me.'

"I can't pray,' says the father.

"Father, ye must pray.'

"Nell, I tell ye I can't pray.'

"Father, I'm dying; ye must pray if it's only two words.'

"Nell, I can't — I can't pray!'"

And as old Mr. B——— closed his story, with tears flowing fast, he wailed out the words, "I can't pray," like the moan of a lost soul, and dropped his face again in the pillow.

We had already spent two hours with him. After a few more entreaties, I said, "We must say good-by now. These men have their chores to do."

"Will ye come back again?" The invitation was given wistfully—even pleadingly.

"Can we come back again?" I asked of the stalwart farmers grouped about the sick man; each hardy, sunburned face was stained with tears.

"Yes," they responded, with hearty accord.

The experience of our last visit I cannot describe. To me, it was a tragedy—a scene to make angels weep.

Again and again he repeated plaintively:

"It is my desire to be a Christian. I hope the good Lord will forgive me."

He prayed: the hard stubborn will yielded at last, pleaded through lips that had never formed words of holy petition since he knelt, an innocent child, at his mother's knee.

He sang: never in his life before had he sung a line, he declared; had never been able to carry a tune. And indeed, he was not now able to carry a tune, but in some

peculiar fashion, his quavering voice joined with ours while we sang,

"Just as I am, without one plea,
But that Thy blood, was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come! I come!"

It was hard for him to believe that God could forgive him.

"I've lived sixty-five years," he tearful said, "and I've never done nothin' fer Him.

"But God has yet a mission for you perform," I encouraged.

"I'm a poor, wretched sinner," he moaned, "to be takin' on much mission."

"When God first found me," I confessed, "I, too, felt that I was the chief of sinner. Did you, also, Mr. S———?"

"Aye, didn't I?" responded Farmer S———, wiping his glasses.

"And you, Mr. A———, did not ye also feel that you were the chief of sinner when God called you?"

Farmer A——— looked steadily out of the window; his voice came huskily from away down in his chest: "Sure! I felt jist so," was the emphatic rejoinder.

"And Saint Paul felt jist so," I continued, turning to I Timothy 1:15, and pointing him to the words, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief."

Slowly and in measured tones, as though the recording angel were urging him to confession, the old man told of a time long ago when God had convicted him. He was but twenty years old then. He attended revival meeting. "If someone had jist teched me on the arm that night, I'd a gone for'ard," he said, "but nobody did, and the next night I was that hard, I could a danced on the altar; I've never been the least milt convicted since then, 'till now."

We continued to pray, and sing, and witness; the convicted man meanwhile prayed and wept, and confessed. Gray was the sky overhead, when at last we wended our way down the orchard path to the little gate—only a single patch of hazy light where the sun bravely struggled to show his face; gray also was the lonely heart of the penitent the Son of Righteousness, seeking to banish the mist of sin and doubt.

Still praying, our souls entered into the conflict with this awakened one; ere long we believed, the struggle would conclude in victory—the soul of him, responding to the love of his Creator.—*Deaconess Evangelist*

"Wherefore seeing we also are compassed about with so great a cloud of witnesses . . . let us run with patience the race that is set before us" (Hebrews 12:1).

Big Bed

by Edwin Raymond Anderson

A QUEER SORT OF TWIST of tale, I'll be the first to admit, but I'm bringing it to you straight just as big Bill Bennett told it to me after church the other morning. And if it's queer . . . well, it's one of the Lord's "queer" ways of bringing tired sheep back home to heart rest.

It all began, as big Bill told it, about thirty years ago when he was a boy once again, spending a happy summer on Uncle Willard's farm, back in the plains region of western Illinois. It was of a Sunday evening, as he would recall, and the folks were gathered about the old organ in the living room, singing some of the old songs of Zion. He lay on the floor, kicking his feet skyward, leaning hard on his elbows, lazily looking through the pages of a magazine—

Then he saw it—could not forget it—stopped him on the spot with one of those wily wild ideas. He stared hard at the printed over page, and it seemed that his eyes were riveted to the spot—

First of all, it was unusual to say the least. It was an advertisement from a well-known Chicago furniture firm; just a picture in the center of the ad, and below, the price and sundry information.

But what a picture! It was really the biggest, the hugest, the largest bed in the whole of this wide world—at least that's what it said there! The measurements were something out of this world—how many feet long and wide did it really say? And the mattress! Why, one could just lose oneself in the swim of all that beddy luxury—just nestle down—deep, deep down—into the softness of those wonderful pillows, and dream—dream—dream—one's life clear away. With a bed like that, with clear comfort like that, you wouldn't have a care or a worry in the world. Whatever came—well, you could just dream it away like a soft whisper, a gentle whisper, of a breeze.

Then that wild idea came into his head while staring at that advertisement. Why couldn't he have a big downy bed like that

when he was big? It didn't cost too much, and when he grew up, settled down, made his mark in the business world, he could easily afford a bed like that.

Well, the Lord was real good to him, even while he was bad to the Lord. Big Bill grew up, stacked out into business, no time for the Lord, of course, found the going good, and with the money rolling in. Things were sure going his way, and he was on top of the heap o' living.

He carried his wild idea through all those years. He would have a bed just like the one in the Chicago ad, and he would lay down at the end of a busy day and dream—dream—sweet dreams—

But it didn't work out that way as big Bill told me the rest of that Sunday morning. The Lord had other ideas. Yes, he reached the top, but somehow—somehow—he wasn't happy, wasn't satisfied. It didn't turn out as he thought. Something deep down in his old heart was gnawing away like some restless, hungry thing, and while there was plenty of money in the pocket, underneath, there was plenty of bankruptcy in the heart. He tried not to think of it, tried to brush it aside, but those far away Sunday school days scudded fast back upon him.

You ask how things went with the big, big bed? Yes, Bill had it, just like that ad, Bill bought it, Bill laid down in it—but he couldn't rest, he couldn't sleep, he couldn't dream sweet, peaceful dreams. Something in his heart kept him turning and tossing right in the middle of all that luxury.

At first, it seemed so strange, so—foolish. Wasn't money the big answer? Here was a real luxury, and poor chap, he couldn't enjoy a bit of it! Then he began to think, think of some of the things he half-heard in the little old Sunday school, about the real rest of a real Lord Jesus, and only in Him. Then it didn't seem so strange, after all, and after a while, big Bill began to look at things the Lord's way. Then he finally saw it!

The Lord Himself had planted the wild, young idea in his head, had carried it through all these years, just to show him, to finally teach him that He could not be left out of the life picture for the sake of big money. He finally saw, and with a smitten heart, that one can be on the top of the heap, and still be on real rock bottom where real, true living with a capital "L" is concerned.

Yes, sir, it surely was a heart happy day when big Bill saw that bed in its true light—an invitation from the dear Lord to close in tight and fast with Himself and really begin to live as the Lord intended that it should be.

I'm thinking of some of the fellows in the class. They've got big ideas. And some of them are going to hit pay dirt; they're going to make it clear to the top of the life ladder, well able to enjoy the luxuries of this old world. But let's all remember, big or little, to really take the Lord along for real heart ease—and pleasant dreams.

Big Bill hasn't got the bed any more; sold it when he became a Christian, turned the money over to the Lord's work. As he said, it did its work, and in its own "queer" way showed him the need of a saving link with the life-giving Lord.—*Gospel Herald*.

Thank God for My Christian Mother

After a hard-fought battle in the late war, a chaplain moved among the seriously wounded soldiers. "Can I do anything for you, soldier?" asked the chaplain of one of whose life was rapidly ebbing away. "I want you, chaplain, to return thanks for me." "What shall I thank God for?" asked the chaplain. "Thank Him for giving to me a devout Christian mother, whose life and teaching brought me to the Saviour!"—*Selected*.

Our Echo

A little boy ran to his mother and said, "Mother, there is a bad boy in the woods. He mocked everything I said. When I said, 'Hello,' she said 'Hello.' When I said, 'Who are you?' he said, 'Who are you?' When I said, 'What is your name?' he said, 'What is your name?' When I said, 'You are a mean boy, and I'm going to punch you in the nose,' he said, 'You are a mean boy and I'm going to punch you in the nose.'" The wise mother said, "My boy, go again to the woods and say, 'You are a good boy. Let's be friends!'" The boy did as he was told to do. The boy in the woods answered back, "You are a good boy. Let's be friends!"—*Selected*.

NEWS NOTES

Spring Revival at Cedar Grove Church

Revival services will begin at Cedar Grove Free Will Baptist Church near Williamston, North Carolina, April 3, and continue through April 9, with the Rev. Norman Ard as the evangelist. Services will begin each evening at 7:30.

The Rev. Walter Sutton, pastor of the church, extends a cordial invitation to everyone to attend these services.

The Rev. Nathan Eason Evangelist for Williamston Revival

The Rev. Nathan Eason of Scotland Neck, North Carolina, will be the evangelist for revival services at the Williamston, North Carolina, Free Will Baptist Church, April 17-23. Services will begin each evening at 7:30.

A cordial invitation is extended to everyone to attend these services by the pastor, the Rev. Walter Sutton.

Revival Services at Gray Branch Church

The Rev. Walter Carter of Rockingham, North Carolina, will be the guest speaker for revival services at the Gray Branch Free Will Baptist Church near Deep Run, North Carolina, beginning Monday, March 28. Services will begin each evening at 7:30.

The Rev. Norman Ard, pastor of the church, invites the public to attend these services.

Suwannee Springs Church Calls Pastor

On last Saturday night in September, 1959, the Rev. Arnold Woodlief was called to pastor the Suwannee Springs Free Will Baptist Church, seven miles east of Live Oak, Florida. For the past five months he has been serving the church, some souls have been saved, some have rededicated themselves to the Lord, some have dedicated themselves to the Lord for His work and a few have joined the church. The oldest person who has been saved, baptized and joined the church was 91 years old.

The church has a Sunday school, league and worship services each Saturday night, Sunday morning and Sunday night, except the fifth Sunday week ends.

Mr. Woodlief is seeking to hold revivals

among the Free Will Baptist churches wherever his services are desired. He request the prayers for the Lord's work in this church by all Christians. His address is 410 West Milton Avenue, Marianna, Florida. His telephone number is HU 2-3070.

Revival in Progress At Marlboro Church

Revival services are in progress at the Marlboro Free Will Baptist Church, Farmville, North Carolina, with the Rev. Guy Owen as the evangelist. Services which began Sunday, March 20, are being held each evening at 7:30. The pastor, the Rev. Williard Poythress of Wilson, North Carolina, is assisting in the revival. A cordial invitation is extended to everyone to attend the remaining services of this revival.

National Superannuation Board Report for February, 1960

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Free Will Baptists, reports as follows for the month ending February 29, 1960: Cash on Hand February 1, 1960 \$3,705.02

Receipts

Co-Operative Plan of Support	\$138.00
States Credited as Follows:	
Alabama	2.51
Arkansas	10.50
California	12.01
Florida	1.61
Georgia	6.51
Illinois	16.16
Missouri	37.43

Coming Events

- April 3-7—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee
- April 10—Palm Sunday
- April 15—Good Friday
- April 23—Vacation Bible School Workshop, Mount Olive College
- April 24—Challenge Day, Mount Olive College
- May 14—Youth Fellowship Day, Mount Olive College
- May 29—Commencement, Mount Olive College

North Carolina	6.16
New Mexico	2.96
Oklahoma	16.47
Tennessee	3.33
Texas	23.26
From States:	
Alabama	14.87
Georgia	29.16
North Carolina	40.51
South Carolina	5.23
Tennessee	8.68
Virginia	15.06
From Insured on Premiums	67.70

Total Receipts 320.

Total to Account For \$4,025.

Disbursements

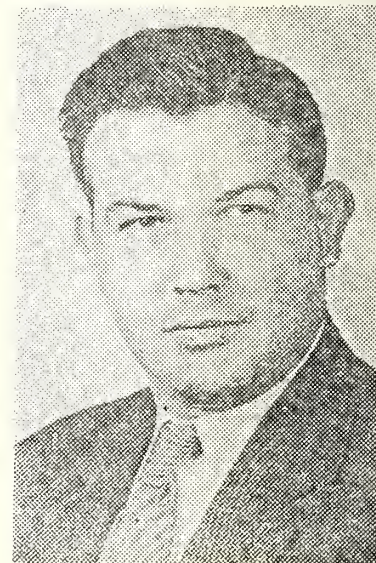
Ministers Life and Casualty Union for Premiums on Insured	\$135.40
Secretarial Service	60.00

Total Disbursements 195.

Balance in Treasury February 29, 1960 \$3,829.7

White Oak Hill Church to Conduct Spring Revival

Revival services will begin at the White Oak Hill Free Will Baptist Church near Bailey, North Carolina, on Monday, March 28, and will continue through Saturday



Rev. Frank Davenport

April 2, with the Rev. Frank Davenport of Clayton, North Carolina, as the evangelist. Mr. Davenport will be assisted by the pastor the Rev. Bill McClintock. Services will begin each evening at 7:30.

The public is cordially invited to attend each of these services.

(continued on page ten)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Mr. Turnage Directed League Workshop

The Albemarle League Convention of North Carolina sponsored a league study course and workshop on February 8-12. It was directed by Mr. Ray C. Turnage, promotional secretary of the National League Board. The attendance was good with many of the churches in the district participating. The event proved to be very helpful to league work in the area.

Here are some of the ways that the study course proved to be helpful:

1. It made known and renewed the purpose of league. Many leaguers have never fully understood its purpose. If the purpose is not defined and emphasized it is slip away for those who have known it to let slip away.
2. It helped the officers and leaguers to understand their responsibilities and opportunities. Often times in league and other organizations as well officers serve without really understanding what they are supposed to do.
3. It created interest in league work. League took on a new meaning for many. The revival of interest is one of the crying needs in our work today.
4. It helped leaguers to realize that league work is being carried on in churches other than their own. It was a step to help leaguers to realize they are a part of the national League program. It is hard it seems for local churches to catch the vision of national work.

Mr. Turnage did a wonderful job. He was certainly excellent in this work. The study course and workshop accomplished much, but they were conscious of its limitations when spread over such a large area. The best possibility is to have such a study course in each local church. Has your church had one lately? If not you are missing something.

Bible College Enlarges Educational Program

The Bible College faculty, in a special meeting March 1, voted unanimously to adopt the recommendations of the curricu-

lum committee to add several courses and curricula to the present College offerings.

The additions, which are only the beginning of a series of expansions to be studied and recommended by the committee and the administration, include the following as listed by Robert Picirilli, chairman.

SECRETARIAL COURSE ADDED

The first addition is that of a one-year secretarial course. So many of our young people seem to desire such a course of study to be received in a warmly spiritual atmosphere. The course will include the college's regular freshman Bible, English, Evangelism and Christian Service, plus Typing, Short-hand or Accounting, Office Procedure and Business Filing. A certificate will be awarded at the end of the year.

In listing this course of study, the curriculum committee's report gave as the purpose of the new addition to provide secretarial training for two types of people: (1) those who are planning to enter full-time Christian service as church secretaries, etc.; (2) those not called of God to enter such service, but interested in being of more effective service to Christ in the secular business world.

HISTORY MINOR OFFERED

The second addition is that of a History minor, added to our present three minors of Christian Education, English and Music. The individual courses to make up this minor will include Medieval History, U. S. History, Modern European History and the Renaissance, in addition to the regular freshman Ancient History. The addition to the faculty this year of T. L. Burch with a master's degree in Social Studies, makes this possible.

MAJOR IN ENGLISH

The third addition represents a historic step. For the first time the Bible College will be offering other majors in addition to Bible.

One major that will be offered in a double-major program will be English. The awarding of master's degrees in English to two faculty members this summer will provide competent teachers in this department. For these additions of the English major and the History minor, the committee listed the purpose to provide strong academic programs for potential transfer students who are

not entering full-time Christian service, and for pre-seminary students.

B. S. IN NURSING ADDED

Another double-major program being added is in a five-year course of study leading to a R. N. and B. S. in Nursing. Details are being worked out with a local hospital so that the student may spend the regular time of three years in nurse's training and two years at the Bible College to attain these two awards.

The proposed plan is for the student to attend the first year at the college, the next three years in the nurse's school, and the fifth year at the college. The purpose of this addition is to offer training for two groups of students: (1) Those who plan to enter nursing as a church-related profession, such as missionary nursing; (2) those who do not plan to enter full-time Christian service but are interested in making their lives count for God as Christians and nurses in the medical profession.

OTHER AREAS BEING CONSIDERED

Other than these four definite additions, various areas are being prayerfully considered. Among them are the possibility of a five-year Th.B. program for ministers and state-department approval to offer certificates for teachers in public schools.

Report of Gifts Mount Olive Junior College

The following is a report of gifts to Mount Olive Junior College for the period of March 1 through March 15, 1960.

Previously reported for the year:	
Free Will Baptists	\$34,482.39
Friends	15,569.27
<hr/>	
Total Previously Reported	\$50,051.66
Received from:	
North Carolina	
Eastern Conference	\$449.67
Central Conference	415.11
Western Conference	236.04
Cape Fear Conference	78.58
Albemarle Conference	19.50
Piedmont Conference	10.00
Blue Ridge Conference	7.62
State-Wide Bodies	60.87
Virginia	50.00
South Carolina	40.00
Georgia	26.00
Kentucky	25.00
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Total Gifts from Free Will	
Baptists	1,418.39
Mount Olive and	
Community	\$ 90.00
(continued on page nine)	

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What is meant by the expression, "We shall know as we are known"? Is it to be found in the Scriptures or do we only find the expression in an old song?—*Amanda Duvall, Comarche, Oklahoma.*

Answer: There is to be found in the Bible the following Scripture verse that means about what your expression says and is as follows: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). There is also a gospel song with the above or a similar expression in it that means virtually the same thing. I am of the opinion that the above verse of Scripture indicates that when we who are saved shall have our new and glorified bodies like that in which Christ appears at the right hand of God and on His throne, we shall have taken from us that limitation which came to Adam and therefore to the whole human race the instant it became involved in sin through the transgression of our first parents. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Corinthians 15:42-45).

Adam and Eve were made in the image and after the likeness of God. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:26-28). This image was marred when sin came in, and the whole race has been destitute of that right-

eousness ever since, except that when each person believes in Christ and thereby is saved, he has appropriated to himself the righteousness. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:20-23).

The present body which had the sentence of death passed on it has retained its likeness to the devil ever since and shall continue to be identified with death until it dies and is resurrected. The new body in which we are to be resurrected will be different. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another" (1 Corinthians 15:35-40). It will be a spiritual body: that is, instead of being a body of flesh and blood as that we now have and are confined to in this natural life's activities, it will be a resurrected body conditioned to spiritual operations. Christ went in and out the doors as did His disciples before His resurrection; but afterwards, He appeared in their midst when the disciples were in a room with the doors barred against the Jews whom they feared and secured them against intruders.

Our bodies will be conditioned to ascend through the air as Jesus did when making His ascension into heaven. No oxygen needs to be provided by human hands as would be necessary today were we contemplating an ascension into outer space, because our new bodies shall be like unto Christ's present body rather than being similar to that

The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

FOLLOWING JESUS

"Yea, he loved the people; and his saviour are in thy hand: and they sat down at thy feet; every one shall receive of thy word (Deuteronomy 33:3).

"And when Jesus had cried with a loud voice, he said, Father, into thy hands commend my spirit: . . ." (Luke 23:46)

As you have noticed, I have quoted one verse from the Old Testament and one from the New. The purpose of this is to point out the fact that God's protecting and guiding hand is ever about those who follow Him. The words of Christ on the Cross are all the more significant when we realize that not only His every act of life was under the guiding hand of His Father, but, when His life was over for Him and He was giving His life in death for all the world, He seemed not only willing but anxious to commend His spirit into the hands of God. And you must remember that Christ's life was an example for us to follow after we have received Him as Saviour and Lord.

The following poem will illustrate what I am trying to say:

INTO THY HANDS

Into Thy guiding hands:
Along a way Thy love and care forever,
Gladly I fare, or rough or smooth my way,
The longest road that leads at life's far end,
Into Thy hands.

Into Thy chastening hands:
If e'er I yield to weakness or to sin,
Blind to the guerdon Thou dost bid me win,
Bring Thou me back, by love's sweet discipline,
Into Thy hands.

in which He was crucified. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:20, 21).

To Thy healing hands:
 The hurt of soul or body long enthralled,
 The bruised heart that for Thy succor calls
 When, far from doubting as from fear, it
 falls
 To Thy hands.
 To Thy hands:
 Despite assail, infirmity, mistake
 A life a perfect whole Thy power can
 make,

Thou my shards of broken purpose take
 To Thy hands.

To Thy keeping hands:
 As safe as heaven kept the guarded grail—
 As safe, so pure, so compassed as with mail;

My soul committed, e'en through death's
 dark vale,
 To Thy hands.

To Thy loving hands:
 Who made my heart to love made Thee
 my guest;
 Who made the world to tire made Thee
 my rest;
 My joyful heart I give, at Thy behest,
 To Thy hands.

—Louise Manning Hodgkins.

To be a follower of Christ is a mark of
 discipleship. He said, "My sheep
 hear my voice, and I know them, and they
 follow me: And I give unto them eternal
 life; . . ." (John 10:27, 28). And David
 said in the Shepherd Psalm, "Surely good-
 ness and mercy shall follow me all the days
 of my life: and I will dwell in the house
 of the Lord for ever" (Psalm 23:6).

The blessings of God are in abundance
 for every one who with all the power of
 His being daily walks with his God, not only
 in this life, but in the life to come.

And now we only ask to serve,
 We do not ask to rest;
 We would give all without reserve,
 Our life, our love, our best.

We only ask to see His face,
 It is enough for us;
 We only ask the lowest place,
 So He may smile on us.

—Mary E. Townsend.

"For even hereunto were ye called: be-
 cause Christ also suffered for us, leaving us
 an example, that ye should follow his steps"
 (1 Peter 2:21).

Christian Education

(continued from page seven)

Waldsboro and		
Community	510.00	
Other Communities	60.00	
	<hr/>	
Total Gifts from Friends		660.00

Total Received to Date	\$52,130.05
The gifts during this period have been designated for use as follows:	
General Budget	\$1,708.39
Endowment Funds	325.00
Scholarship Funds	40.00
Local Funds	\$ 5.00
	<hr/>
Total	\$2,078.39

Honor Roll

All gifts of \$100 or more are listed on
 an Honor Roll and are published with the
 report each time. The Honor Roll gifts
 for this period are listed below and are
 from North Carolina unless otherwise in-
 dicated.

Mr. and Mrs. Robert Branch \$100.00

In Memory of the Reverend W. B. Everett	\$100.00
In Memory of Mrs. Lula Allen	\$100.00
In Honor of Mrs. Lucy V. Alford	\$100.00
Wachovia Bank and Trust Company	\$500.00

Your gifts to Mount Olive Junior College
 will help keep the door of Christian educa-
 tion open for the youth of the Free Will
 Baptist denomination. Make an invest-
 ment that will pay lasting dividends by in-
 vesting in the future of our youth.

M. L. Johnson, Business Manager

How wonderful to be content and say, "I
 desire nothing more than God has given!"

The Pastor's Notebook

NOTE: No claim to originality is made to material
 used in this column. Whenever possible the source is
 given, but this often is not known.—THE EDITORS.

IS YOUR NAME IN THE BOOK?

(Philippians 4:1)

1. We are assured of remission of sins (Acts 2:37, 38, 39, 47).

When you come to Christ—pardon—name recorded (Job 16:
 19; Ephesians 2:19; Philippians 3:20, Weymouth).

2. We are accepted in the Beloved (Ephesians 1:6).

Two things in the gospel: "Whosoever" (John 3:16); "Not
 cast out" (John 6:37; 7:37; Romans 1:14-17).

3. We are granted fellowship in the body of Christ (Acts 2:
 42).

Companionship in the circle of discipleship (Ephesians 2:18-
 22; Acts 10:24, 25; Galatians 3:28).

4. We are made members of the church of the first-born
 (Hebrews 12:23).

Each section of the building is placed by order of the Master
 Builder (1 Corinthians 12:18; Acts 2:47; Ephesians 5:30).

5. We are brought into relationship in God's family (Mat-
 thew 23:8).

We came into this family by the new birth (1 Peter 1:22, 23;
 2 Timothy 2:19).

6. We are made citizens of the Kingdom of heaven (Philippians
 3:20, Weymouth).

We are here on this earth as His ambassadors (2 Corinthians
 5:20; Daniel 7:22).

Carolina, as the evangelist. Services began March 21 and will continue through March 26.

The pastor, the Rev. Robert Rollins, and members invites everyone to attend the remaining services of this revival.

Rev. VanKluyve Evangelist For Winterville, N. C., Revival

Revival services will begin at the Winterville, North Carolina, Free Will Baptist Church, Sunday night, March 27 and will continue through Saturday night, April 2,



Rev. Henry VanKluyve

with the Rev. Henry VanKluyve of Davis, North Carolina, as the evangelist. Services will begin each evening at 7:30. The pastor, the Rev. Adam Scott, extends a cordial invitation to everyone to attend these services.

Washington-Plymouth District Youth for Christ Rally

The Washington-Plymouth District Youth for Christ Rally will be held at the Shiloh Free Will Baptist Church, Pinetown, North Carolina, Saturday, March 26, at 7:45 p. m.

The program will consist of a song sermon entitled, "Blessed Assurance." Each song will be introduced by brief comments concerning its history and Scriptural setting. The different songs will be rendered by soloists, duets, trios, quartets and the congregation.

Revival Services to Be Held At Core Creek Church

The Rev. Louis H. Moulton will be the evangelist for revival services at the Core Creek Free Will Baptist Church, Cove City, North Carolina, beginning March 27 and continuing through April 3.

The Rev. George Ludwig, pastor, extends a cordial invitation to the public to attend these services.

Mill Creek, North Carolina, May 15-21, Rev. Alton Mason, pastor.

Open dates the last 10 days in May and the first two weeks in June. No revivals will be scheduled the last two weeks of June and the month of July.

Fayette, Alabama, August 1-13, Rev. J. B. Ledlow, pastor.

Buckatunna, Mississippi, August 14-25, Rev. Virgil Day, pastor.

Revival in Progress at Smyrna Church

Revival services are now in progress at the Smyrna Free Will Baptist Church, Blounts Creek, North Carolina, with the Rev. Charlie Dixon of Chocowinity, North

Revivals Scheduled for The Rev. J. E. Floyd

The Rev. J. E. Floyd, Box 57, Sea Level, North Carolina, pastor of Free Union Church, Sea Level, North Carolina, and the grim Rest Church, Cedar Island, North Carolina, submits the following revival schedule:

Snead's Ferry, North Carolina, March 26, Rev. Paul Jenkins, pastor.

Rock Springs Church, Bailey, North Carolina, April 3-9, Rev. Paul Lee, pastor.

Cordova, Alabama, April 11-22, Rev. B. Ledlow, pastor.

Fellowship Church, Kingsport, Tennessee, April 24-May 6, Rev. Winston Sweet, pastor.

7. We are heirs to an inheritance (1 Peter 1:4, 5).

When your record is on high, you are an heir (John 10:27-29; Romans 8:15-17; 2 Peter 1:11).

MEDITATION VERSE

"The LORD . . . hath . . . respect unto the lowly: but the proud he knoweth afar off" (Psalm 138:6).

Pride is always represented in the Bible as among the most heinous of offenses against God. Greeks and Romans alike magnified a haughty disposition and regarded humility as a mark of weakness. Christianity has reversed the ancient order. Not only have we the example of Him whose life was one whereby He humbled Himself and became obedient unto death, we have in His teaching continuous emphasis on the value of humility.—R. J. S.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

—Choice Gleanings.

TRUE PEACE

True peace of mind does not depend, as some persons seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendship and enemies. It has no necessary dependence upon society or seclusion; upon dwelling in cities or in the desert . . . Let the heart be right, let it daily be united with the will of God, and we shall be entirely contented with those circumstances in which providence has seen fit to place us, however unpropitious they may be in worldly point of view. He who gains the victory over himself gains victory over all his enemies.—T. C. Upham.

NOTES

A
N
D

QUOTES

By J. C. Griffin

MORE ABOUT THE TELEVISION

I am using more of the tract, "What Is Television Doing to Our Youth?" by Oswald J. Smith, Litt. D. I used part of this tract in a former treatise of the subject. Dr. Smith says: "I do not think that the television can be controlled. If it is in the home, it will be used. Children have been known to use knives on their parents, when their parents insisted on turning it off. Your child will see what he wants to see in spite of what you do. I have never had a set in my home; and if my children were still with me, I would never dream of having one. I think that is the only safe policy.

"These are the last days and we are going to the bottom. Soon we will be on the lowest rung of the ladder and judgment will come. Alcoholism has doubled since television began to feature liquor ads. Robbery and violence is increasing by leaps and bounds. Thirty killings a day have been shown on television in one city, and in another forty-eight; and twenty scenes of violence in a single hour according to Readers Digest. What kind of harvest can we expect."

I certainly agree with Dr. Smith: in fact, I think that we can go further and say that the television reaches those in the age bracket that the theater never reaches. The most vile parent would not think of taking the baby, who is not able to walk, to the theater; however, this baby as soon as it can walk alone is privileged to sit and drink in the scenes that come on the television. These little ones are drinking in the vile grading pictures at a very tender age. I have heard them crying for the entertainment; cry for it to be turned on and cry when it is turned off; thus they get an earlier start to crime and the love of the world than home with the television than in the theater.

So to my mind the television is worse than the so-called movie. As already quoted, Dr. Smith says, "I have never owned a set." Thank God, I can say, I never have owned a set. As stated in a former treatise on this subject: I related the fact that when I was pastor of Ruth's Chapel, that some of my

friends planned to give me a set, but I learned of their plan, and refused to accept. I thought that the money could be used for a better purpose, so I was happy to decline and say, "No please."

If you own a television that is your business. I dare not be like some radicals that I have known and heard of, who declare that you are not a Christian if you have a television. These fellows that denounce you and set themselves up as judges and as examples of goodness un-Christianize every one who thinks in different terms from what they think. No I certainly would not judge the owners of television, nor either any other believer who differs in their thinking with me. I desire to let Jesus and His word do the judging.

Paul says, "... God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world" (Galatians 6:14). I do not claim to be good, but I am crucified to both the television and the theater; I have no love for either.

CRITICISMS

I have not written the foregoing just to be criticizing. I am only warning that there is danger in the way which we are traveling. If I owned a television, I certainly would not condemn and cuss Hollywood, for in a large measure the shows on the television are those that are hatched out at Hollywood, according to what I have been told and heard. These are warnings that we will do well to think over and over and do something about the matter.

LOVE NOT THE WORLD

God, through John, says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

As said before, "There are good pictures, perhaps, but children rather see the sensational things; therefore, they will seek to see what they like most.

I am afraid that if I owned a television set that I might put more time in watching the shows than in reading my Bible, visiting the sick and in writing for the glory of God.

I often visit homes where they have learned the program pretty well, so well that they know the hour when it will appear. They are ready and do not like to be disturbed during the time of that show. While there are homes where they will turn off and talk about those things that are vitally necessary to our relationship with

God the Father. When the television is on I try to turn my face in another direction so as to not see any scene that would detract my mind from that which is holy and good. If it happens to be a worthwhile show I can look on.

THE FLESH AGAINST THE SPIRIT

Paul says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:2-6).

CONCLUSION

As said before, I do not un-Christianize the man who is able to have a television set; especially if he will not let that television get between him and God, and if he pays his tithes to God and make offerings for the work of the Lord.

I am not the judge of anyone. If you desire to find what we shall be judged by, get your Bible and turn to St. John, twelfth chapter, and read Verses 48-50. Then you might turn to Romans, Chapter 8, and read Verse 12-14.

If anyone differ with me on the subject, I will love you just the same. I will not say that you are not a Christian. I have only expressed what my soul feels. But in reality, if one is more corrupt and more dangerous to our children, I say that the television is worse than the movies. Why? As the danger starts in an earlier age of the child.

The Sinner's Parade

On a Monday morning, some years ago, two young men were sitting together on an interurban train going to New York City. How tired they were. Said one, "I drove my new car to the seashore yesterday. Never will I do it again! You know, when I returned home Sunday night, the traffic was so heavy that we inched along, bumper to bumper, for many miles. Somebody said, 'This is the sinner's parade.' This jeering outburst of disgust stuck in my mind. Of course, we were not all sinners. But I can't get away from the thought of the gayety and frivolity and worldliness of the Lord's-Day-desecrating, God-forgetting and church-forsaking multitude."—Selected.

STORIES for our BOYS and GIRLS

THE HAPPY WAY

by Inna Hegel

NEIL MARSH straightened up from weeding the flower bed beside the house. Mom's roses certainly looked a whole lot neater now.

"Neil! Neil!" he heard his brother Dennis' excited voice. Arms and legs swinging wildly, Dennis came running toward him. His red hair tumbled over his forehead. His scrubby face was damp with perspiration. "Know something?" Dennis burst out breathlessly. "Miss Demuth is taking the junior class to Schoenbrunn Thursday. It's the place where the first Christian Indians lived. You can see their arrows and Bibles and everything. The fare is two-fifty round trip on the bus—that's what Jimmy says. Can we go? You got five dollars for taking over Bobby Weinland's paper route when he was sick last week."

"I haven't got five dollars now," said Neil.

"You mean you spent it all?"

"Only 50 cents," said Neil. "Yesterday was Sunday."

"What's Sunday got to do with it?"

"Fifty cents went to God," Neil explained. "Mom and Dad always tithe. We should too."

The quick tears sprang into Dennis' eyes. "That's not fair."

"Look," Neil said. "I can give you two-fifty. You can go with the class if Mom and Dad say you may."

"Aw, it wouldn't be any fun without you." Dennis kicked at a pebble on the ground. He looked up. "S'pose Mom would give us the extra fifty cents?"

Neil shook his head. "I wouldn't ask Mom. Dad only got back to work today after being laid off a month. Besides, I was going to make a payment on my bike."

Dennis sat down on the grass, his shoulders hunched, his face glum. "What's the sense of giving to God? God doesn't give anything to us."

"Don't say that," Neil said, "God's given us a good Mom and Dad, plenty to eat and a nice home. Why, we've got everything!"

"Boys!" Mother called from the back porch. "Uncle Ralph is here. He wants to take you to his farm for a few days."

"Wow!" Neil picked up his weeder and trowel in a hurry.

Dennis rose slowly from the grass. "What's so good about that? Betcha we'll

pick berries in the hot sun just like we did last year."

Neil laughed, hugging his arm about his brother's shoulders. "That's fun. Shortcake tastes mighty good, you know. So does jam."

In the kitchen their Uncle Ralph greeted them boisterously. "Pack your duds, youngsters. Just jeans, shirts and pajamas, mind you. The truck's outside. We'll be at the farm long before sun-down."

The boys packed their battered suitcase quickly. Mom saw them to the truck. "Be good, you two. Help Uncle Ralph and Aunt Janice all you can."

Neil leaned back to enjoy the ride in the rumbling farm truck. The fresh summer air blew in at their faces. Soon they'd be at the farm with the sheep, the white-faced Herefords, the chickens and the long rolling acres of wheat, soybeans and corn.

At four o'clock they reached the white clapboard farmhouse. Aunt Janice, plump and redcheeked as an apple, met them at the door. "My favorite nephews," she exclaimed. "How glad I am to see you! Wearing your jeans, I see. That's good. There's a whole two hours before supper. How would you boys like to pick strawberries for tonight's shortcake?"

"What'd I tell you?" Dennis whispered.

Neil nudged his brother into silence. "Sure, Aunt Janice. Where are the pails?"

The pails on their arms, the boys trudged through the sweet-smelling clover to the berry patch. Dennis lost his sour mood when he saw the ripe red fruit. They were about the biggest, sweetest berries ever. Their pails were almost full when they heard a thundering motor overhead. They looked up and saw a plane dipping lower and lower until it landed in the field back of the barn.

"A plane!" Dennis yelled. "Let's go see it."

The pails clutched in their hands, they ran toward the barn. Uncle Ralph was already greeting the pilot climbing from the cockpit. "Jack Woods! Right on the nose, as usual. Meet our nephews, Neil and Dennis."

"Hi, boys," said the pilot. "Going to watch me spray tomorrow?"

"Spray? From a plane?" Dennis asked.

"Farmers are getting modern, Dennis. You'll have to get up early to see it though. Cooler in the morning and more moisture on the plants. Less spray is wasted."

"I wish we could fly with you when you spray," said Dennis.

Uncle Ralph laughed. "A spraying operation would hardly be a pleasant trip, Dennis. To spray, Jack will wear a waterproof suit, helmet and gloves. A mask and respirator will protect his face and lungs."

"Oh!" said Dennis in a disappointed voice.

Jack Woods bent down. "No reason why you two can't take a flight with me now. I'm bound for New Philadelphia with a shipment of your uncle's eggs. Come along. I'll have you back in an hour."

"Here, I'll take your pails and tell Aunt Janice to start dinner a little later," said Uncle Ralph.

Dennis and Neil climbed eagerly into the cockpit beside the pilot. Jack Woods said "Fasten your seat belts." He was already busy with the controls. The motor turned over in a resounding roar. Off they bumped across the pasture. Soon they were airborne. Fields became neat checkerboards of brown and green below them. Houses looked like toys. Roads resembled strips of yellow.

Jack Woods shouted above the roar of the motor, "Great, isn't it?"

The boys nodded eagerly. Neil was wishing the trip would never end. He felt like a bird with wings.

Once Jack Woods banked sharply and pointed to a settlement of small log cabins below. "That's the Schoenbrunn State Memorial Park," he said. "First settlement in Ohio of Christian Indians."

Dennis and Neil glanced curiously down. They could see the cabins, a church, a schoolhouse, a tall monument. It was a real bird's-eye view. Miss Demuth's class would walk around the settlement on Thursday but they were seeing Schoenbrunn from the air. They landed at New Philadelphia where Uncle Ralph's eggs were delivered. A boy waved to them from his perch on a fence. Again they roared up into the sky. Soon the plane was speeding toward Uncle Ralph's fields to bump along the ground and stop right back of the barn. The boys unfastened their safety belts.

"Thank you, Mr. Woods," said Dennis.

"We'll never forget that ride," Neil added gratefully.

Uncle Ralph walked to meet them. He shook his hat at the pilot already preparing to take off. "Planes certainly help a farmer," he said, replacing his hat on his head.

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Central Conference Woman's Auxiliary Convention

The Woman's Auxiliary Convention of Central Conference of North Carolina convene with Daniel's Chapel Church at Wilson, North Carolina, March 30, 1960. The church is located on the Old Creek road between Fremont and Wilson, on Wilson, Route 3. The program is as follows:

Theme: "Answering Calvary's Call"
Scripture: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1).

Morning Session

- 10:00—Congregational Song, "All Hail the Power of Jesus' Name"
- Devotions, Mrs. Melvin Everington
- Welcome, Mrs. Selby Tomlinson
- Response, Mrs. Paul Thigpen
- President's Remarks, Mrs. T. E. Tyndall
- Recognition Time
- Declamation Contest, Youth Chairman, Mrs. Bill Taylor
- Children's Home News, Rev. J. W. Everton—Mrs. J. C. Moye
- Congregational Song, "I'll Go Where You Want Me to Go"
- Introduction of Guest Speaker, Mrs. Carl Dudley, President of State Convention
- 1:30—Message, Mrs. Eunice Edwards, National Executive Secretary-Treasurer
- 2:00—Lunch

Afternoon Session

- 2:00—Congregational Song, "Living for Jesus"
- Prayer
- Presentation of Life Membership Award, Mrs. J. C. Moye
- Enlistment, Mrs. Selby Tomlinson
- Program, Mrs. Roy May
- Cragmont News, Mrs. L. E. Ballard
- Study Course, Mrs. Bob Peele
- Benevolence, Mrs. J. L. Tripp
- Field Worker, Mrs. H. L. Spivey

—Business Period, President Presiding
—Benediction

Mrs. L. E. Ballard, Music Director
Mrs. Carl Barrow, Pianist

Mrs. Edwards to Teach Study Course

Mrs. Eunice Edwards will teach a course in Evangelism at Faith Free Will Baptist Church, Kinston, North Carolina, Saturday, March 26, from 10:00 a. m. to 2:00 p. m. All churches and auxiliaries are invited and asked to bring a covered dish lunch. Any church wishing Mrs. Edwards' service, except Tuesday, Wednesday and Thursday, may contact Mrs. Carroll Alexander, Route 1, Kinston, North Carolina.

Scotland Neck, N. C.—The Woman's Auxiliary of Hope Free Will Baptist Church met in the home of Mrs. Ruby Harrell, March 11, for the monthly meeting. The meeting was called to order by the president, Mrs. Nannie Harrell, who also read the Scripture, John 17:18-23. Mrs. Willie B. Hardy led the group in prayer. Those taking part on the program were: Mrs. Leo Dickins, Mrs. Willie B. Hardy, Mrs. Irene Morris, Mrs. Agnes Eason and Mrs. Allie Moore.

The roll was called with 18 members present. The minutes were read and approved. Mrs. Agnes Eason dismissed the group with prayer.

After the business session, refreshments were served by the hostess and enjoyed by all.

Kenansville, N. C.—The Woman's Auxiliary of Long Ridge Free Will Baptist Church met in the home of Mrs. Rachel Singleton and elected officers for the year 1960. Mrs. Evelyn Dail was in charge of the devotional. Various members took part on the program. During the business period Mrs. Pearl Sutton gave a report of the Woman's Auxiliary Day at the college. Plans were made to observe a week of prayer prior to Easter at 7:30 p. m., Monday through Friday.

Officers were elected as follows: President, Mrs. Pearl Sutton; vice-president, Mrs.

Rachel Singleton; secretary-treasurer, Mrs. Evelyn Dail; youth sponsors, Mrs. Thelma and Mrs. Lillian Grubbs; program chairman, Mrs. Sallie Dail and Mrs. Emma Outlaw. Mrs. Sallie Dail was in charge of the installation service. The meeting was dismissed with chain prayers in observance of world day of prayer.

Whortonsville, S. C.—"As Bound with Them" was the theme used the World Day of Prayer services held at Concord Church, Florence, South Carolina, Friday afternoon, March 4. The service was sponsored by the Bethel Woman's Auxiliary of Whortonsville, South Carolina, with Merritt and Florence communities taking part.

Mrs. Mate Lupton gave the devotional taken from Matthew 6:1-13. Mrs. Sara Lupton, program-prayer chairman, led the call to prayer and gave a talk on the meaning of prayer and its importance of everyday living.

Mrs. Grace Whorton of Bethel Auxiliary led Topic 1, "Understanding the Opposition," with Scripture, John 15:18-25, being read responsively. Topic 2, "Sharing the Burdens," was led by Mrs. Beulah Williams of Florence, whose responsive Scripture reading was Galatians 6:2-10. Mrs. Mary Elizabeth Williams of Merritt brought Topic 3, "Helping to Bring the Victory." Acts 12:1-11 was her Scripture reading which was read responsively also. Mrs. Bertha Siverthorn of Bethel Auxiliary was the leader of Topic 4, "Trusting for Triumph." Her topic was based on Scripture reading, Revelation 7:9-17.

Following each topic prayers were offered for those in Russia, China and in Moslem lands who do not have freedom of worship and are suffering for the gospel's sake. Prayer of petition was also offered for Christians that they may be more compassionate to non-Christians and may understand the motive and feelings that underlie the hatred of the world.

Only Talking About It

Some years ago a convention was held in Indianapolis to discuss the topic, "How to Reach the Masses." After listening for hours to discussions about methods of reaching sin-sick souls, a young man, filled with zeal to reach the multitudes, could take it no longer. He dashed from the auditorium, stood on a street corner where the milling multitudes passed by, and began to proclaim the glorious gospel of Christ! A crowd gathered. Spiritually hungry people listened intently as the young man spoke of the mightiness and ready willingness of Christ to transform lives, and give peace to troubled hearts.—Selected.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Home Missions Newsletter

March, 1960

Dear Friend of Missions:

"For other foundation can no man lay than that which is laid, which is Jesus Christ. Now if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it. . . ." (1 Corinthians 3:11-13).

The church's one foundation is Jesus Christ, her Lord, not a modernized Christ, stripped of His deity and atoning work, but the true Christ, who died for the sins of the people and was raised again for their justification. There are those today who would lay a new foundation for the church. Christ crucified to them is foolishness, as it was to the Greeks of Paul's day. Thank God for those who still believe and preach that the only way is the *blood-bought* way. It is sadly true that some who build on the true foundation use shoddy materials: wood, hay and stubble. They seem to think that cheap sensationalism, and bombastic preaching will take the place for a real Bible ministry—preaching the whole counsel.

Vacation Bible school time is here. Many churches will be giving their offering again this year for National Home Missions. Write us for *tree material* for use in your school. Last year, scores of churches were blessed as they taught mission classes and gave offerings for our missionaries in all parts of North America.

Our mission conferences and week-end mission revivals are proving real blessings. If you would like to sponsor such a meeting in your area write for details and dates.

You will notice that gifts to National Home Missions has been very low the past two months. Have you written? Please don't fail our men, women and children who are on the fields preaching the gospel of the Lord Jesus Christ. Will you write today and send your missionary gift?

Yours for Christ and Missions,

Homer E. Willis
Director-Treasurer

Attention, Free Will Baptists of South Carolina

The state Home Mission Board of South Carolina would appreciate the names and addresses of Free Will Baptists in the state of South Carolina who are living in areas where there are not Free Will Baptist churches for them to attend. We are very much interested in assisting in organizing new Free Will Baptist churches in these places. We believe that there are many areas in South Carolina where there are enough Free Will Baptist people to organize new churches for the glory of God and the salvation of precious souls. But it is necessary that we know where they are and who to contact to carry on the work successfully. Please mail these names and addresses to Rev. Clarence E. Lambert, Home Mission Director, for the state of South Carolina, at 104 Fleming Street, Darlington, South Carolina.

National Home Mission Board Financial Report, February, 1960

Balance Brought Forward,	
February 1	\$15,913.20
Receipts	5,567.94
Total to Account For	\$21,481.94
Disbursements	3,660.89
Cash in Bank, February 29	\$17,820.25

Home Missions Quotas

State	1960 Quota	Amt. Given	Balance
Ala.	\$ 1,800.00	\$ 230.62	\$ 1,569.38
Ariz.	360.00	50.00	310.00
Ark.	2,400.00	252.42	2,147.58
Calif.	2,900.00	484.89	2,415.11
Fla.	1,800.00	292.41	1,507.59
Ga.	2,400.00	367.28	2,032.72
Idaho	360.00	8.81	351.19
Ill.	2,900.00	167.81	2,732.19

Ind.	100.00	23.80	76.20
Kan.	360.00	106.00	254.00
Ky.	2,700.00	376.26	2,323.74
La.	240.00		240.00
Maine	360.00		360.00
Mich.	4,800.00	194.23	4,605.77
Miss.	1,800.00	63.50	1,736.50
Mo.	5,000.00	602.45	4,397.55
N. M.	240.00	36.99	203.01
N. C.	10,000.00	1,447.23	8,552.77
Ohio	2,900.00	348.17	2,551.83
Okla.	4,200.00	785.16	3,414.84
Ore.	240.00	20.00	220.00
S. C.	2,400.00	314.30	2,085.70
Tenn.	6,550.00	1,329.79	5,220.21
Texas	2,900.00	242.52	2,657.48
Va.	2,400.00	271.43	2,128.57
Wash.	600.00	15.00	585.00
W. Va.	400.00	117.51	282.49
Gifts	5,890.00	12.50	5,877.50
Mdsc.	2,464.00	435.85	2,028.15
Misc.	5,000.00	120.81	4,879.19
Alaska		10.00	
Totals	\$76,464.00	\$ 8,727.74	\$67,736.26

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Resolutions of Respect

Whereas, it has pleased an all-wise Providence to call to his reward our brother Jim Langely, we the members of Piney Grove Church, Pitt County, North Carolina, realizing our loss, submit the following resolutions:

First, that though we are saddened by his passing, we bow in humble submission to the will of our heavenly Father.

Second, that we extend to his bereaved family our deepest sympathy, and point them to God and the church for consolation and comfort in their bereavement.

Third, that a copy of this resolution be sent to the family, a copy to the Free Will Baptist Press at Ayden and a copy for the minutes of the church.

Mrs. W. E. Brister
Chairman of Committee

Resolutions of Respect

Whereas, our loving heavenly Father in his infinite wisdom has seen fit to call from earth our brother, Frank Manning, the members of Piney Grove Church, Pitt County, North Carolina, be it resolved:

First, that we humbly submit to the will of our heavenly Father.

(Continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Jesus, The Master Teacher

(Lesson for April 3)

on: Matthew 5:1, 2, 17-20; 9:14-17.

den Text: Matthew 4:23.

INTRODUCTION

Careful reading of these verses reveals Jesus went up in the mountain to separate Himself from the multitude. The sermon on the Mount was given not to the multitude but to the disciples. Although we feel sure that there were many beside the disciples who heard the sermon.

"He went up into a mountain." The mountain played an important part in the life of Jesus and all Scripture. Jesus was crucified on a mountain, crucified on a mountain, and ascended back to heaven from a mountain. Can you think of other important incidents in Scripture that took place on a mountain?

Go through the Beatitudes and try to think of a person who exemplifies the various traits listed there. We may single out Frances of Assisi, who 'poor in spirit'; George Washington Carver, the great Negro agriculturist, who was 'meek'; Joan of Arc, who was pure in heart; the mediator of the Jew-Arab problem, Ralph Bunche, who is a modern peacemaker; the great numbers of Christians who are today being persecuted for righteousness sake in China and behind the Iron Curtain. He was condemned before them, for he was their living embodiment."—Selected.

—*The Bible Student* 1952 (F.W.B.).

HINTS THAT HELP

1. Often Jesus was in the midst of throngs of people. His heart went out to the hungry, shepherdless multitudes (cf. Matthew 9:6-13; 15:32). His concern for the multitudes, however, didn't lessen His concern for the individual (cf. John 3:2, 3; 4:7-13; 8:11).

2. The Iron Curtain. Seek as we may, we find it impossible to find one person who perfectly symbolizes the Beatitudes. There was one and only one, He who spoke the Beatitudes. Both the law and the prophets pointed to Christ, and for this reason they could not be broken (Vs. 17).

3. The law was fulfilled to the smallest detail by the only One who was able to do so—the Lord Jesus (Vs. 18).

4. To teach a proper understanding of the law will lead to an appreciation of it and not to disrespect for it (Vs. 19).

5. The righteousness which is acceptable before God is not produced by an attempt to keep the law, but by faith in Christ (Vs. 20).

6. It is possible to do frequent fasting and yet to be as self-righteous as the Pharisees were (9:14).

7. The Bridegroom has been taken away and there are times when the church is in need of fasting (Vs. 15).

8. The attempt to patch up an old and worn-out life with the patch of a noble resolution will only make matters worse (Vs. 16).

9. It is a serious mistake to attempt to live under the law when we have been saved by grace (Vs. 17).

10. It takes the presence and the power of the Lord Jesus to bring healing and deliverance from sin (4:23). — *The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The older classes will readily acknowledge, at the opening of this lesson, that all men have certain standards in life, and given ideals. These standards may be low or high; they may be derived from a knowledge of some other noble person, or some instruction that has been given, some code that has been passed on in business circles, or, best of all, they may be taken from the One who lived that perfect life, the Lord Jesus. Christ came, however, to save us from (out of) our sins; hence the Christian life comes not in terms of an attainment, but as an obtainment. Peter declares that we are to follow Christ's steps (footprints), not in His steps, for the preposition is not found in the original since this would represent an impossibility, for none ever walked as He walked (1 Peter 2:21). The apostle, Paul, said that for him to live was Christ, and the life which he lived, he lived by the indwelling Saviour (Galatians 2:20). Millions of people in Germany, idolizing Hitler, committed unspeakable crimes at his behest. It makes a difference from whom we get our ideals. The ideal life for a child of God is set

forth here by the Son of God.—*Peloubet's Select Notes*.

The truths stated in the paragraph above are applicable to every lesson in this quarter. Please keep them in mind.

2. Jesus, therefore, said that our righteousness must be greater than that of the scribes and Pharisees or else we shall not get to heaven. Our righteousness must be greater in real faith in Christ and His Word, in sincere love for God and one another, in true repentance of sin, in the assurance of the forgiveness of sins and salvation by grace through faith, and in moral goodness as evidence of the reality of our profession. But unless our religion is more than mere religious activities, however great and numerous they may be, we are no better and no nearer the will of God and heaven than were those scribes and Pharisees, hypocrites whom Jesus condemned. What we must have to find His favor is Christ in us, the hope of glory!—*The Advanced Quarterly* (F.W.B.).

3. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

This was what the Pharisees were charging against Jesus. They thought He was not the kind of a Messiah the Old Testament had predicted. Instead of pomp and circumstance, He was unbelievably humble. Instead of armies and military might, He resorted to teaching and healing. Thus, they felt, He was destroying the prophets. Furthermore, He was not keeping the traditions of the Pharisees who claimed the sole prerogative of teaching and demonstrating the law. They charged that this destroyed the law. They overlooked the fact that the Old Testament had predicted that the Messiah would bring God's final revelation.—*The Standard Commentary*.

4. All that was needed, on the part of the hearer, to understand Jesus' teachings was practical reasoning. Many times His truths were so plain and simple that the people failed to see them. He taught and spoke to the common, average man.

It is not practical to put new patches on an old garment. Christ was not building a new principle upon an old foundation. When He ended the Sermon on the Mount, He referred to the wise man who builds his house upon the sure foundation: namely, Christ Jesus. "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse" (Vs. 16). In essence, things which do not harmonize should not be put together. The thoughtful hearer could know that He was claiming authority over the Old Testament law. The gospel was not a patch sewed onto the law.—*The Bible Student* (F.W.B.).

(continued on page sixteen)

Stories for Boys and Girls

(continued from page twelve)

"All of us pitched together and bought this plane. We share it for quick express service, for spraying, for seeding, spreading fertilizer and inspecting our crops and soil erosion."

"I want to be a farmer," Dennis said.

Uncle Ralph smiled. "You've made a good start," he declared. "Aunt Janice says that you and your brother are the speediest berrypickers on the farm. You picked six quarts in no time at all."

In the big kitchen, Aunt Janice had dinner waiting. There was shortcake on the table, topped by ripe red berries and smothered under heavy cream. A dollar lay at each boy's plate.

"What's this for?" Dennis asked.

Aunt Janice patted his wind-blown hair. "I sold one pail of your berries to a customer who happened by. She wanted strawberries in a hurry and she paid two dollars. You boys did the picking and if you pick more tomorrow, maybe we can sell some more."

Neil shoved the dollar toward his aunt. She picked it up and tucked the money firmly in his shirt pocket. "We pay berrypickers, why not our own nephews? Eat, boys, you must be hungry from your work and the ride."—*My Pleasure.*

ST. CLAIRE BIBLE CLASS

(continued from page fifteen)

5. When Jesus speaks of the law, He is referring to the ceremonial law God gave to Moses, which came to an end when John the Baptist began his ministry. Acts 15 records an attempt to put the old patch of ceremonialism on the new garment of Christianity.

6. To further emphasize this important point, He spoke of putting new wine into old bottles. When new wineskins were filled with new or unfermented wine, they would stretch as the wine fermented. Afterwards they hardened, and if used again for new wine, since they could stretch no more, they would crack and burst open. The message of Jesus that salvation is obtained by grace through faith, and not as a result of works, was a new doctrine and the old ways of life and worship could not contain nor express it. The new message would be lost and wasted if His disciples tried to live in the old ways.—*The Bible Teacher (F.W.B.).*

Resolutions of Respect

(continued from page fourteen)

Second, we extend our deepest sympathy to his family and trust they will turn to God and the church for consolation, and

Third, that a copy of these resolutions be recorded on our church records, a copy sent to his family and a copy sent to the Baptist paper for publication.

Mrs. W. E. Brister
Chairman of Committee

Mr. Kelly Pait

On September 10, 1959, as the day was coming to a close, Brother Kelly Pait of near Bladenboro, North Carolina, made ready to attend church at White Oak Free Will Baptist Church about three miles away. He was riding his wheel, as was his custom part of the time. As he approached the suburb of Bladenboro, not far from the church, he was struck down by a passing car whose driver failed to give Mr. Pait his right of way, and as a result he was fatally injured. He was rushed to the hospital where all was done for him that doctors and loving friends could do. He lingered until September 14, enduring with so much patience, thanking everyone for even the smallest kindness shown and with bitterness toward no one, said, "Let the Lord's will be done." Then just past midday he gently slipped away.

It was a shock to his relatives and friends, but we know the Lord makes no mistakes. So we look forward to meeting him again where pain is unknown.

Kelly, as he was known to most of us, was a faithful member of White Oak Church for many years. He was the type of person who really enjoyed helping others when the opportunity presented itself, and his friendly smile and helping hand will be sorely missed.

A wife and two children are left behind: Kathy, seven years old, and John Kelly Jr., three years old. Also surviving are two brothers, David and Stanley.

Funeral services were conducted in his home church and interment followed in the Oak Grove Cemetery.

Kelly, we think of you
Not as dead today,
But that you have
Gently slipped away.

We feel that one day
In that heavenly land,
We shall see you again
And clasp your hand.

We like Him shall be
In that marvelous clime,
As we sing His praise
Around the throne divine.

—A Cousin, Emma Pait Hickman

Resolutions of Respect

Whereas our heavenly Father in his infinite wisdom and mercy has seen fit to call from our midst our sister and co-laborer Mrs. Irene Jackson, on December 3, 1959,

We, the members of the Lela Noble Circle of the Winterville, North Carolina Woman's Auxiliary, desire to submit the following resolutions:

First, we pray God's richest blessings on each of her family; that while we grieve with the family in their loss we can commend them to our heavenly Father for comfort and consolation.

Second, we desire to pay tribute to the memory of our beloved sister. She was loyal and faithful member and was always present whenever her health would permit. We shall miss her presence and her cheerful smile and shall always cherish her memory.

Third, that a copy of these resolutions be sent to The Free Will Baptist for publication, a copy be sent to the family and a copy for the minutes of our woman's auxiliary.

Mrs. John Forline
Mrs. Adam Scott
Mrs. E. C. Hines

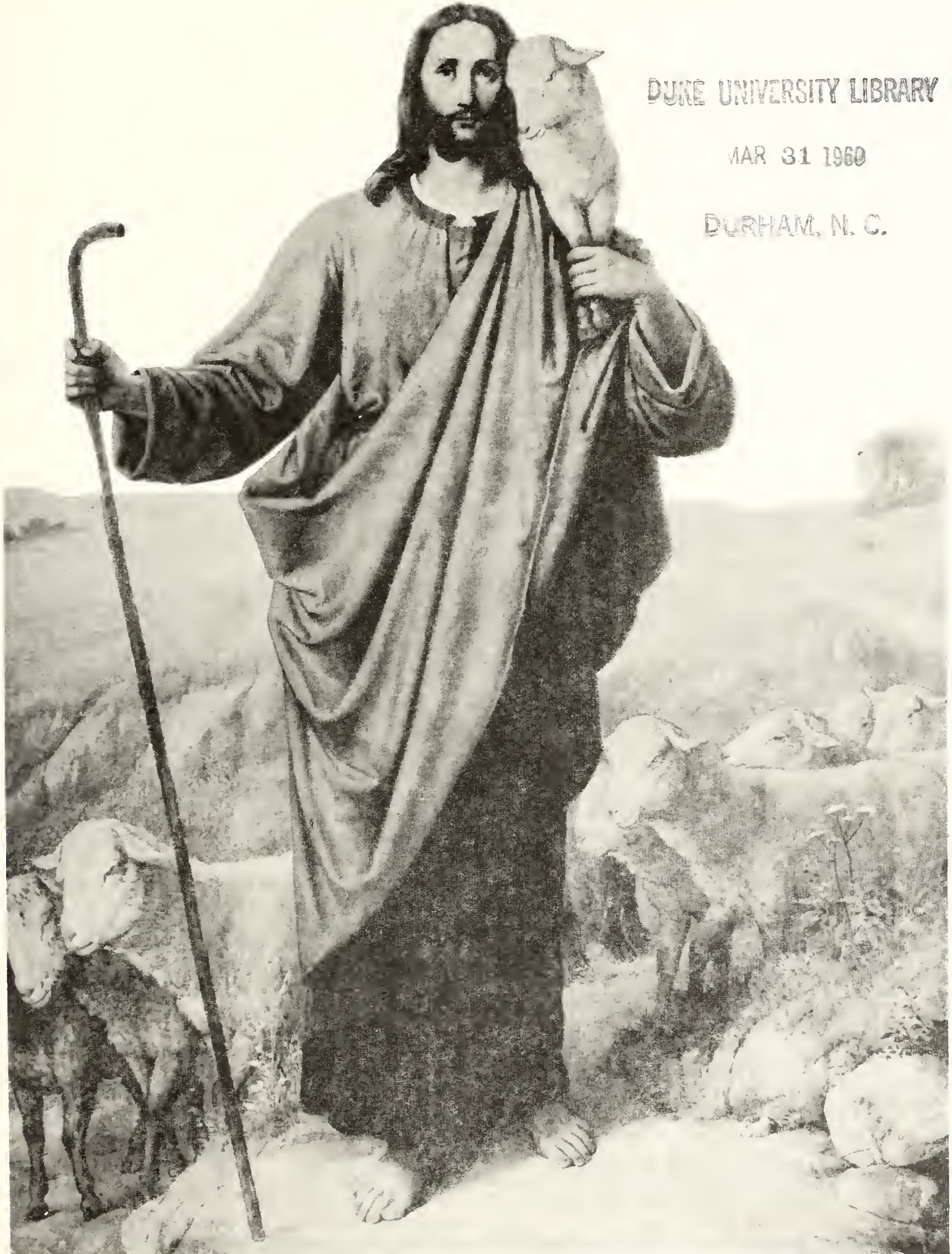
God Will Be There!

The phone rang in the office of the church where President Franklin D. Roosevelt usually attended. "Are you expecting the President in church Sunday?" "That, cannot promise," replied the rector, "but we expect God to be there, and that should be incentive enough for you to be there!"—*Selected.*

"The Holy Ghost is more tactful than you, in yourself, can ever hope to be. Make Him your managing partner as you go about the 'King's business.'"

the **Free Will Baptist**

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 30, 1960



DUKE UNIVERSITY LIBRARY

MAR 31 1960

DURHAM, N. C.

PHOTO BY EWING GALLOWAY

Editorial

D.V.B.S. MATERIALS

C. H. Overman

We are happy to announce that the "Flame of the Spirit" series of daily vacation Bible school materials, for 1960, will be available on or near April 1. This is the fourth in a series of daily vacation Bible school materials which will cover the entire Bible. "Flame of the Spirit" is a continuation of the overall theme of *Light*. The first series was "Rising Sun"; the second series was "Bright and Morning Star"; the third series was "Lamp of Faith."

As in the three previous years, extreme care has been taken this year to see that all materials are true to the Bible from the fundamental point of view.

"FLAME OF THE SPIRIT" SUBJECT MATERIAL

The series for 1960 goes to the New Testament for a study in the book of Acts. The pupils will study the lives of the early apostles and the work they did for God in the Early Church. A great deal of the writings is concerned with the miracles which they performed. The pupils will study about Peter, John, James, Stephen, Philip, Saul, Silas, Barnabas and others.

"FLAME OF THE SPIRIT" WRITERS

Much credit and recognition should go to the writers of the "Flame of the Spirit" series of daily vacation Bible school literature. These writers are actually responsible for bringing the materials into being. We introduce them as follows:

Nursery: Mrs. Aliee Barrow, wife of the Reverend N. Bruce Barrow, Ayden, North Carolina.

Beginners: Mrs. Dorothy Phillips, wife of the Reverend Chester Phillips, Smithfield, North Carolina.

Primaries: Mrs. Helen T. Beaman, elementary public school teacher, Snow Hill, North Carolina.

Juniors: The Reverend Earl Glenn, pastor of Wilson Free Will Baptist Church, Wilson, North Carolina.

Intermediates: The Reverend Durward Long, Wheaton, Illinois.

Illustrators: Elwood Kennedy, employed as illustrator at the Free Will Baptist Press; Mrs. Carolyn B. Elliott, Greensboro, North Carolina, a former employee; Tommy Manning, Free Will Baptist Bible College, Nashville, Tennessee, a former employee.

Special recognition must also be given to Mrs. Annette Braxton, Winterville, North Carolina, for the faithful work which she has done in arranging the music for this series. Again this year, we are offering a separate song book to go along with the general theme.

"FLAME OF THE SPIRIT" MATERIALS

Materials are provided for five departments: Nursery, Ages 2, 3; beginners, Ages 4, 5 and preschool 6; primaries, Ages 6-8; juniors, Ages 9-11; intermediates, Ages 12-15. Study course books are recommended for adult groups.

Teacher's Manuals: Prepared for each department which carry specific directions for the activities of each group throughout the daily session. Some of the things given are: Suggestions for conducting and teaching, materials needed, daily schedule, closing exercises, etc.

Director's Manual: Designed to give specific instructions, every phase of daily vacation Bible school administration, beginning with the initial phase of planning and continuing through evaluation at the close of the school. It also contains the daily schedule of each department, so that the director can know the activities each during any hour of the school. A list of materials and their prices are also given for each department.

Work Packets: The beginner and nursery departments will have only the work packet for the pupils. The packets contain cutouts and take-home projects for the children. Complete instructions for using them are given in the teacher's manuals.

Take-Home Packets: The primary and junior departments will have a packet containing a take-home project for each day.

Workbooks: The primary, junior and intermediate departments will have a workbook for each pupil. They contain work which will require the pupils to search the Scriptures for answers.

Projects: All projects and suggested activities are based on and related to the Acts of the Apostles.

Introductory Kit: The introductory kit for this series will be ready for sale around April 1. The kit will include one copy of each manual, work packet and workbook described above and an order blank for materials needed by your school. The price of the kit is \$3.15.

Publicity Materials: The publicity items include (1) a publicity poster for advertising the school; (2) handbills to be distributed in homes; (3) post cards to be mailed to prospective pupils; (4) headbands to be worn by pupils in the parade; (5) buttons to be worn by pupils; (6) name tags for pupils during school.

We believe that every Free Will Baptist church which has a daily vacation Bible school should use these materials. We believe they will serve as a challenge to the pupils and we believe if properly used they will be a blessing to your church.

Vol. 75

No. 1

THE FREE WILL BAPTIST

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Manager and Editor..... J. O. Ford
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W. L. Jernigan, N. Bruce Barrow, Hubert Burress and Owen Thomas

"I Am Too Wicked"

DON'T DESERVE to be saved!"

This was the reaction of a man powerfully convinced of his personal depravity. He had heard the plan of salvation explained but misunderstood the extent of available pardon. "I'm too wicked for God to forgive," he complained at his parting from the person who sought to introduce him to the Saviour.

The man returned home in great distress of mind. If only he could believe that God would save the likes of him. But he was too unworthy.

With those thoughts in mind he fell on his bunk. After a period of restlessness he fell asleep and dreamed. He beheld himself standing outside heaven watching various companies of the saints march in. A glorious host approached singing triumphantly and waving banners of victory. When they entered the celestial city the dreamer and them welcomed with a joyous ovation.

"Who were those people?" the dreamer asked of an angel at the gate.

"Those are the goodly fellowship of prophets. They have gone to be with God." Sorrowfully the man muttered, "I am not a prophet. I can never be a prophet. Alas, I cannot enter heaven."

Shortly afterward another host appeared and passed through Paradise's pearly portals. They, too, were greeted with shouts of welcome.

"Who are they?" the man inquired.

The angel answered, "Those are the goodly fellowship of the apostles."

Again the dreamer sighed, "I can never go on to their fellowship. I cannot enter in."

The next multitude was identified to the dreamer as the noble army of the martyrs. His despondency grew as he whined, "I cannot go in with them. I cannot wave their banners of victory."

Another host approached. "These," explained the angel, "are the Godly ministers and workers of the churches." Again the dreamer recognized he did not belong among them. As the echo of the latter hosts' welcome was abating the dreamer beheld himself about to depart. Then he saw a larger company than all the others put together. They approached, marching victoriously and singing gloriously. And the dreamer marvelled that he could recognize some in the

by Raymond L. Cox

company. There in the forefront came the dying thief who grasped a prayer as he hung next to Christ on the cross. Beside him marched the woman taken in the very act of sin whose stoning the Saviour stopped, and others with equally unsavory pasts.

"There will be no shouting for this crowd," thought the dreamer, "when they enter heaven." But to his amazement the ovation greeting this last company's arrival was sevenfold more thunderous and jubilant than the shouts which welcomed those who preceded.

The angel then addressed the dreamer, "This last multitude comprises the mighty sinners saved by mighty grace."

The dreamer awoke exclaiming confidently, "Blessed be God. I can go into heaven with them!"

The world is full of sinners who do not deserve to be saved. But no one is too wicked for God to forgive.

No one deserves to be saved. All are unworthy of pardon. But where sin abounds, there does grace much more abound (Romans 5:20). What is grace? The stereotyped answer defines it as "God's unmerited favor." A more complete definition would be "God's unmerited favor operating in spite of demerit." God will save to the uttermost. And God does save from the guttermost. Some of heaven's most renowned citizens have been dredged from the muck and mire of the sewer of sin. John Newton was a slave trader. John Bunyan was a blasphemer. Augustine was a profligate. A man whose unsavory past may be etched with indelible ink on the police records of earth can testify upon his conversion, "I am a man without a past." God not only forgives, he also forgets. Of the redeemed he has announced, ". . . their sins and their iniquities will I remember no more" (Hebrews 8:12). The redeemed believer is a man without a past, but a man with a marvelous future.

Christian witnesses even in apostolic times must have encountered a hesitation on the part of some inquirers to embrace the

gospel on the grounds of overwhelming personal unworthiness. For Paul wrote to Timothy, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Timothy 1:15, 16).

Paul here claims for himself the dishonorable designation as the world's worst sinner. He remembered his past persecution of the church, his complicity in the stoning of Stephen, his brutal inquisition against Christians. He acknowledges himself to be the chief of sinners. Yet, exults Paul, God saved me. He saved the chief sinner. Therefore, he will save any sinner. My conversion, implies the apostle, is a pattern to furnish hope to the most degraded wretch on the lowest rung of the ladder of depravity.

Christ Jesus came into the world to save sinners! A man may never be a prophet, never be an apostle, never be an ecclesiastical leader, never be a martyr. But any individual can enter heaven in the company of the monuments to mighty grace! Christ came not to call the righteous, but sinners, to repentance.

One day Anderson was tortured and tormented by recollections of his ungodly past. "How unworthy I am," he sighed. "How sinful I am."

As he brooded, however, a happier thought invaded his mind. He spoke to himself aloud, "Anderson, make yourself as black as you may. Still you cannot make yourself more than a sinner. And the gospel is for such as you are—for sinners!"

The invitation to salvation is extended to all men. Some sinners are down and out. Others are up and out. Some have descended to the depths of depravity. Others' iniquities appear quite respectable. The offer of the gospel includes the high and the low and everybody in between. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). He invited all men. The last appeal of the Bible is likewise universally addressed. "And the Spirit and the bride say, Come. And let him that heareth say,

(Continued on page sixteen)

Starting Over

by Raymond Riggs

IT WAS A VERY COLD Sunday morning with flying clouds and a biting wind as we approached the gray shingled Veteran's Hall on Cromwell Road in Norfolk, Virginia, for our first service in the official capacity as pastor. About the only indication that this building was being used for church purposes was the church sign in front of the building. Already a few cars were parked on the ground. It was kinda nice to be going to church with my family on this day. For over six years I had been traveling in the interest of our foreign mission work, and actually it was a treat for all of us to be together.

What would it be like? We all wondered. Would we like the people? Would they like us? My wife and I agreed that it was like starting over, and we remembered some twenty years ago when a very small group in Highland Park, Michigan, met in a rented store building and began what is today the largest church in our denomination. We also remembered the many who found Christ, and have entered into full-time Christian service and especially those who are on the foreign mission field. We admit, we also thought of the other opportunities we had before coming to Norfolk, especially the one with a big brick church and parsonage. But, this seemed to be God's will for us now, so here we are.

Well, we had fifty-three in Sunday school that first Sunday, and about sixty-five for the preaching service. That was about four months ago, and last Sunday, March 6, we held our first service in the small church building located at 4014 Little Creek Road with whom we have merged, and in spite of severe cold weather and snow, we had one hundred and nine in Sunday school and one hundred and twenty-eight for the morning worship. I believe that we could double our attendance in thirty days if we had the space. We are making payments on a church lot, and we are so grateful to those dear friends who have sent contributions to help pay for the land. We have paid almost one thousand dollars in the last two

months. Just as soon as possible, we would like to start our building. We have been praying about selling bonds to finance the new building. Please pray with us regarding this matter. We do not expect a mushroom growth, but, we are trusting for a steady, healthy growth, both numerically and spiritually.

God has given us souls, but, the harvest at large lies waiting. Not only here in Norfolk, Virginia, but, throughout the world. Let us pray for laborers.

Beginning March 1, our church will give 10% of our regular income to denominational enterprises as a minimum of our giving.

THE MAIL BOX

REQUEST FOR PRAYER

"I would like for you to announce in The Free Will Baptist about my husband's illness, the Rev. J. T. Quick. He suffered a heart attack on Saturday night, February 27, then three days later he suffered the second attack. We rushed him the hospital where he stayed eleven days. We have him at home now but he is still in a dangerous condition. He has to stay in bed for six to eight weeks and is not to talk or worry.

"We ask everyone that reads our paper and hears about our needs, to pray much for his recovery and our needs. We need the prayers of God's children to help us carry our load, but God is able to walk beside us in every trying moment.

"I would like for all that feels led to send him get-well cards and write to him; that will cheer him so much and me too. Pray for us."—Mrs. J. T. Quick, Route 3, Hartselle, Alabama.

DESIRES CHRISTIAN WORK

"Sometime ago you printed my plea in The Free Will Baptist for Christian work. It has been a great blessing to me, but I still want more work to do. Will you please print this plea again for me?"

"In 1957 the Lord called me to preach the gospel, and in April, 1958, I was licensed to preach; but due to illness I have not been ordained. At the present time my health is good and I am thinking about going before the ordaining council this year. I am seek-

ing Christian work, such as prayer meetings, auxiliary meetings, evangelist work, etc. I need this work and love it with all my heart. There is nothing else I had rather do than to work for the up-building of God's Kingdom. I am open for service except April 11-15. My home church is Holly Springs Free Will Baptist Church, Kenly, North Carolina. I will go anywhere within miles of Kenly."—Talmage Nichols, Route 1, Kenly, North Carolina.

FREE WILL BAPTIST SCRAPBOOK

"I have been taking The Free Will Baptist for some time. I enjoy reading it very much. I look forward each week to a new paper. I am starting a Free Will Baptist scrapbook with all the worthwhile things from each paper. That way I have them in one big book. In years to come the book will be a comfort to me and others. I just can't destroy all of those wonderful blessings. I am also saving each story to make a book for my granddaughter. It will make real good reading for her when she is older. She is only four now. May God help you to keep The Free Will Baptist rolling each week."—Mrs. James R. Baker, Route 1, Box 258, Fountain, North Carolina.

RESIGNS PASTORATE

"The Rev. James Lupton has resigned after six fruitful years, the pastorate of Spring Hope Free Will Baptist Church, Craven County, North Carolina. During the time he has served as pastor, the church has added three new Sunday school rooms, renovated the old building and added a vestibule. The church has gone from quarter-time to half-time service. We recommend him to any church desiring his services. Brother Lupton may be contacted at his home address, Route 3, Box 190, Vanceboro, North Carolina."—Spring Hope Church.

CHURCH NEEDS PASTOR

"Will you please place an article in the Free Will Baptist paper for me, as I am clerk of Liberty Free Will Baptist Church, Jacksonville, Florida. Our pastor has resigned and we are looking for another. We need a man that is a good leader as the church has gone down so low in attendance. The church is full time, but the pastor will have to work for a while, until the church builds up. You may contact me at the address given."—Mrs. Edna Pinkson, 3005 W. Fifth Street, Jacksonville, Florida.

Serving Others

Unselfishness is reactionary. No man can spend his life in helping others without being helped himself. There are no more miserable people on earth than those who are continually thinking of and planning for self. And the opposite is just as true. The happiest ones are those who are continually seeking opportunities to serve others.—Selected.

"Thank God for the unspeakable gift which has brought life and immortality to light through the gospel."

History of

Mount Olive Junior College

OUT OF THE PAST

THE FIRST BAPTIST CHURCH in North Carolina, founded in Chowan County in 1727 by Paul Palmer, was a pioneer or "freewill" in belief.

Despite that early appearance in the state, however, Free Will Baptists in North Carolina had no program of education until 1896 when a seminary was founded in Ayden, North Carolina. The Ayden Seminary later grew into Eureka College, an institution which provided training for many leaders of the denomination until its destruction by fire in 1931.

After that disastrous loss, a small band of pioneers continued to urge in the Free Will Baptist State Convention the necessity for an institution of higher learning in North Carolina. In 1951 the convention authorized a board of Christian education to obtain a charter for a junior college. Out of that movement, there grew in 1952 an institute located at Cragmont—the Free Will Baptist Assembly grounds near Asheville—under the direction of the Reverend Lloyd Vernon. The school was called *Mount Allen College*, taking its name from the mountain under the shadow of which it was founded.

However, in September, 1953, the institute was moved to Mount Olive, North Carolina, where buildings were available nearer the center of Free Will Baptist strength in the state. Under the leadership of an enthusiastic board of directors elected by the State Convention and led by chairman, David W. Hansley, plans were made to develop a junior college offering liberal arts and business education.

The Reverend W. Burkette Raper of Snow Hill was elected president in the summer of 1954. The buildings were renovated and made suitable for the temporary needs of a small college, and in September the first collegiate year began with an enrollment of twenty-two students.

In 1956 the name, *Mount Allen College*, gave way to the less confusing *Mount Olive Junior College*, in recognition of the permanent settlement of the college in the Mount Olive community. In that same year plans for an enlarged campus and more permanent buildings were launched. A new fifty-acre campus near the present one was

purchased and an experienced architectural firm was retained to assist in the orderly development of this property.

The administration of the college, however, wisely decided that the academic development of the college should receive priority over buildings. In the fall of 1956, a bid for accreditation was received favorably by the North Carolina College Conference. The following year the conference, upon recommendation of its committee on standards, approved the college; and after the required year of observation, the college was accredited in November, 1958.

THROUGH THE PRESENT

In December, 1959, Mount Olive Junior College was approved by the committee on admission to membership of the Southern Association of Colleges and Secondary Schools for a formal visit from the association during 1960. The entire program of the college has been carefully studied and developed to meet the standards of the Southern Association.

The administration and board of directors have continued to study plans for the development of the new campus. The present campus, now utilized to its fullest capacity, is serving as an excellent education laboratory for the crystallization of a philosophy and curricula which will find expression in future buildings. The development of adequate endowment funds is also a matter of vital concern to the administration, and progress in this direction is being realized.

INTO THE FUTURE

The stated long-range goals of the college include expansion to senior status as rapidly as is consistent with financial progress and sound educational practice. It is the deepest desire of the college to serve educationally and vocationally both the churches to which it owes its existence and the community which has received it with generosity. However, the college aspires to operate only in those areas in which it can offer instruction of a quality sufficient to make it an ornament to its state and an eternal blessing to those whom it serves.

The only way we can save our faith is to teach it, and it was for this purpose that Mount Olive Junior College was called into

being. The founding fathers chartered the college upon three fundamental principles:

1. The college should be Christian in its philosophy, personnel, and program;
2. The college should be true to the faith and heritage of Free Will Baptists;
3. The college should be academically sound.

It was upon these principles that Mount Olive Junior College was established; and by them it is still guided; and in fidelity to them it faces the future with confidence.

Do You Read The Scriptures?

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

In speaking of the Scriptures Jesus could not include the New Testament, for that was not yet written. Jesus tells the Jews, who would not believe His Word, that the Old Testament, which they accept as the Word of eternal life, testifies of Him. They are to search the Scriptures to see whether He speaks the truth.

We still have the Old Testament with its testimony of the Messiah who was to come. But the testimony of Jesus has been greatly enriched by the word of the apostles in the New Testament.

The people of the church generally accept this whole testimony of Christ, both that of the Old Testament and that of the New. In it they think they have eternal life. Yet we might imagine the Lord speaking to us and saying: "Ye believe that the Scriptures testify of Me, that they are the words of eternal life; but you do not search them as you ought to do. You spend too little time reading them. You do not become familiar with them. Of many books of the Bible you know almost nothing. That is why you do not know Me better than you do and why your joy in Me is not full." Does this apply to me?—Selected.

"For other foundations can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).

NEWS NOTES

Evans Resigns Position

The resignation of the Rev. James A. Evans as vice-president of the North Carolina State Convention of Free Will Baptists was accepted by the executive committee in session March 21, 1960. Mr. Evans is currently serving as pastor of the Bryan Free Will Baptist Church, Bryan, Texas. His absence from North Carolina led to his resignation.

The Rev. R. H. Jackson of Pine Level, North Carolina, was elected to fill Mr. Evans' unexpired term. Mr. Jackson has, for many years, held several prominent positions within the state.

All-Night Singing at St. Luke Church

There will be an all-night singing at St. Luke Free Will Baptist Church, Phenix City, Alabama, Saturday, April 2. The public is invited to attend. The Rev. John M. Holland is pastor of the church.

Revival in Progress at Rose Bud Church

Revival services are in progress at Rose Bud Free Will Baptist Church located four miles north of Wilson, North Carolina, on Highway 301. The meeting began March 27 and will continue through April 2, with the Rev. Earl Glenn as the evangelist. The pastor, the Rev. Cicero Etheridge, extends a cordial invitation to everyone to attend the remaining services of this revival.

Sasser Conducting Owen's Chapel Revival

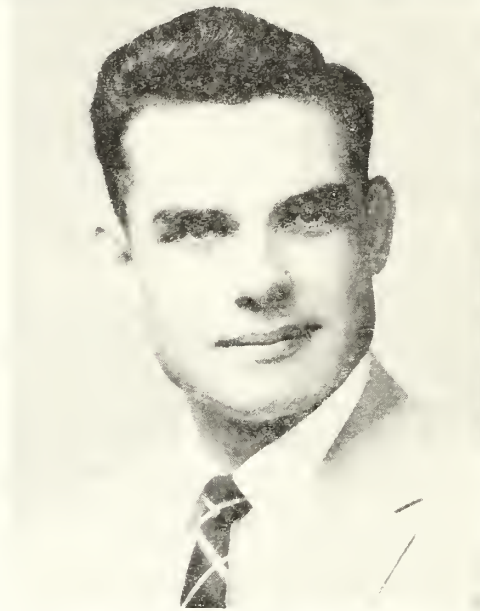
Revival services began at the Owen's Chapel Free Will Baptist Church near Wilson, North Carolina, March 28, and will continue through April 2, with the Rev. Raymond T. Sasser as the evangelist. The Rev. J. C. Lynn is pastor of the church. The public is invited to attend and pray for the lost, unconcerned church members.

Spring Revival at Mt. Zion Church, Rowena, Ga.

The Rev. J. W. Loyless, pastor of Mt. Zion Free Will Baptist Church, Rowena, Georgia, will do the preaching for revival services April 3-8. There will only be night services, beginning at 8:00 o'clock each evening. To everyone is extended a cordial invitation.

Spring Revival at Bridgeton, N. C., Church

The Rev. Melvin Worthington, pastor of Union Chapel and Palmetto Churches, Chocowinity, North Carolina, will be the evangelist for the spring revival at the Bridgeton, North Carolina, Free Will Baptist Church, April 21 through May 1. Mr. Worthington is a graduate of Columbia Bible College, Columbia, South Carolina.



The Rev. J. C. Griffin, pastor of the church, states: "All those living in this area are cordially invited to visit us, and those elsewhere who believe in prayer are requested to pray for the revival. Pray that

Coming Events

April 3-7—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee

April 10—Palm Sunday

April 15—Good Friday

April 21—N. C. State Sunday School Convention, Edgemont Church, Durham

April 23—Vacation Bible School Workshop, Mount Olive College

April 24—Challenge Day, Mount Olive College

May 14—Youth Fellowship Day, Mount Olive College

May 29—Commencement, Mount Olive College

God will send us an old-fashioned sin-correcting, Holy Ghost revival meeting which many souls will be saved and believers fully set apart for the work of the Lord."

Youth Sunday at Sidney Church

Youth Sunday was observed at Sidney Free Will Baptist Church, Belhaven, North Carolina, March 13, with Mr. John Stuart Craft of Ayden, North Carolina, as the speaker. The young people of the church served as officers and teachers of the Sunday school and rendered their services throughout the day. The youth auxiliary furnished the flowers for the church services. During the morning service there was victory for two young people as one rededicated her life to Christ for better service, and the other one confessed Christ as her Saviour.

Mrs. Edwin Roper, church reporter, states: "We thank God for the young people of our church and their talents. May they ever give of their best to the Master that the church of tomorrow might be built upon the one foundation, the Lord Jesus Christ. We thank God for such fine young men as John Stuart Craft, and may God give him grace to overcome Satan and go on witnessing for Jesus until he is called to his eternal home and receives the reward of his faithful service.

"The Rev. Daniel Gaskins is our pastor. Being a dedicated man of God, he ever gives of his best to the Master in service to his church. We are grateful that God sent him our way."

3rd District Sunday School Convention to Convene

The Sunday School Convention of the Third District of the Eastern Conference of North Carolina will meet at the Assembly Building, between Pink Hill and Beula ville, North Carolina, Saturday, April 2, at 10:00 a. m. Report blanks are being mailed to each Sunday school hoping that each will be represented at this convention.

Lenoir County, N. C. Fellowship Supper

The Lenoir County Fellowship Supper will be held at the First Free Will Baptist Church, Kinston, North Carolina, Tuesday, April 5. The meeting was scheduled to be held the second Tuesday in April, but since there are so many churches having pre-Easter services that week the supper was moved up to the first Tuesday. Letters are being mailed to each church.

Mountain Grove Church Robes Choir

The First Free Will Baptist Church, Mountain Grove, Missouri, has purchased (continued on page ten)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

College Objectives Clarified

A special committee of the faculty of the Bible College recently recommended some public clarification of its objectives.

The recommendation, adopted by unanimous vote of the faculty February 29, reads: "Recommend that it be made part of the policy of Free Will Baptist Bible College to offer courses and curricula to attract young people interested in more efficient service for Christ in areas of life not generally considered as professional Christian work.

"We wish it understood that this policy in no way considered by us as being contrary to our charter. We feel it to be merely a broadening of interpretation. We do want it understood that we feel our Bible-centered emphasis can be preserved with such a broadened curriculum. We feel nothing should be done to counteract that emphasis, and that the implementation of such courses of study as might be added will be contingent on getting personnel qualified to maintain our emphasis."

Robert Picirilli, committee chairman, explained that this formal clarification was needed because of the impression which is often gained that the Bible College is only for preachers and missionaries. It is perhaps possible that the college has contributed to that impression in a lack of a wide variety of offerings to attract young people who are not led into full-time Christian service.

The committee and administration feel that the college should increase and expand its curriculum so as to offer courses of study which will also appeal to Christian young people who are interested in being above-average usefulness in making their lives count for Christ but who have not been called into the ministry.

College Progressing Toward Accreditation

The Board of Directors of Mount Olive College, in a special session, have been brought up to date by President W. Burkette Raper on the progress of the college toward meeting the standards for accreditation

by the Southern Association of Colleges and Secondary Schools this fall.

"Mount Olive College can become the first college in the history of the Free Will Baptist denomination to achieve regional accreditation, the highest academic recognition awarded by accrediting agencies," President Raper told the board. "The faculty has devoted much time and study toward this goal, and I am sure we can meet the requirements during 1960," he said.

President Raper predicted that gifts to the college, which have already exceeded \$50,000 since July 1, will set a new record during the present fiscal year which ends June 30. Then the president challenged the board by saying: "Without decreasing income to the general fund, we must find money for new buildings. We only need two million dollars for a new campus, fully equipped for 500 students, 300 of whom would be resident! We need not be staggered by this figure," he said, "but instead we need to be challenged by it."

The college has land for a new fifty-acre campus, which the board was told was large enough for 500 students: 300 resident and 200 commuting.

The board set Sunday, April 24, as "Challenge Day" for Mount Olive College in Free Will Baptist churches. The purpose of this observance is to focus attention of the denomination on the importance of regional accreditation for its only liberal arts college. The churches will be asked to make special gifts to Mount Olive College on this date to assist it in its drive for regional accreditation.

The board voted to give President Raper a ten-weeks leave of absence this summer for further studies in higher education. Additional leaves were also granted for the spring semester of 1961 and one other term to be chosen later.

1960-1961 Catalog Being Printed

President W. Burkette Raper has given advanced announcement of information contained in the 1960-1961 catalog of Mount Olive College, now in the process of being printed.

The bulletin lists sixty-six courses offered by the college which includes the first two

years of study for students preparing for vocations in primary, grammar and secondary education, business, the Christian ministry and missions, medicine, law, science, industry and general education. One-year curricula are outlined for terminal students in secretarial science and accounting.

There will be no increase in tuition, room, and general fees; however, the cost of board will be raised for resident students from \$125 to \$150 per semester.

The creation of the Mary Z. and James E. Bryan Student Loan Fund will bring to twelve the number of funds at Mount Olive College from which worthy and needy students may borrow without interest during the time they are in college.

Two new scholarship funds are listed in the new catalog: the Stroud Memorial Fund established by Miss Leurah Stroud of Kinston, and the McWhorter Scholarship sponsored by the family and former students of Professor Zack D. McWhorter, first principal of the Mount Olive Graded Schools, 1901-1909.

The creation of three new endowment funds and additional gifts to the six existing ones increased the endowment of the college by \$13,000 during the past year. Mount Olive College now has an endowment of approximately \$40,000.

The Askew Endowment

The establishing of a new endowment fund at Mount Olive College has been announced by President W. Burkette Raper.

The Askew Endowment has been created by an initial gift of \$500 by Mrs. Ruth Askew of Snow Hill, North Carolina.

Mrs. Askew is a member of Hull Road Free Will Baptist Church in Greene County, and attended the Ayden Seminary, a former educational institution operated by the Free Will Baptist denomination and a predecessor of Mount Olive College.

I Never Think of Myself Here

"Are you not afraid to live here?" asked a visitor of the keeper of a lighthouse. "This is a dreadful place to be during a bad storm." "No," replied the man, "I am not afraid. I never think of myself here!" "Never think of yourself! How can that be?" "I only think of having the lamp burning brightly and keeping the reflectors clear, so those in danger may be saved!" replied the intrepid keeper of the lighthouse.—Selected.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What is meant by, "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Revelation 9: 6)? I have been told that this was fulfilled in the 1929 stock crash when so many wealthy people such as Edward Swift committed suicide. Is this true or do we look for a future fulfillment of such prophecies as seems to be taught in other Scriptures?—*J. R. Armstrong, Illinois.*

Answer: I think that the whole of Revelation 9 is a part of the Biblical description of what the Bible calls the great tribulation and that this terrible period is all future. There is, however, a sense in which Jesus spoke of this entire period of time between His first coming and His second coming to this earth. "For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:5-14).

In a limited sense, these verses tell about the kind of time that is to blight the whole of the church period. Jesus taught His disciples that beginning with His arrest on the night of His crucifixion a time of trial would set in against His followers and that even Peter would deny Him. "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him,

Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples" (Matthew 26:31-35). Peter did just exactly what Christ had predicted; "Now Peter sat without in the palae: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly" (Matthew 26:69-75).

Jude reminds his readers of a condition yet to come when sin shall abound to the uttermost in the lives of men; "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts" (Jude 17, 18). Timothy is exhorted by Paul to keep a vigilant watch for such; "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2); "But shun profane and vain babblings: for they will increase unto more ungodliness" (2 Timothy 2:16); "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady,

highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5).

It seems that in that awful time known to us as the great tribulation is to be preceded by a long period consisting of much trouble and many wars, but that the period itself will so exceed the other periods of evil that mental, physical and spiritual anguish will be almost unbearable. "And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thessalonians 2:11). There will be probably a greater number wanting to commit suicide than ever before.

"And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them; but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Revelation 9:3-6).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

William Benton Quillin

On March 10, 1960, God called William Benton Quillin, Age 86, of Gate City, Virginia, to live with Him in glory. He was known to me, as well as to his many friends in Christ, as "Uncle Bent." "Uncle Bent" was born April 1, 1873, in Scott County, Virginia, the son of Joseph and Melissa Quillin. He was a lifetime member of the Free Will Baptist church.

Survivors are two daughters, Mrs. Cecil Mann and Mrs. Clarence Blair; two sons, Clinton and Allen Quillin; two brothers, Carl and Robert Quillin; eleven grandchildren and eight great-grandchildren.

The Rev. Tom Blackburn and the Rev. Hermon Underwood conducted the funeral March 13, 1960, at Blair's Chapel, with burial following in the Strong Cemetery. His body was laid to rest under a beautiful mound of flowers.

Written by a niece,
Patricia Quillin

The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

FOLLOWING JESUS

And Jesus said unto them, Come ye after
me, and I will make you to become fishers
of men. And straightway they forsook their
nets, and followed him" (Mark 1:17, 18).

... Fear not; from henceforth thou
shalt catch men. And when they had
caught their ships to land, they forsook all,
and followed him" (Luke 5:10, 11).

Not long ago someone asked Billy Gra-
ham a very interesting question as follows:
"I read in the New Testament that the disci-
ples left all to follow Jesus—their nets,
their vocations, their families and every-
thing. Are we required to make that kind
of a sacrifice today in order to be a Chris-
tian?"

Dr. Graham's answer is just as interesting.
It follows in full: "Our discipleship must
always be in the context of the society in
which we live. If everyone who became a
Christian were to leave their jobs and their
families, it would be bedlam, not Christianity.
Remember a lady in England who had the
impression that she must leave her family and
go to the mission field. I told her to be a
missionary indeed but that her field of ser-
vice was in her own home.

"The need today is not for Christians to
be lifted out of society but to live for Christ
within the social structure. The situation
of the days of the early disciples was a bit
different. There was an urgent need to
preach the gospel throughout the world, and
there was just a handful of men qualified to
do it. It was expedient that they should put
their family responsibilities aside and tell
everyone everywhere what they had seen and
heard.

"Now, as then, we should be willing to
leave our all if we are called to specific
Christian service. But the real need is not
for Christians to leave their business, but
to be Christians in their business. The
need is not for fathers to forsake their fami-
lies, but to be Christian fathers.

"However, the cost of following Christ
has never changed. There must be an in-
ward detachment from the world and Christ
must be Lord of all!"

There has never been a time when it was
not heading for trouble. As we look about

so important for all the activities of the
world to be in the hands of real followers
of Christ than now. When we leave Christ
out of our lives, our homes, our businesses,
our vocations and our government, we are
our world today we can see the results of for-
saking Christ. The words of David as he
charged Solomon upon his assumption of
his duties as king of Israel and of the re-
sponsibilities of building the temple are
just as important today, and to us, as then,
and to Solomon. Here they are, "And thou,
Solomon my son, know thou the God of
thy father, and serve him with a perfect
heart and with a willing mind: for the
LORD searcheth all hearts, and under-
standeth all the imaginations of the
thoughts: if thou seek him, he will be

found of thee; but if thou forsake him, he
will cast thee off for ever. Take heed now;
for the LORD hath chosen thee to build an
house for the sanctuary: be strong, and do
it" (1 Chronicles 28:9, 10). Today as then
sin will separate us from God, and only
Christ can keep sin out of our lives after
He has taken it out.

When Christ spoke of forsaking all to
follow Him, He was evidently speaking of
making Himself the biggest thing in our
lives—letting nothing come between our-
selves and Himself, but Christ is all, and
in all to us.

"So likewise, whosoever he be of you
that forsaketh not all that he hath, he can-
not be my disciple" (Luke 14:33).

The Pastor's Notebook

NOTE: No claim to originality is made to material
used in this column. Whenever possible the source is
given, but this often is not known.—THE EDITORS.

SEEKING TO SERVE CHRIST

(John 12:26)

1. To serve Christ we must be a follower of Christ (John 12:26).

Could anyone expect to serve Him without following Him (Luke 9:23; Romans 10:9, 10)?

2. To serve Christ you must be faithful to Christ (1 Corinthians 4:1, 2).

Good, faithful service versus occasional service; loyal; dependable (Numbers 14:24; 2 Timothy 2:2).

3. To serve Christ you must have no other master (Matthew 6:24).

Not only fail, but you will have a miserable existence trying (Galatians 1:10; 2 Timothy 4:10).

4. To serve Christ you must be motivated by love (1 John 4:19).

Some serve for fear; some for popularity; some for loaves and fishes (John 21:15; Galatians 5:13).

5. To serve Christ you must be led by the Holy Spirit (Romans 7:6).

A Spirit-filled life will not only serve, but find joy in serving (Romans 6:22; 8:14).

6. To serve Christ you must serve with zeal and fervor (Romans 12:11).

Christ does not accept halfhearted service (Titus 2:14; Romans 10:2).

7. To serve Christ you must serve with humility (Acts 20:19).

No other service can be pleasing unto Him (1 Peter 5:5, 6; Luke 18:14; James 4:6).—Gospel Herald.

NEWS NOTES

(continued from page six)

55 robes for the choir members according to the pastor, Rev. O. T. Dixon.

The Collegiate Choir Robe Company of Illinois, sent a representative to the church and fitted each individual choir member with a robe. The robes are maroon in color, offset by a white collar and are designed with a new tailored look. The robes will be used the first time during the Easter services when the new \$40,000.00 auditorium, which is being completed, will be occupied.

Mr. Dixon also states that an anonymous gift for the purpose of underwriting

the expenses of a 65 foot tower for the new building has been received and accepted by the church.

Bible Conference at First Church, Thomaston, Ga.

A Bible Conference will be held at the First Free Will Baptist Church, Thomaston, Georgia, from May 1 until May 6. Dr. L. C. Johnson, president of Free Will Baptist Bible College, will be the featured speaker.

This conference is being sponsored by the following churches of the Chattahoochee Association: First Free Will Baptist Church of Atlanta, White Oak Church of Macon, Turner's Chapel Church of Butler, First

Free Will Baptist Church of Columbus, Emmanuel Church of Columbus, and First Free Will Baptist Church of Thomaston.

Because of the working conditions of the local church folk, it was agreed by the ministers that those attending the conference would be on their own for meals.

Services will be held at 10:30 a. m. and 7:30 p. m.

Willis to Conduct Hull Road Revival

Revival services will begin at the Hull Road Free Will Baptist Church near Snake Hill, North Carolina, Monday, April 1, 1960, with the Rev. Homer E. Willis as the evangelist.

Dr. Willis, general director-treasurer of the National Home Mission Board of Free Will Baptists, Nashville, Tennessee, is a native of Virginia, and a graduate of Free Will Baptist Bible College, Nashville, Tennessee. He was ordained to the ministry in 1942. Since that time he has held pastorates in Nashville, Tennessee, Detroit, Michigan, and Paintsville, Kentucky.

Dr. Willis has served his denomination as assistant moderator of the National Association for three years, member home mission board seven years, and held other positions with state associations.

He has studied at the Detroit Bible College, and earned his degree from Pioneer Seminary. He has taught in the public schools, and is active in civic work.

In addition to his ministry as a pastor, he has held revivals throughout the denomination, done extensive home mission work, traveled in every state, and three foreign countries.

He is married and the father of three children. Since October, 1956, he has held his present position, with offices at 380 Richland Avenue, Nashville, Tennessee.

He is a Kiwanian, life member of the Gideons, and a member of the Advisory Council of the American Bible Society.

These services will continue through Sunday morning, April 17, beginning each evening at 7:30. The Rev. Walter Reynolds is pastor of the church.

New Parsonage at Kingsport, Tennessee

The Fellowship Free Will Baptist Church, Kingsport, Tennessee, recently completed a new brick parsonage. The new parsonage is seventy feet long and twenty-eight feet wide. It consists of four bedrooms, living room, kitchen-dining room, utility room, pastor's study and two bathroom. It also has a carport. Its value is \$21,500.

It was built by T. R. Hayes and Sons of Kingsport. Mr. Hayes, the contractor, is a member of the Fellowship Church. This

(continued on page fourteen)

MEDITATION VERSE

"Casting all your care upon him, for he careth for you" (1 Peter 5:7).

"He careth." He, whose love is as great as His power, and knows neither measure nor end. He careth. Precious word, in which all the tenderness of the most devoted mother, all the skill of the most expert physician, all the attention of the most accomplished nurse are compressed, and all according to the perfection of deity. He careth for you. For you, as though in all the worlds He sustains, you were His special and peculiar charge—as indeed you are.

ARE YOU GROWING?

The well-known preacher, Sam Jones, was once riding with the engineer on a train. Looking at the steam gauge he said to the engineer, "Why, man, you haven't enough steam to take you to Chattanooga!"

"That's true," replied the engineer, "but we have enough to start on. If we had enough for the whole trip now it would blow us to kingdom come. As that we have is used, more will be supplied."

So with the Christian life. If we will use the faith or power we have, more will be supplied. It is thus that we grow, or make progress in our spiritual living—in wisdom, faith, power and love. Knowing this the apostle, Paul, prayed for the Ephesians that they might "... grow up into him in all things, which is the head, even Christ" (Ephesians 4:15).—Selected.

COME, CHAIN AND ALL

"I would like to come to Jesus Christ," said a man in a meeting, "but I am chained to sinful habits. I cannot break the chain!" A Scotsman said, "Aye, man, why don't you come to Him, chain and all?" "I never thought of that," said the man, "and I will come to Him!" He did come, and Christ spoke His liberating words, "Loose him, and let him go!"—Selected.

NOTES AND QUOTES



By J. C. Griffin

THE 144,000

Jehovah's Witnesses claim that the 144,000 as recorded in Revelation 7:4-8, means a sect. (They do not accept the term sect.) However, if you will read Revelation 7:4-8, you will see that the 144,000 are composed of the twelve tribes of Israel—12,000 from each tribe. John says, ". . . I counted the number of them which were sealed and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel" (Vs. 4).

This same Scripture continues as follows: "Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthaliim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand" (Vv. 5-8). This makes the 144,000. Hence the above Scripture plainly states that the 144,000 are of the twelve tribes of Israel, how can the Jehovah's Witnesses claim that the 144,000 will be taken out of a great number? Then the Jehovah's Witnesses say that after the 144,000 are taken, there will be thousands who will remain on earth; according to their doctrine, the 144,000 can go to heaven. Here again I quote Mr. Ray Johnson, the editor of *The Gospel*, who says, "What a curse the other gospel has brought to its believers! Over 1,000,000 Jehovah's believers being robbed, according to their own book, of the greatest blessing of the Gospel of Christ—the prospect of going to heaven." So, according to Mr. Johnson, his use of the yearbook in showing the falsity of the doctrine of Jehovah's Witnesses, we are bound to believe in the truth set forth in the Bible that the 144,000 are not Jehovah's Witnesses. Let us be loyal to God and not Pastor Russell, Judge

Rutherford or any other teacher of the Watch Tower clan.

Recently we have heard of another clan, or religious sect, claiming to be the 144,000. They are called, we believe, the Davidites. We do not believe they are Jews either. Oh my, there are hundreds of false doctrines! Again we quote Paul, the great apostle, who says, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:9).

CHRIST PREACHED HELL-FIRE

Christ said, ". . . if thine eye offend thee, pluck it out, and east it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be east into hell fire" (Matthew 18:9). Christ said it; I believe it. Again Jesus tells us that there is a hell where torment abounds; it is a flame. Listen to Jesus Christ: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:19-24). So I prefer to believe the gospel of Jesus Christ, rather than that of the Watch Tower which is born in the mind of Pastor Russell and heralded across the earth by Judge Rutherford and his followers.

This is all for the poor deluded, misguided people who follow man and his gospel. This experience I pass on as a good plan to get the book sellers out of your house with little trouble. A few Sunday afternoons back, I was taking it easy, trying to rest in my easy chair, when a knock sounded on my door. I arose and invited the visitor in (they usually press their way in without an invitation). I had never seen the lady, so after the introduction I began to talk to her. I am so made that I do not let anyone do all the talking. So when my turn came, I butted in and said, "Well, let us pray." She said, "I'd rather not," and she left in a hurry. She has not returned. We ought to pray for these people, and get them to be agreeable to prayer if possible.

SOVIET HATRED OF CHRISTIANITY

"Soviet Education Commissar Lunacharsky said: 'We hate Christianity and Chris-

tians; even the best of them must be regarded as our worst enemies. They preach love for one's neighbor; what we want is hatred. We must know how to hate, for only at this price can we conquer the world.' Hatred of Christianity is not a Russian characteristic. It is a characteristic of the invader. Soviet Prosecutor Krylenko remarked at the trial of a Christian Archbishop: 'I spit on your religion.' My friends, we are living in perilous times."—Copied from *The Church Herald*, Edited by Rev. Seldon Bulard, Pastor, First Free Will Baptist Church, Morehead City, North Carolina.

SPEAKING OF PERILOUS TIMES

The apostle, Paul, said, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasure more than lovers of God" (2 Timothy 3:1-4). Every characteristic mentioned in this Scripture is found in Communism. Just read the traits and actions of the Communists and compare them with the foregoing Scripture. You will find much to make you believe that the apostle, Paul, knew what he was talking about when he warned us of the *perilous times* in the last days.

ADVISED TO TURN AWAY

"Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:5). Instead of turning away from them, we invite the head hater of all that is good. A man possessed with the spirit of antichrist may actually become the antichrist and set himself up as the man of sin. God only knows.

OUR LAST WORD

America had better turn away from the haters of God and the haters of Christianity, and turn to God. Yes, America had better do this in a hurry if she is to be saved. There's no use to sing "God Bless America," when we have done nothing worthy of His blessings. We had better sing "God Save America." Before God can save America, however, those who profess to be Christians will have to repent and turn back to God; and those who are sinners will have to accept Jesus Christ as their Saviour.

"Oh, use me, Lord, use even me,

Just as Thou wilt, and how, and where;
Until Thy blessed face I see,

Thy rest, Thy joy, Thy glory share."

"By the time Christians enumerate all their likes and dislikes, the enemy has made sufficient inroad to gain the victory."

STORIES for our BOYS and GIRLS

WHAT DO YOU EXPECT?

by Ellis Martin

“NAOMI GILMORE,” Miss Evans called as she held out the test paper.

Naomi jumped up and hurried forward to get the paper. She could hardly wait to see what her grade was. She was sure it would be good, she just wanted to see how good. You see, this year the teacher was living at her house, and Naomi felt as if she had a special claim on a good grade because she and Miss Evans were such good friends.

Naomi smiled brightly as she took the paper from Miss Evans. Eagerly she looked for the big red pencil mark that told her what her grade was. B minus! The smile faded from her face. How terrible!

Naomi was trembling when she sat down. To think that Miss Evans would do something like that! B minus when she had been expecting A plus! What a terrible disappointment! And after she'd been so nice to Miss Evans!

Naomi pouted the rest of the afternoon. She decided she wouldn't wait to walk home with Miss Evans when the bell rang at three o'clock. But she need not have worried about that, for there was a strange man waiting to see Miss Evans after school. He was not the kind of person you would have expected Miss Evans to be friends with. He really looked like a bum or a hobo from the railroad tracks. His clothes were old and dirty and he was badly in need of a shave.

Naomi felt sort of disappointed as she walked home, for she had been in a hurry to show Miss Evans how angry she was. Of course, she would get a chance to show her how angry she was at the supper table. She simply wouldn't answer Miss Evans when she spoke to her. In fact, she wouldn't talk at all. But at the supper table that evening Miss Evans herself was very quiet. She seemed very worried about something.

The next morning Miss Evans was gone already by the time Naomi was ready to leave for school. Naomi frowned impatiently when her mother told her Miss Evans had left early because of an appointment. Was she going to have to wait until noon to display her anger?

Miss Evans was just arriving at school when Naomi got there. Naomi was surprised to see that the same dirty looking man was walking along beside her. Again

Naomi noticed how sad and worried Miss Evans looked. And she didn't seem to notice it at all when Naomi passed her right by without even saying good morning.

Naomi sat at her desk all morning thinking that she surely would get to snub Miss Evans at noon. But when the bell rang Miss Evans said, “Naomi, I won't be going home this noon.”

All the way home Naomi kept reminding herself about the bad grade Miss Evans had given her. But she was really so curious about the things that seemed to be happening to Miss Evans that she was having a hard time staying angry. She kept wondering who the strange man was and why Miss Evans was looking so sad and worried.

The afternoon went slowly, but at last the three o'clock bell rang. Again the strange man was waiting for Miss Evans. And when evening came she did not even come home to supper.

Later when she had finished her homework, Naomi started up to her room. She was surprised to see a light on in Miss Evans' room. Naomi decided she must have come home while they were eating supper.

Naomi paused for a moment in the hall. She could hear a sniffling sound as if Miss Evans were crying. She thought about it for a moment and then decided it was none of her business. But when she got to her room, she could still hear Miss Evans crying. Maybe she was sick and needed help. Naomi tiptoed down the hall and knocked gently on the door of Miss Evans' room.

There was a long silence before Miss Evans finally said, “Come in.”

“I thought I heard you crying and that you might be sick. Is there something I can do for you?” Miss Evans looked so sad Naomi was sorry she had ever thought about being angry with her.

“You were sweet to be concerned about me, Naomi. I was a little worried that you were angry with me since you did not say good morning when you saw me this morning.”

Naomi did not know what to say. Right now she did not feel like saying she was angry. She could feel her face getting awfully red. “Are you sick?” she asked.

“No, not really, Naomi. A little heart-sick perhaps, but that's all.”

“Does it have anything to do with that

awful man who has been coming to you?”

“That man is my brother,” Miss Evans said, looking sadder than ever.

“Your brother! Oh, I'm sorry.”

“That's all right. You see, he didn't always look like that. Here's a picture he's taken ten years ago.”

“My, he looks wonderful!” Naomi said, hardly able to believe it was the same man. “What happened to him?”

“He was the youngest of my brothers, and we all babied him quite a bit. As he grew older he was always looking for something for nothing. He expected a whole lot from everyone, but he did not want to work for it. He still wanted to be petted and babied, and would get very angry when people would not do for him the things he expected. It's always a very bad sign when people begin to think they deserve things they do not work for. He finally it came a bum. He was here to ask for money. You see, he never works.”

“I guess a person shouldn't expect to get something they didn't work for—even from the best friend, should they? Say for instance, I shouldn't expect you to give me a grade I don't deserve just because you live here and we are good friends?”

“Of course not. I think too much of you to give you a grade you do not deserve. That would hardly be the Christian thing to do. It would be as bad as cheating on a test.”

Naomi's eyes were wet with tears. “I know I never saw it that way until you told me about your brother? I'm going to work much harder in the future to be sure I deserve every grade I get.”—Junior Trainee

The Tomb's Real Treasure Wasn't There

How thrilling was the news of the capture of Jerusalem by General Allenby during World War I. Before the Turks evacuated the Holy City, they hastened to the famous tomb of Jesus. They, according to a pre-dispatch, “robbed it of all its treasures.” God's children said, “Not so! That tomb was divested of its real treasure some two thousand years previously when the glorified Christ emerged triumphantly therefrom!”—Selected.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Study in Ephesians Chapter 3

PAUL, APOSTLE TO THE GENTILES
(Vv. 1-6)

Because Paul has preached union of Jews and Gentiles in the foregoing chapter, he begins Chapter 3 with "For this cause . . ." Paul is the prisoner of Jesus Christ for the Gentiles. We are led to believe that though he was persecuted and imprisoned by Jews, that he regards being bound by the Lord an honor. According to Romans 8, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to us." The indignity of confinement in an earthly prison was lost in the feeling of being in the will of the Lord. Paul avows that the Holy Spirit is the source of the fellowship which has been conferred upon

It was surprising to the Jew and Gentile alike that the gospel which Paul preached was an enlarged gospel; a gospel of the dispensation of grace. Until this time the Jews had been the sole recipients of God's promises, therefore it was inconceivable to them that the heathenish Gentile could be fellow heirs, the same body, and partakers of the promise (Vs. 6). Only hearts with the attributes of Christ could accept this new life into the family and fold of God without jealousy. Paul had received this Spirit of Christ in his heart and life, subsequently his life completely changed course. Is it so in our lives today?

A GOD-CALLED MINISTER (Vv. 7-13)

Paul says that he was made a minister, according to the gift of the grace of God bestowed upon him by the effectual working of God's power (Vs. 7). I do not recall hearing of another conversion or call to the ministry in the same manner as Paul's, but the same authority and power must call men today, lest human efforts be ineffectual. Paul considered himself the least of all apostles, rather less than the least (Vs. 8). With Paul's intellectual ability and spiritual attainments (witnessed by many on the journey to Damascus), it seems strange from a human viewpoint that Paul esteemed other apostles as his superiors. The

love of a living Christ in a person's heart has a way of reducing that person in his own sight; surely this was the reason for Paul's humility.

Paul counted himself unworthy to reveal the mysteries of God, which so recently had been unveiled by the Holy Spirit; however, this revelation came to Paul that he might dispense it to those whom God chose rather than men. Could we, as auxiliary women, say that as Christ has been revealed to us, we will share in sending the revelation to others? The work of the church is the sharing of the manifold wisdom of God. The desire of Paul for those to whom he wrote was that they might make the manifold wisdom of God known, and that they might recognize Christ as the personage by whom redemption came. Paul desired that his sufferings for the gospel's sake encourage rather than hinder the progress of the church. The church of today must rise above society organizing and presenting Jesus as the Author and Finisher of our faith to the world.

III. PAUL'S PRAYER (Vv. 14-21)

"For this cause . . ." here in Verse 14, Paul uses the same words as at the outset of the chapter; meaning for the sake of the promulgation of the gospel, he bows his knees before the Father of our Lord Jesus Christ. He comes in behalf of his people; this should challenge our hearts to pray for those whom God has entrusted to our care. He asks for spiritual strength for the inner man, knowing that it was man's great need. Too many of us are more concerned with outward appearances than the soul of man. Material things are needful, but will soon vanish away. Let's pray as Paul for the mighty spiritual infilling of our lives.

They say that as a tree grows upward to the sky, though ever so high, that even so the roots are probing that depth into the earth. Paul prays that the church may be rooted and grounded in love by the faith which dwells in their hearts (Vs. 17). As the tree must have its roots in the earth, that she may reach new heights, likewise must the church be ever going deeper into the heart of God, that new spiritual heights are attained.

Paul prays that they might know the love of Christ, which passeth knowledge, that

they might be filled with all the fullness of God (Vs. 19). This expression from God most certainly would require complete conformity to His will. We desire His blessings but often, on our terms, not God's. Surely, we should want to know the immeasurable love of Christ in its fullness that Christ might extend it to others through us.

The chapter closes with a doxology. It is always proper to close our prayers with praise to the one who has so manifested his love to usward. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Vs. 21).

Mrs. Almond Warriek

Western District Woman's Auxiliary Convention

The Woman's Auxiliary Convention of the Western Conference of North Carolina will meet with Pine Level, North Carolina, Free Will Baptist Church, Wednesday, April 6, 1960. The theme will be "Calvary's Call to Teach Missions." The program is as follows:

Morning Session

- 9:00—Registration
- 9:45—Hymn, "Jesus Saves"
 - Devotions, Mrs. W. H. Blalock
 - Welcome, Mrs. B. L. Godwin
 - Response, Mrs. Major Williams
 - Who's Who
 - Convention Minutes
 - Hymn, "Jesus Calls Us"
 - Offering for Children's Home
 - "The Why of Missions," Mrs. Lynwood Griffin
 - Declamation Contestants, Mrs. Earl Bass
- 11:25—Special Music
 - Message, Miss Juanita Dunn
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "At Calvary"
 - "Debt We Owe to Missions," Mrs. Betty Godwin
- 1:15—Denominational Hour
- 2:15—Hymn
 - Offering for Mount Olive College
 - Business Session
 - Installation of Officers
 - Hymn, "God Be with You"
 - Benediction
- Mrs. Daniel Rivers, music director, and Miss Faye Crocker, organist.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Church held its March meeting on Tuesday, March 13, at the church
(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

March 7, 1960

Dear Friend:

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

I believe that you will be interested in the following news notes relative to the Free Will Baptist Foreign Missions activities:

NEW SUPPORT

In response to the challenge of foreign missions during the recent missionary conference in the Central Florida Association, over \$1,800.00 in pledges was received.

The association has pledged to underwrite the support of Rev. Bobby Poole who plans to go to Brazil within the next few months.

In view of the fact that all of the Free Will Baptist churches in that area are relatively new, the response was indeed gratifying.

Pastors of the churches which participated in the conference were: Rev. Robert Owen, Rev. Robert Wilfong, Rev. Elvie Johnston, Rev. Fred Bradshaw, Rev. Curtis Briley and Rev. Wayne Brown.

ARRIVE IN AFRICA

The following is a quote from a letter written February 24, by Rev. Lonnie Sparks:

"Greetings from Abidjan. The Joneses arrived safely yesterday at 6:00 p. m. The entire missionary family was on hand to greet them. We are certainly enjoying the fellowship."

TO BE IN INDIA

Miss Wilson recently wrote, "Mr. and Mrs. Allan Redpath will be in Kotagiri in May for the missionary convention. Mr. Redpath is pastor of The Moody Church in Chicago."

THE FURLOUGH WAGON

The Wesley Calverys are the first missionaries to use the new Rambler station wagon which was recently purchased for the use of missionaries on furlough.

The raising of funds with which to purchase the wagon has been the national project of the Go-Tell and Young People's Auxiliaries for the past two years.

On behalf of all our missionary families

—A big thank you—to every C. T. A. and Y.P.A. member who made a contribution.

Just a glimpse of the sparkle in little Jonothan's eyes will assure you that he is grateful for the convenience which you have provided them.

MISSIONARY SERVICES, CONFERENCES, ETC.

En route to Texas to present the station wagon to the Calverys, I had services in Memphis, Tennessee, and Pine Bluff, Arkansas.

While in Texas, I had services in Waco, First Church of Bryan, and North Zulch.

Also I was privileged to visit in the home of Rev. and Mrs. J. M. Goode, parents of Mrs. Sammy Wilkinson; the home of Mr. and Mrs. J. L. Anderson, parents of Mrs. Ken Eagleton; and Mr. and Mrs. Ellis Calvery, parents of Wesley Calvery.

Brother Moulton was in a conference in the Greenville, North Carolina, area March 2-6. He will be in the Glennville, Georgia, area March 7-13 and in Cove City, North Carolina, March 27-April 2.

Rev. Tom Willey Sr. and Mrs. Willey will be in a conference in Savannah, Georgia, March 6-8. Rev. Damon C. Dodd is the pastor.

The Willeys will be with me in a conference in Philadelphia Church in Detroit, Michigan, March 16-20. Rev. Mark M. Lewis is pastor.

The Willeys will also be with me in a conference in St. Louis, Missouri, March 25-27. South Side Church and Third Church will be host to this conference. Rev. Roger C. Reeds is pastor of South Side Church and Rev. Russell B. Spurgeon is pastor of Third Church.

EASTER POSTERS AND OFFERING ENVELOPES

New 13 x 22 inch Easter missionary posters in color together with special offering envelopes are now ready for distribution. Every Free Will Baptist church should have at least one poster and a sufficient number of the envelopes.

One poster and some envelopes are being sent to each pastor on our mailing list. Additional posters and envelopes will be available upon request.

COMING NEXT MONTH

The April issue of *Contact*, the national

publication of Free Will Baptists, will have a special foreign missions issue.

Instead of receiving the usual letter monthly, each person on our mailing list (16,000) will receive *Contact*.

This unique issue will feature articles written by missionaries on the field, a challenging message by a member of the foreign mission board, information from the various fields, and other articles of missionary interest.

Yours in His service,
Rev. Rolla D. Smith
General Director-Treasurer

Financial Statement Board of Foreign Missions

FEBRUARY, 1960

Cash in Bank February 1, 1960 \$19,879.50
Receipts 11,274.80

Total to Account For \$31,154.30
Disbursements 12,498.50

Cash in Bank March 1, 1960 \$18,655.80

STATE QUOTAS

State	Quota	Paid	Balance
Ala.	\$ 7,200.00	\$ 1,306.62	\$ 5,893.38
Ariz.	1,000.00	22.14	977.86
Ark.	6,800.00	771.30	6,028.70
Cal.	6,050.00	1,038.46	5,011.54
Fla.	5,900.00	324.76	5,575.24
Ga.	7,000.00	974.88	6,025.12
Idaho	300.00	18.08	281.92
Ill.	7,500.00	1,558.43	5,941.57
Kan.	300.00	66.15	233.85
Ky.	5,500.00	265.78	5,234.22
Maine	915.00		915.00
Mich.	26,000.00	1,716.46	24,283.54
Miss.	5,000.00	444.33	4,555.67
Mo.	15,000.00	2,466.13	12,533.87
N. M.	1,590.00	108.62	1,481.38
N. C.	4,400.00	4,872.01	39,527.99
Ohio	7,500.00	414.58	6,885.42
Okl.	10,000.00	1,616.93	8,383.07
S. C.	10,790.00	970.99	9,819.01
Tenn.	15,790.00	2,051.99	13,738.01
Texas	8,200.00	1,404.00	6,796.00
Va.	10,500.00	1,330.66	9,169.34
W. Va.	6,090.00	580.99	5,509.01
Misc.	13,865.08	503.46	13,361.62
	\$222,990.08	\$24,827.75	\$198,162.33

NEWS NOTES

(continued from page ten)

is the first Free Will Baptist parsonage in the Kingsport area. The Rev. Winston Sweency is the pastor of the church.

Revival to Begin at Grimsley Church

Revival services will begin at the Grimsley Free Will Baptist Church, near Snow

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Strength of Humility

(Lesson for April 10)

Lesson: Matthew 5:3-5; Luke 14:7-14.

Devotional Text: Luke 14:11.

INTRODUCTION

Meekness and humility are basic Christian virtues. The two go hand-in-hand. The word, *humility*, comes from the Latin word, *humus*, which means earth. In short, *humility* means getting down to earth. To do this means being humble in spirit, free from pride and arrogance, or lowly in mind.

The halls of history are filled with records of the lives of great and noble men. Some have been made famous because of their contributions to mankind; others because they possessed the humbleness to be a part of *humility*, in spite of their greatness. They are great, in God's sight, are the humble. (The Bible Student (F.W.B.).)

HINTS THAT HELP

1. If we recognize our own poverty of spirit, the Holy Spirit will make us rich in the things of Christ (Matthew 5:3).

2. The Saviour Himself will comfort those who have entered with Him into mourning because of the sins of the world (Vs. 4).

3. The proud may possess the earth today, but in the Kingdom the meek shall inherit it (Vs. 5).

4. It is well to be properly ambitious, but not to the extent of self-seeking (Luke 14:11).

5. A spirit of self-importance may impress others for a while, but a spirit of humility makes longer impressions (Vv. 8, 9).

6. It is a far more agreeable experience to be promoted than to be demoted (Vv. 9, 10).

7. The exaltation that comes from the world and no man will be able to take away from you (Vs. 11).

8. Both in his social and spiritual life the Christian should not despise or neglect those who are less favorably situated than he himself is (Vs. 12).

9. There are many spiritually poor, maimed, lame, and blind who should be invited to the gospel feast (Vs. 13).

10. Kindnesses unrewarded, or unrewarded in this world, are sure to be rewarded

in the resurrection of the just (Vs. 14).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. It would be well to consider the use of the word, *blessed*, as used here in this first beatitude and in all the other seven. Earl L. Douglass states: "The word, *blessed*, is a distinctively New Testament word. Happiness is something of which the world makes much. Happiness is something which comes about as the result of good fortune, of the possession of things. The word, *hap*, from which it is derived, means a circumstance. Happiness, therefore, is the satisfaction which people get out of things, circumstances, good fortune.

"The word, *blessed*, is derived from a word which means *sacrificed in blood*, or *smearred with blood*. The basic quality of happiness comes from possessing something; the basic quality of blessedness comes from renouncing something."—*The Bible Student* (F.W.B.).

2. Our Saviour was undoubtedly surrounded by poor folks during most of His ministry, but when He spoke here of the poor in spirit He was speaking of a deeper poverty than any lack of material resources. He was speaking of a want in the inmost soul. There is a vast difference between this and material poverty. There is no virtue, nor is there necessarily any disgrace, in financial want. Poverty does not of itself produce humility of heart. There is just as much pride among the poor as there is among the well-to-do. The Lord is here speaking of poverty of spirit, and it is most important that we understand what He means, for this quality of life is fundamental.—*Selected*.

3. No doubt that many of those to whom Jesus spoke as He went about doing good were mourning because of their troubles and sorrows. Some were sick, some were heavy hearted, some were suffering from want, and others for lack of someone to love and comfort them. Besides these earthly troubles, there were those who mourned because of their sins. They were laboring under the burden of sin which, of all burdens, is the sorest and hardest to bear; therefore, it was to them that Jesus spoke directly, and to whom He speaks today, saying, Blessed are they that mourn: for they shall be comforted. Yes, they shall be comforted here and now, even in the midst of their other trou-

bles, and in the life to come. Moreover, Jesus includes those who mourn with others, for He wept with those who wept, and those who mourn because of their burden for those who are still in their sins and lost.—*The Advanced Quarterly* (F.W.B.).

4. To *inherit the earth* is a most surprising promise extended to the meek who find themselves in constant competition with the greedy, the selfish, the proud, the cruel. But the best things in this world are usually overlooked or missed by the wicked. Even when they see them and realize faintly their desirability, they are not willing to pay the price to gain them. The earth is more than mere terrain or treasures of gold and silver. Perhaps a person is best prepared to realize just what things are most precious when he comes to the hour of departure from this world and looks back on all that he has possessed or failed to gain. Meekness sharpens the vision of the follower of Christ that he may comprehend what things of earth are most worthwhile. Seeking these, he finds God's help in obtaining them.—*The Standard Commentary*.

5. Who can read the history of such men as Moses, Joshua, Caleb or Paul and not conclude that they were richer by far than the Pharaohs, the Caesars, the Hitlers and the Stalins? Just a few days ago we read a magazine article about the richest man in the United States, a billionaire oil producer, and we could only feel sorry for him, for he had sacrificed the things that bring happiness for wealth which he cannot take with him when he leaves this world.

6. In the Kingdom of God the way to greatness is by way of humility and service. It does not matter how gifted a Christian may be, or how far reaching his influence, he is just one of the brethren. When the disciples were arguing about who would be the greatest in the Kingdom, Jesus gave them an example of true humility. He took a towel and girded Himself, got a basin of water and began to wash their feet (John 13:14-17). "It would be a good thing for all Christians to obey literally the Master's words in this chapter of John, and in sincere humility bathe the feet of our brethren. This, if done at least once a year, would be a reminder to the whole church that we are all brethren and one is our Master, Christ."—*Kempin*.

We are just the instruments which the Lord uses in building the Kingdom of God on earth; so let us be humble.—*The Bible Teacher* (F.W.B.).

7. "Much of our spiritual life has a great deal of the leaven of self corrupting it," said Dr. A. T. Pierson. "We seek self-advantage and self-glory on a higher level, and of a more refined sort. Nothing is so hard to kill as pride and selfishness. Man

(continued on page sixteen)

"I am too wicked"

(continued from page three)

Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

No man, regardless of how reprehensible a reprobate he may be, can make himself more than a sinner. No man, regardless of how respectable his reputation is, can deny his personal demerit. But Christ came to save sinners. And He will never cast out one who comes unto Him for grace and mercy.—*Gospel Herald*.

ST. CLAIRE BIBLE CLASS

(continued from page fifteen)

is like an onion—layer after layer, and each layer of self in some form. Strip off self-righteousness, and you will come to self-trust. Get beneath this, and you will come to self-seeking, and self-pleasing. Even when we think these are abandoned, self-will betrays its presence. When this is stripped off, we come to self-defense, and last of all, self-glory. When this seems to be abandoned, the heart of the human onion discloses pride that boasts of being truly humble!"—*Selected*.

Suppose we study again Numbers 20:1-12. The few hasty words of Moses reveals self. The old carnal nature can never be trusted, but the new life in Christ Jesus is free from this sin.

WOMAN'S AUXILIARY

(continued from page thirteen)

with 14 members and one visitor present.

On entering, part of the members were given numbers by the program chairman, Mrs. Alma Gay Stanford, to indicate the part they were to have on the program. The program on missionary work in Africa was opened with Mrs. Rachel Hinnant leading the group in singing "Jesus Saves." Mrs. Dorothy Waddell led in prayer. Mrs. Roy Stanford gave the introduction with Mrs. Beatrice Crumpler, Mrs. Rena Mae Barnes, Mrs. Esther Scott and Mrs. Fannie Edwards presenting the topics and leading discussion on each.

Mrs. Eloise Pope, president, opened the business session. Minutes were read, roll called, general treasury and building treasury reports were given and approved. Cor-

responding secretary, Mrs. Rachel Hinnant, gave a report on cards and flowers sent in the community. The treasurer, Mrs. Dorothy Waddell, reported receipt had been received for money sent to Children's Home for clothing.

The pre-Easter program was planned for April 14, at 7:30 p. m., and parts were assigned. Mrs. Betty Lou Pope and Mrs. Rachel Hinnant agreed to be delegates to the Woman's Auxiliary Convention of the Western Conference in April. Mrs. Rena Mae Barnes dismissed with prayer, after which the group went to the home of Mrs. Atlas Pittman, who has returned home from the hospital, to visit, and refreshment were served by her daughter, Mrs. Alma Gay Stanford.

Vanceboro, N. C.—The Woman's Auxiliary of Juniper Chapel Church sponsored a week of study on prayer in different homes of the community, March 14-18. The speaker each evening was Mrs. Corbitt Morris. She brought some interesting thoughts on prayer. It was a wonderful week in the Lord and everyone present could feel the presence of the Holy Spirit. Each one was made to realize the need of the power of the Holy Spirit in their lives and in the church. There were a good number present each night and the Christian fellowship was wonderful.

The auxiliary praises the Lord for His goodness and asks each Christian to pray that each of its members will be a soul winner for the Lord and will be burdened for the lost as never before.

Pikeville, N. C.—The Woman's Auxiliary of Pleasant Grove Church met at the home of Mrs. Agnes Bedford Tuesday night, March 15. The president, Mrs. George Aycock, presided, assisted by the secretary, Mrs. Hugh Hinnant, and the treasurer, Miss Marie Howell. Mrs. Zacky Jones was in charge of the program. The hostesses, Mrs. Agnes Bedford and Mrs. Guy Bedford, served pecan pie with ice cream and coffee to the 14 members and 2 visitors present.

Newton Grove, N. C. The Annie McPhail Woman's Auxiliary of Oak Grove Church met at the church March 16, with the president, Mrs. C. I. Godwin, presiding. After the singing of "Jesus Saves," Mrs. Godwin conducted the devotional. Mrs. Emma Rose read the minutes of the last meeting and called the roll. Mrs. Joyce

Bass gave the financial report. During business session, it was voted to send to Cragmont and \$5 to the Children's Home. Mrs. Godwin and a few other ladies will attend a workshop meeting Johnson's Union Church on March 17. Mrs. Godwin read the introduction on conditions in Africa. Others of the program were: Mrs. Lollie Holland, Mrs. Mu Swinger, Mrs. Emma Rose, Mrs. Joyce B and Mrs. Katie Lec. Benediction was given by Mrs. Ellen Warren. There were 18 present.

NEWS NOTES

(continued from page fourteen)

Hill, North Carolina, on April 3 and continue through April 9. The minister bringing the messages during these services will be the Rev. C. H. Overman, Ayden, who is a former pastor of the Grimsby Church.

The Rev. W. H. Willis of Greenville, North Carolina, is pastor. He urges Christians to pray in behalf of these services and those living in surrounding communities are invited to attend.

Revival Services at Daniel's Chapel Church

Revival services will begin at Daniel's Chapel Free Will Baptist Church, Wilkes County, North Carolina, Sunday night, April 3, and continue through Saturday night, April 9. The evangelist for the week will be the Rev. Daniel Gaskins, pastor of Shiloh and Sidney Churches in Beaufort County. There will be special singing each evening. Services will begin at 7:45.

The pastor, the Rev. Melvin K. Everington, invites the public to come and share in this week of services at Daniel's Chapel.

Rock Spring Church to Hold Spring Revival

Rock Spring Free Will Baptist Church, Bailey, North Carolina, will have its spring revival beginning Sunday, April 3, and continuing through Saturday, April 9, with the Rev. J. E. Floyd of Sea Level, North Carolina, as the evangelist. Mr. Floyd will be assisted by the pastor, the Rev. P. Lee. There will be special singing at each service, which will begin each evening at 7:45. Everyone is invited to attend the services.

the *Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 6, 1960



A handful of jonquils, waving in the breeze,
Their golden heads uplifted beneath the leafing trees,
Like a breath of sunshine across the patterned lace
The leaf-shadows are making in this grassy place.
It makes the heart soar upward, like a bird on wing—
It is all so lovely! The overture to spring!

— Ruth J. Dimmitt.

PHOTO BY EWING GALLOWAY

Editorial

GETTING BY

Millions of persons in this corrupt world still ask, "Is it right?" They are the ones who seldom get into the papers. We must admit, however, the frequency of the questions, "Can I get by with it? and, Will it work?"

The desire to get by with what we shouldn't do or with failing to do what we should do is innately human. The baby with a hand on the gas stove button, and his eyes on his mother, is making one more attempt to get by. The grandmother or even the great-grandmother who climbs on a ladder to wash the kitchen walls is trying to prove to herself and her family that she can get by with something she has been warned against.

From kindergarten to college commencement, many students work harder just to get by than they would have to work to learn; for the habit of learning makes learning easier as time goes on, while the habit of limiting learning to barely enough to get by breeds difficulties and complications that trap the student in his own net.

Mrs. Franklin D. Roosevelt, speaking recently to a ninth-grade English class in Brooklyn, admonished them: "Don't try to just get by. The future will require all to develop ourselves to the best quality, the best capacity," she said.

"Nobody can do this for you," the ex-teacher pointed out, adding, "Do your best, do it wherever you are, and you will find your influence will grow."

Mrs. Roosevelt said the love of life is too strong for us to destroy the world, although we know how. But, she admitted, young people face a difficult as well as an exciting time. Then she flung her challenge: "I think we have an opportunity to do for the world what the early people who established America did for this country. If we can show that we are able to live here with our differences of race and religion, we can demonstrate that the world can live together too."

The gigantic job can never be accomplished on mere "get by" knowledge: it is going to demand the wisdom of the ages. And the beginning of wisdom is the realization that we do not learn a thing just to answer today's question or to pass next month's test. Whatever we actually learn can be used over and over all through life.

When the question of getting by applies to education it means doing the very least possible. Applied to crime it means doing the most as fast as possible. The number of unsolved murders, thefts, fires and other crimes prove that many do get by in escaping the law. Some for only a short time, some for life; but they cannot escape from fear of being caught, and they cannot escape from themselves.

More pathetic than the prisoner behind bars is the retired gangster fighting for respectability for himself and his children. He moves into a palatial home in an exclusive neighborhood and tries to buy friends by giving lavish parties, but his high fences equipped with electric alarms, and the vicious dogs patrolling the grounds, reveal his constant fear that some person he has wronged will try to retaliate. He has reached his goal; he has everything money can buy, but his elaborate home is pointed out as the home of a famous gangster. His children are designated as gangster's children. The apartment houses he builds—to bury his past under a legitimate business—are identified as the gangster's building program. He cannot buy freedom from himself.

Some criminals, after escaping the law for years, find peace for self-torture by surrendering themselves. Others take the suicidal way, as did Lady Macbeth who warned us long ago: "Nought's but all's spent, where our desire is got without content."

The home, where education really begins, must take the first step in proving that merely getting by doesn't work. The task of education is to help each individual find his own purpose in life and to inspire him with the feeling of responsibility necessary to accomplish that purpose, without sacrificing others on the way to his goal.—Emma Kidd Hulbert in *The Union Signal*.

CHURCH ATTENDANCE FALLING

Church attendance in the United States, after an all-time high in 1958, is now leveling off according to a recent Gallup Poll. An estimated 49,000,000 adults attended church and synagogue services during a typical week of 1959—or 47 per cent of the adult civilian population. . . . "By way of comparison, during an average week of 1958, 49 per cent of the population, or an estimated 50,500,000 adults attended church," the report, issued by the American Institute of Public Opinion, said.

Surveys of representative samples of the adult civilian population were made during selected weeks in the months of March, June and December, 1959. The survey attempted to measure only the average number of adults attending worship during the same weeks. A special survey of attendance during Easter week of 1959 found that 61,200,000 adults went to church or synagogue. That was 59 per cent of the adult population. In 1940, slightly more than one-third of the adult population went to worship regularly. By 1955, the number had risen to 49 per cent. It hit 49 per cent again in 1958 when 50,500,000—the highest number on record—went at least once a week.

Previous polls have revealed that more women attended worship than men; that attendance is highest in the Midwest compared with the East, South and Far West; and that those aged 30 to 49 attend more regularly than those in other age groups.—Editorial Research Associates.

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Springtime

Charles J. Noble
East Wenatchee, Washington

LAST the long cold winter is over; once again the sun's golden rays smile on Mother Earth. The snow begins to melt down the hillsides. The flowers begin to come up; the birds begin to sing. All that was made dormant by winter's cold breath is now made alive by spring's sunshine.

Springtime brings a wonderful change to the world, but this physical change in nature is limited to things that are affected by sun rays. Man may be gladdened by springtime, but his immortal soul cannot be changed by sun rays.

MAN'S NATURAL STATE

Man, in his natural state, is not only dormant and unproductive in the spiritual sense, but he is dead and lost without God. His physical body is much alive, but death reigns over his soul; and whatever good he may do cannot change the sentence death has passed upon him, until he receives the inner cleansing from past sins.

In this unregenerated state, man is inclined to evil. He is dominated by an ungodly power, and oftentimes does not realize the power of sin's binding chains until he breaks in the opposite direction. Man is not tolerant toward that which is religious; deep within his soul, he is unyielding to his Maker. He lives in a tomb of death, wrapped in graveclothes of his own unrighteousness. His sepulcher is sealed with the excuse, too busy—in other words, no time for God.

HINDERING STONES

There are often many hindering stones that lie in the path of man's spiritual rejection. We often hear people say, "There are too many hypocrites in the church" or "There are so many churches, I don't know where to go; I don't know what to believe."

We all know too well that much of the criticism directed toward the church is justified, but this does not alter the fact that there is a heaven to gain and a hell to shun. Why do we refuse to eat bread because it is in the midst of thistles? Should we choose to use a genuine dollar just because someone makes a counterfeit now and then? Be sure, there is much confusion in the religious world. However, those who sin-

cerely seek Christ with all their hearts need not be confused or deceived, for the way of salvation is made plain and simple. There is no hindering stone big enough to keep any soul out of the Kingdom of God if one truly desires to enter in.

GOLD TO BE REFINED

We mentioned before that man in his natural state is lost and cannot bear good fruit. Let it be remembered, however, that every man, no matter how bad he is, has gold in him if it can only be discovered and refined. No man likes to think of himself as being worthless. If he discovers that God can make his barren fig tree produce and bear good fruit, he is certainly on his way to spiritual recovery. Man cannot make himself bear good fruit any more than a tree can make itself bear good fruit. The tree needs the husbandman to water it and dig about its roots that it might bear good fruit. Spiritually speaking, a man is like a tree—he needs God to dig around the roots of his soul, and break through his sealed tomb of death.

SPRINGS OF LIVING WATER

In the work of regeneration, man witnesses a resurrection from death to life. This resurrection turns the bars of death into eternal life and makes his barren desert blossom as a rose. It will truly be springtime in his soul. His life will take on a new song, for he has discovered the secret of real living—he has discovered God.

The stone of death has been rolled away from the door of his sepulcher; he comes forth in newness of life. Truly a spring has broken out in the desert; a well of living water has sprung up within his soul. He has been awakened from his dormant sleep as the tree is awakened in the springtime.

PRAISE

How fortunate we are to have a God who still remembers us when we have gone astray. Surely His mercy is enduring; surely He is a great God, for He hath redeemed us and brought us back from a far country. He is like precious ointment upon our heads. He is like the dew that descended upon Mount Zion. God has watered our souls with His love; the sun rays of His Holy Spirit have warmed our hearts. He hath quickened our spirits, blotted out our sins, tamed our tongue, and taken away the sting of death. He hath become our rock,

our strong tower, our defense, our counselor and peacegiver. He is our strength and satisfying portion.

The psalmist has well said, "Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness" (Psalm 48:1).

Are We Drifting from the Shore with Our Free Will Baptist League Programs?

by L. E. Ballard

AS one who has had some connection with program planning for the Free Will Baptist leagues most of the time since the first program material was printed in *The Young People's Friend* for September, 1922, I want to use the columns of *The Free Will Baptist* to discuss some trends I have noticed in recent years away from the intended use of program material now published in our five league quarterlies.

The first danger trend is in the inclination of many to consider the material simply as lessons, to be taught much as the Sunday school lesson is taught. Some of our leagues have even gotten away from having a number of leaguers assigned topics, and have one teacher—yes, that's what they often call him—teach the whole lesson to the league. Perhaps there are places where this is best, but it is not in keeping with the plan of the literature. From the very beginning, the idea was for the comments on the topics in the quarterlies to be used simply to guide the leaguer in making a talk (using the same thoughts, but in his own words) on the topic assigned to him.

Then there is the danger of making the league a mere reading circle, with each one reading his part (often without having read it previously). This I prefer to call the *Lazy Leaguer Method*. Of course, there are parts of most every program which should be read, such as poems, direct quotations, etc., but when it is all read, and poorly at that, who is either trained or very
(See *Drifting* on page four)

NORTH CAROLINA STATE SUNDAY SCHOOL CONVENTION - INSTITUTE

1960 SESSION

Date: April 21

Location: Edgemont Free Will Baptist Church, 1212 E. Main St., Durham, N. C.

Theme: "Vision: Unlimited in the Sixties"

PROGRAM

Morning Session

- 9:30—Song Service
—Introductory Business Session
- 10:00—First Workshop Session
1. Planning Opening Assemblies, Rev. Earl Glenn
 2. A Working Workers' Council, Rev. Joe Ange
 3. Evangelism in the Sunday School, Rev. Bobby Jackson
 4. The Home Department, Rev. Ralph Lightsey
- 10:40—Morning Worship Service
—Sermon, Rev. Joe Ange
- 11:30—Second Workshop Session
1. Planning Sunday School Classrooms, Rev. Joe Ange
 2. Methods of Teaching No. 1, Rev. Herman L. Hersey
 3. Canvass and Visitation, Rev. Raymond T. Sasser
 4. How to Achieve Goals in Christian Education, Rev. Albert T. Coates
- 12:10—Lunch Hour

Afternoon Session

- 1:30—Song Service
- 1:40—Third Workshop Session
1. Lesson Preparation for Children, Miss Juanita Dunn
 2. Lesson Preparation for Young People and Adults, Rev. C. H. Overman
 3. Organizing a Mission Sunday School, Rev. Frank Davenport
 4. A Working Workers' Council No. 2, Rev. Joe Ange
 5. Methods of Teaching No. 2, Rev. Herman L. Hersey
- 2:50—Final Business Session
—Installation of Officers
- 3:30—Adjournment and Benediction

Special Request: At the 1960 session of the North Carolina Free Will Baptist Sunday School Convention-Institute, the central exhibit is to be on the subject, "Duplicating Machines and Church Publicity." The Rev. L. E. Ballard, Box 338, Scotland Neck, North Carolina, field secretary, is asking pastors and others to send him copies of bulletins, special letters, announcements, etc. printed during the past year on any kind of duplicator (stencil or spirit) for display. We have many items already, but would like for the display to cover as wide an area of publicity as possible.

Drifting

(continued from page three)

well informed? In fact every leaguer is supposed to have already not only read the material, but studied it.

Finally, there are those who *overdo* the whole business—on the first two or three topics, leaving no time for the last topics, which may be the most important of all the topics. Some not only read it all, but ad-lib twice as much as the reading on each paragraph. May I let you in on a little secret? Those of us who plan and write the programs usually prepare just about the right amount of material to take up the time generally allowed for the discussions if it were *memorized and recited* exactly as it is written. This means that if you study an illustration or an argument and then present it in your own words, there is no

need to also read it in the words of the writer. A few months ago we counted the words used by one of the speakers in a senior league in commenting "this tells us that, etcetera, etcetera," on a passage he had just read, and he used one hundred and forty-two words to retell what the Rev. Clarence Bowen had put into sixty-four words. If a speaker gives in his own words a discussion used in the program material (which is exactly what he *ought* to do), he should try to keep what he says to approximately the same number of words used by the writer. In this way the program as a whole will come out about right as to the time element.

Please let us remember that the Free Will Baptist league meeting is not a Sunday evening edition of the Sunday school, "the teaching service of the church," but a



Rev. Joseph Ange

meeting of the league, "the training service of the church." Let us stop the drifting away from the shore in our league programs!

HE LOVES ME

Jessie H. Kennedy

I worship One who sits enthroned
In majesty on high,
Who ever proves His love to me
As passing moments fly.

He loves me with His first glad rays
That gild the rosy dawn;
He loves me with His sunset hues
As evening sun goes down.

He loves me with each bird's sweet song
That floats upon the air
And bids me look to heights above
And trust His promised care.

His fragrant breath is on the breeze
He loves me with His showers;
He loves me with His summer fruits
And with a million flowers.

He loves me with each star that shines
From out His fields of blue,
Though I am deep in peaceful sleep
After my work is through.

But oh, His love, such mighty love—
He gave His Son to die
That I might be redeemed from sin
And live with Him on high.

Oh, glory, glory be to God
And glory to His Lamb
For such a wondrous love as this
And for redemption's plan.

Christian Writers' Contest

Held at Bible College

CHRIStIAN WRITERS' Contest was sponsored on the Bible College campus, Nashville, Tennessee, February 29 to March 18, by the Christina Rosetti Literary Society. The purpose of this emphasis was to encourage student interest in the field of Christian literature.

The society used various chapel skits and plays to challenge students to write gos- pels, tracts, sermons, magazine articles, short stories, poetry, drama and other types of Christian literature. The great need all over the world was emphasized by showing the skits and displays that what an In- dian native once said was true, that "... missionaries have taught us to read but the Communists have supplied the litera- ture."

Students entering the contest were: Judy Brock, Bobby Abrams, Florine Faulkner, Gene Kennedy, Genevieve Johnson, Thomas Manning and Wanda Watson, North Carolina; Ronald Niebruegge and Betty Rowlett, Tennessee; Ann Bailey, North Carolina; Carla Dunham, Ohio; Phil Gilbert, Alabama; Ann Hahn, California; and Dorothy Robertson, Missouri.

The Rev. Billy Melvin, national executive secretary, spoke on Friday night, March 18, 7:30, in Memorial Auditorium on "The Power of the Printed Page." At the same time the faculty judging committee announced the winners of the contest, as judged by the following criteria: What is the writer trying to do? How well did he do it? Was it worth doing? Did it contribute something definite to Christian literature?

Florine Faulkner, freshman, from Marshall, North Carolina, was awarded first place for her essay, "What Do You Think?" Betty Rowlett of Bristol, Tennessee, freshman, won second place with a poem; and her short story; Dorothy Robertson of Missouri, freshman, received honorable mention.

Following is the essay which won first place:

WHAT DO YOU THINK?

"For as he thinketh in his heart, so is he." (Proverbs 23:7).

What do you most often think about?

How does your thinking affect you? Do you control your thoughts or do they control you, your decisions, and your actions? It has become an established fact that we are, to a large extent, what we think.

The mind has been likened to the room of a house where visitors are entertained. All visitors to a person's threefold being come in through the mind. Thoughts first enter the mind, then drop down into the heart and take root, then possess the entire person.

Thoughts are bold and daring things; they are strong and persistent. Like armed men they force themselves into the mind. They come enticingly. They come insinuatingly. They come threateningly. They come in a thousand ways. They come one at a time; they come in droves. Some wait at the door of the mind and push and crowd to get in while the room is full. They keep up a din and chatter and strain the nerves and chill the heart. Fear dashes into the mind and captures us and holds us fast.

A thought will knock at the door of the mind. It is admitted and entertained. Passion then enters the mind and we look at it for awhile. Then it possesses the whole being and leads to premeditated action.

Anxiety and nervousness appear and drive off rest and keep a person sleepless all night for nothing. Trouble that is many-faced, many-handed, big and squatty, will fill the mind and stay all day, and return in the morning by the time you open your eyes. Cares, weighing a thousand pounds each, come to unload in the room of your mind.

Friends, foes, husbands, wives, children, houses, lands, tomorrow, the work on hand of whatever nature, what it was, what is to be, this, that, and the other—real and imaginary—demon impressions and suggestions, and the thoughts of foes and friends toward you come in dreams and while you are awake as swift messengers. All these things in the different shapes, sizes, and sounds will harass, possess, occupy, and claim all the attention of the mind if they are allowed to do so.

Thousands are in the madhouse and the grave and other thousands are in physical suffering and mental sickness and torments because of a mind thus occupied. These

visitors to the mind are strong and smart. They have no shame or feeling. Thoughts are tough customers but if you are to know the real happiness and peace of mind you must exercise your greatest power to control your thoughts. You cannot help what thoughts enter your mind but you can determine which ones you will keep and entertain. Remember this, you are primarily what you think.

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	65
Mrs. Lester Mills, Greenville, N. C.	34
C. L. Patrick, Walstonburg, N. C.	32
Wom. Aux. Fellowship Church, Kingsport, Tenn.	24
Bethany Ch., Timmonsville, S. C.	21
Wom. Aux. Gum Swamp Ch., Greenville, N. C.	20
Mrs. R. L. Goff, Fountain, N. C.	20
Mrs. W. J. Star, Arlington, Ga.	19
Wom. Aux. Sarecta Ch., Kenansville, N. C.	16
Wom. Aux., First Ch., Kinston, N. C.	16
Wom. Aux. White Oak Hill Cr., Bailey, N. C.	15
M. B. Hutchinson, McArthur, Ohio	15
Wom. Aux., Gethsemane Ch., New Bern, N. C.	15
Mrs. G. C. Carter Sr., Surrency, Ga.	14
Rev. I. J. Blackwelder, Turbeville, S. C.	13
J. C. Griffin, Bridgeton, N. C.	12
Wom. Aux. of Marsh Swamp Ch., Sims, N. C.	12
William Webster, Pinetown, N. C.	12
Bettie Wells, Pikeville, N. C.	12
Mrs. H. H. Casey, Goldsboro, N. C.	11
Rev. N. P. Gates, Detroit, Mich.	11
Dorcas E. Barrow, Vanceboro, N. C.	11
Mrs. W. L. Bagley, Jr., Clayton, N. C.	10
Mrs. Hugh Sasser, Pikeville, N. C.	10
S. M. Davenport, Seven Springs, N. C.	10
Mrs. Hubert Hamilton, Grifton, N. C.	9
Mrs. C. F. Heath, Cove City, N. C.	9
Wom. Aux. Mosley's Creek Church, Dover, N. C.	9
Wom. Aux. Friendship Church, eZbulon, N. C.	9
Wom. Aux., Pine Level Ch., Pine Level, N. C.	9
Mrs. Pearl Pearce, Micro, N. C.	9
Mrs. Gladys Gurganus, Greenville, N. C.	8
L. E. Sheffield, Pearson, Ga.	8
M. L. Hollis, Amory, Miss.	8
Mrs. C. F. Abrams, Macclesfield, N. C.	8
Wom. Aux. Mt. Zion Church, Nashville, N. C.	8
Wom. Aux. Elm Grove Church, Ayden, N. C.	8
Wom. Aux. Powhatan Church, Clayton, N. C.	8
Mrs. Martha M. Braxton, Winterville, N. C.	8
Mrs. Clyde Brooks, Walstonburg, N. C.	8
Wom. Aux. 1st Church, Auburndale, Fla.	7
Mrs. J. R. Cayton, Aurora, N. C.	7
Mrs. Pearl Amon, Mt. Olive, N. C.	7
Wom. Aux. Mt. Elon Church, Pamlico, S. C.	7
Mrs. Kathleen Slade, Merritt, N. C.	7
Mrs. F. A. Lewis, Lowland, N. C.	7
Wom. Aux. St. Delight Ch., Snow Hill, N. C.	6
Rev. Willet L. Moretz, Swannanoa, N. C.	6
Wom. Aux. Zion Church, Blakely, Ga.	6
Wom. Aux. St. Mary's Ch., Lucama, N. C.	6
Mrs. J. E. Smith, Deep Run, N. C.	6
Rev. C. J. Harris, Greenville, N. C.	6
Wom. Aux. First Church, Wilson, N. C.	6
Wom. Aux., St. Mary's Ch., New Bern, N. C.	6
Owen Thomas, Four Oaks, N. C.	6
Wom. Aux. Little Creek Church, Ayden, N. C.	6
Dora Combs Mem. Circle, Goldsboro, N. C.	6
Miss Elizabeth Norwood, Mt. Holly, N. C.	6
F. A. Haddock, Winterville, N. C.	5
Wom. Aux. Union Grove Church, Fremont, N. C.	5
Wom. Aux., Hull Road Ch., Snow Hill, N. C.	5
Mrs. Quentine Howell, Pikeville, N. C.	5
Ralph Staton, North Belmont, N. C.	5
Mrs. J. M. Manning, Nashville, N. C.	5
Wom. Aux. of Rains Cross Rds. Ch., Selma, N. C.	5
J. L. Parker, Dunn, N. C.	5
Mrs. Sybil Dunn, New Bern, N. C.	5
Fannie T. Swindell, Arapahoe, N. C.	5
Mrs. C. M. Whaley, Richlands, N. C.	5
Wom. Aux. Oak Grove Ch., Newton Grove, N. C.	5
Sarah Crawford Aux., Northport, Ala.	5
Mrs. R. L. Gaaney, Bladenboro, N. C.	5
Wom. Aux., First Church, Rocky Mount, N. C.	5

NEWS NOTES

N. C. State Convention Executive Committee Meets

The Rev. Michael Pelt, secretary of the North Carolina State Convention of Free Will Baptists, reports the following action taken by the executive committee in a meeting in Mount Olive where the committee transacted interim business for the convention.

The Rev. R. H. Jackson, pastor of the Pine Level Free Will Baptist Church, was elected vice-president of the convention to succeed the Rev. J. A. Evans, formerly of Fremont, who resigned his office in the convention upon assuming the pastorate of the First Free Will Baptist Church in Bryan, Texas.

A special resolution was passed by the executive committee commending Mount Olive College for the progress it has made toward achieving regional accreditation by the Southern Association of Colleges and Secondary Schools. The resolution also expressed the confidence of the committee in the administration of the college, approved Sunday, April 24, as "Challenge Day" for the college, and called upon Free Will Baptist churches to make special gifts on this day to assist the college in its accreditation drive. An appropriation of \$500 was made to the State Convention Student Loan Fund at Mount Olive College in keeping with a motion passed at the 1959 session of the convention.

Davis Church in Carteret County was approved as the site for the 1960 convention, and a program committee was appointed consisting of Michael Pelt of Mount Olive, E. E. Edwards of Chocowinity, and R. H. Jackson.

The committee allocated \$100 to Cragmont Assembly, the denomination's summer encampment at Black Mountain, North Carolina.

The Rev. N. B. Barrow of Ayden, president of the convention, presided over the meeting.

Washington-Plymouth District Youth for Christ Rally

The Washington - Plymouth District Youth for Christ Rally will be held at the Plymouth, North Carolina, Free Will Baptist Church on Saturday night, April 9, at 7:45. The missionary film, "Passion for Souls," will be shown. This film is an il-

lustrated sermon by Dr. Oswald J. Smith, the former pastor of a great missionary church in Canada.

The public is invited to attend this rally. The church is located on Highway 64 near West Avenue.

British Chapel Church Announces Revival Services

A series of revival services will begin at British Chapel Free Will Baptist Church, Kinston, North Carolina, on Sunday night, April 10. These services will continue through Saturday night, April 16, with a different speaker each night. The theme of the series of messages will be "The Crucial Words from Calvary." The following messages will be delivered.

Sunday: "The Word of Concern" (Luke 23:34); Rev. A. J. Lyczkowski, pastor.

Monday: "The Word of Compassion" (Luke 23:43); Rev. Robert Fader, pastor, Hugo Church.

Tuesday: "The Word of Comfort" (John 19:26, 27); Rev. James Lupton, pastor, Sts. Delight Church.

Wednesday: "The Word of Conquest" (Matthew 27:46); Rev. Roy Cauley, pastor, Vanceboro.

Thursday: "The Word of Championship" (John 19:28); Mr. George Bercaw, ministerial student, Mount Olive Junior College.

Friday: "The Word of Completion" (John 19:30); Rev. Albert Rollins, pastor, Mosley's Creek Church.

Saturday: "The Word of Committal" (Luke 23:46); Rev. Carroll Alexander, pastor, Faith Church.

A sunrise service will be held on Easter morning, April 17, at 5:30. The public is cordially invited to attend each and every one of these services.

Rose Hill Church Announces Revival

The Rev. William Fulcher, pastor of Bethany Free Will Baptist Church near Winterville, North Carolina, will be the evangelist for revival services at Rose Hill Free Will Baptist Church beginning April 10 and continuing through April 17. The Rose Hill Church is located about three miles each of Ayden, North Carolina.

The pastor, the Rev. Clifton Rice, and the members invite everyone to attend these services. The church requests all Chris-

tians to pray that God will send a great revival and that lost souls will be saved.

Rev. Raper to Conduct Spring Branch Revival

The Rev. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, will be the evangelist for revival services at Spring Branch Free Will Baptist Church, Walstonburg, North Carolina, April 11-14.

Following the revival, pre-Easter services will be held Friday and Saturday night, April 15, 16, conducted by the pastor, the Rev. Ed Miles.

A cordial invitation is extended to everyone to attend these services.

State Missions Director Marries



On Sunday, March 20, at 3:00 p. m., Mr. Wilton H. Dail, state promotional work for missions in Virginia, was united in marriage to Mrs. Emma Casey. Mr. Dail is also head of the home mission work of Virginia. He and his wife are charter members of the Fairmount Park Free Will Baptist Church of Norfolk, Virginia. They will make their home in Norfolk also.

Revival Services At Liberty Church

The Rev. Tom Hamilton will be the evangelist for revival services at Liberty Free Will Baptist Church near Manning, South Carolina, April 10-17. Services will begin each evening at eight o'clock. The Rev. Kenneth Faison, pastor, invites everyone to attend.

Spring Revival at Free Will Baptist Temple

The Rev. Willard C. Day is the evangelist for revival services at the Free

(continued on page fourteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Recognition Granted Bible College by A. A. C. R. A. O.

An importance advance in the academic recognition of the Bible College, Nashville, Tennessee, has been recently gained. That advance has been set forth for the educational world to see in the new edition of *College Blue Book*. It will be noticed on Page 176 that the college now has official A. A. C. R. A. O. (American Association of Collegiate Registrars and Admissions Officers) approval for the transfer of two years of work done at Free Will Baptist Bible College.

The section of the book is that in which A. A. C. R. A. O. lists their recommendations for the granting of credit from various colleges. Free Will Baptist Bible College is listed under the heading of colleges in Tennessee which are "... accredited by the Southern Association for 2 years work."

While this does not mean formal membership in the association, it does mean that the college has what is as good as regional or college accreditation for transfer credit. (Naturally, the Bible College could obtain formal junior college membership since it is not a junior college.)

The obtaining of this recognition was contingent upon receiving the approval of the state university, the University of Tennessee. Such U. T. approval in the state of Tennessee is the same as state accreditation in some few states that have a state accreditation board (as in North Carolina, for example.) It will be remembered that the Bible College announced publicly about a year ago that it was seeking such U. T. approval. An official letter from the University in 1959 granted that approval for the transfer of two years' work to the university. Shortly thereafter that status was given a national standing by the listing in the A. A. C. R. A. O. bulletin referred to above. This new advance in academic recognition crowns and climaxes the good transfer policy of two years' work the college has had some time now, through George Peabody Teacher's College here in Nashville, which often has accepted up to three years' work.

The Bible College will not stop at this

point, but is moving as rapidly as possible toward obtaining the type of approval (or accreditation) that will guarantee the safe transfer of all four years of work. The school is also considering the possibility of obtaining state department approval for the training of public school teachers. The college already has full four-year accreditation in the field of Bible College education through the Accrediting Association of Bible Colleges, gained over a year ago.

Mount Olive College Announces First Phase Of Development Program

The Board of Directors of Mount Olive College has authorized the administration to proceed with plans for an extensive development program. Hardy Talton, of Goldsboro and chairman of the finance committee of the board, has announced that the college will seek \$500,000 during the next five years for expansion on the new fifty-acre campus, located just outside the city limits of Mount Olive.

Initial plans for this development were laid in 1956 when the college decided that future buildings should be new ones designed and built for college use rather than to purchase old buildings in the residential area surrounding the present campus. At the same time, the college purchased a new campus site of fifty acres, which has just been given highway frontage by the rerouting of U. S. 117 around Mount Olive.

College officials estimate that the new campus will accommodate approximately 500 students, 300 of whom will be resident, and that the total cost of developing the campus will be two million dollars. The campaign to raise \$500,000 is but the first phase of the new development program.

The present campus, which is being utilized to near capacity this year with an enrollment of 175 students, is located four-tenths of a mile from the new property, and will continue to be used as long as needed.

In releasing this news, President W. Burkette Raper said, "Our development program is the result of years of serious study and sincere prayer for God's guidance. If

we are to meet the needs of our Free Will Baptist young people for a sound program of Christian higher education, we must attempt great things and expect great things from God and our people. The words of Isaiah have been ringing in our hearts for a long time: 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes . . . And all thy children shall be taught of the Lord,' (Isaiah 54.2, 13)."

THE MAIL BOX

AVAILABLE FOR SERVICES

"I would appreciate it if you would run a notice in the paper that I am open for singing and preaching services. I would like to be in charge of a permanent choir or serve as an assistant pastor and choir director."—Rev. L. M. Dean, 1116 North Highland, Atlanta 6, Georgia.

APPRECIATES INTEREST

"I had an ad put in the paper in regards to good used church pews. Now I would like to notify the public that Calvary Free Will Baptist Church of Wilson, North Carolina, has purchased the pews and we appreciate the interest each one shown in this matter."—Rev. Cecil E. Rose, Route 1, Box 48, Wilson, North Carolina.

REQUEST FOR HELP

"We are not going to beat around the bush or use any long drawn out phrases to tell you what this letter is about. We want you to help us build a house of worship for the Free Will Baptist church of Princess Anne, Virginia. As you perhaps know or have heard, we have been renting a schoolhouse for over five years. We have made some substantial progress and have about 35 members, mostly women and children. There are about 8 or 10 male adult members to carry the financial responsibility of the church. This includes a high monthly rent on the school, and we have had a full time pastor for over 20 months. This expense and the fact that you cannot get people to attend church service in a school building is hindering the progress we should be making.

"We have our lot clear of any indebtedness and a small amount in a building fund. We have had some help from one of our churches in the city of Norfolk. But all our churches in this area have their own financial problems. Also we have had some help from the State Mission Board of Virginia; but, as some of you know, this mission board is weak financially. We need \$2,000 with what we have and can raise among our members to enable us to get in a building of our own during this year.

"Any amount the Lord leads you to give will be appreciated. Make all checks payable to Princess Anne Free Will Baptist Mission and send to D. R. Harris, Route 1, Princess Anne, Virginia."—D. R. Harris, Chairman of Building Committee.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I have heard it said that rather than for their sins, men are to be judged for their works. Is this correct?—James Manley, Illinois.

Answer: Surely it is true that we are to be judged for our works, but in a definite sense men's sins are included in their works. Sins are works but they are indeed bad works. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:11-15).

When the great white throne judgment is carried out some may be judged more severely than others for the same evil work, simply because that they did the wrong in a more complete knowledge of the truth than the less informed. It is a very serious thing that an individual should disobey God contrary to the light he has or to the light available to him that he has refused to acquire and acknowledge. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48).

Revelation 21:15 quoted above should serve as a warning to those that have regarded the future with a careless attitude, and I am afraid that such an attitude is too common both among church members and those that have never made any profession of salvation. It was too late for the rich

man of Luke 16:19-31 who most likely, both knew the law and professed to obey it. No one gets his name written in the book of life in an empty profession. We must believe in Jesus as the Bible depicts Him. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). He is there presented as "the lamb slain before the foundation of the world"; hence we need to accept His atoning work on Calvary's Cross as the sure but only means to cleanse our sins.

There are many Scriptures in the Holy Bible that present our precious Lord and Saviour as the only way we may be saved. We must accept and appropriate these personally. In such we learn that all men are without excuse. God has caused to be left in fallen man a sufficient fear for Himself that when appropriated, man may find God. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another: In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Romans 2:14-16); "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). (See Luke 8:17; Romans 1:19, 20.)

I have heard the testimonies of two African Negroes that God in a vision directed them to those who gave them the gospel and were thus saved. "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jerusalem 29:13). Of course, the few that have found the Lord in this kind of seeking are few compared with those to whom missionaries have gone to in a day by day sacrificial dedicated life search. And because that a few have sought out missionaries does not mean that God will not hold you and me personally responsible for each soul that is lost and might have been saved by our efforts. This leaves us who belong to the church shouldering a tremendous responsibility while we literally stand in the gap. (See Jeremiah 23:1, 10, 23.

24.) "Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, our transgressions and our sins be upon us and we pine away in them, how should we then live?" (Ezekiel 33:9, 10); "Verily, I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). (See John 1:29, 3:16; Romans 3:23; 6:23; Acts 16:31; compare Romans 10:8-21.) Thus we may see that a knowledge of, and obedience to the Word of God, and this alone change one's life and works from evil to that which is Godly and fruitful.

The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

This word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

FOLLOWING JESUS

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he said unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him" (Matthew 4:18-20).

"Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (John 21:20-22).

We begin this last meditation on the subject, "Following Jesus," by asking the most important and fundamental question: Why follow Christ? These two passages of Scripture, taken together as directives of the Christian's daily life, give us the answer to our question. The first is taken from the beginning of His ministry, as He began to select His disciples, and shows the

expects those who follow Him to let
ing come between us and our duty to
li, for they straightway left their nets,
followed him.

was important in those early days of
Christianity that those who were to carry
the work of the Kingdom of God in
the world be prepared for the work. They
not follow close to Jesus in order to learn
will for their lives after He had gone
to His Father. So it is with follow-
Him today. We should not expect
all He has to say to us will be simple
easy from the moment we first hear
call. There will be many things which
not only be hard to do but hard to
understand; however, if we go on with
Teacher and Guide, we shall come to a
re when these hard sayings will be clear.
We continue in this way, we may con-
fidently believe that the Holy Spirit will
lead us into all the truth that is in Christ
Jesus.

Now, turning to the last passage of the
Gospel, we find Christ at the last of His min-
istry giving instructions to Peter for the
remainder of his life on earth. Read the
verses just preceding those of the text,
beginning with the fifteenth. Jesus asked
Peter three times if he loved Him. Three
times Peter confessed that he loved Christ,
and three times Christ assigned a certain
responsibility to Peter's responsibility, with the final
command, *Follow me.*

There is something more in this than we
are able to see or acknowledge. Are we not as
faithful as was Peter? Peter seeing him (John)
said to Jesus, *Lord, and what shall this man
do?*
I suppose that it is natural that we
want to regulate the lives of others, but
that is not the Christ way. Jesus saith unto
Peter, *If I will that he tarry till I come, what
doest thou to thee? follow thou me.* It seems
to me that Christ is telling Peter that John's
work and work are no concern of his; that
Peter should make sure that his own life is
right and that his own work is done by
himself; and that John, dedicated to the
will of his Master, will have to live his own
life and be responsible for it.

That is possibly the most important
lesson for each follower of Christ to learn.
Paul learned the importance of it in his
own life and gave it to the Corinthians in
uncertain terms, "But I keep under my
flesh and bring it into subjection: lest
I be tempted by any means, when I have preached
to others, I myself should be a castaway"
(1 Corinthians 9:27).

"Be ye therefore followers of God, as dear
children; And walk in love, as Christ also
loved us, and hath given himself for
us, an offering and a sacrifice to God . . ."
(Ephesians 5:1, 2).

OBITUARIES

Obituaries, 150 words long, are inserted free of
charge. When they exceed this number, one cent
for each additional word should be enclosed in
Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who
have been dead a year or longer are not wanted
for publication in THE FREE WILL BAPTIST.

Mrs. Veva T. Renfrow

It is with regret and deep sympathy that
we mention the unexpected passing of Mrs.
Veva Tucker Renfrow on February 7, 1960.

She was a loyal member of the Woman's
Auxiliary of the Little Rock Free Will Bap-
tist Church of Lucama, North Carolina. Her
willingness to serve in any capacity in the

auxiliary work will long be remembered by
those who worked with her.

All those who knew her, loved her and
will deeply feel the vacancy left by her
passing.

We, the members of the auxiliary, humbly
bow in submission to the will of our
heavenly Father who doeth all things well.

We express our deepest sympathy to her
family and may they find peace and com-
fort in Him who said, "Come unto Me
all ye who labor and are heavy laden and I
will give you rest."

Committee:

Mrs. Walter Blalock

Mrs. Wade Davis

Mrs. Lloyd Brinson

The Pastor's Notebook

NOTE: No claim to originality is made to material
used in this column. Whenever possible the source is
given, but this often is not known.—THE EDITORS.

THE RESURRECTION'S FIRST WITNESS

(John 20)

Introduction: The resurrection itself no eye beheld; His dis-
ciples knew it only as a fact accomplished. How could it be
proved? The proof of the empty tomb, the graveclothes and the
napkin, the testimony of the angels, all this was not wholly con-
vincing and the disciples continued to doubt. He Himself must
be seen alive; this alone was a testimony not to be doubted. Thus,
He appeared nine times before His ascension. Notice that it was
to a woman first. It was a woman that bore Him first, before
brothers came. It was a woman that beheld Him first after His
resurrection. And, when He shall appear again, He shall appear
to His bride!

I. SHE WAITED

She arrived early in the morning and realized that He was not
there, yet she waited. Oh, that we might wait patiently upon Him
and for Him (Lamentations 3:25, 26).

II. SHE WEPT

Was it not enough that they had crowned Him with thorns,
nailed Him to the tree, etc.? Now must they steal His body? She

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

The Herseys Write

Nakamachi, 1 Chome
Bihoro Cho, Hokkaido
Japan
March, 1960

Dear Friends in Christ:

We would like to share with you some of the things that have happened since we sent out our November newsletter. First of all, we want to praise God and to thank each of you for gifts, Christmas cards and

wept, not over herself, but over her Lord. How often do Christians weep over Him? over a lost one? If more Christians would shed tears, then more sinners would shed tears!

III. SHE WOULD NOT QUIT

She was not a quitter. Nothing had gone right; the worst of all calamities had taken place, and let she stuck with it in childlike faith, waiting upon Him. In our darkest hour, when all seems hopeless, when souls we have been working with seem not to respond, do not quit! “. . . he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Galatians 6:8, 9).

IV. SHE WITNESSED

She witnessed immediately with no hesitation. She was obedient to Him. When Jesus Christ reveals Himself, it should automatically result in witnessing. “. . . Peace be unto you: as my Father hath sent me, even so send I you” (John 20:21).

—Rev. Malcolm C. Fry, Pastor, First Free Will Baptist Church,
Lake Charles, Louisiana.

letters we received during the past Christmas season. We also thank you for your prayers, for “. . . The effectual fervent prayer of a righteous man availeth much” (James 5:16).

The Waid family was with us for two weeks during the holiday season. They had a vacation from language school. Perhaps we were not very good entertainers as we were so busy going to Christmas and New Year's services at our various places of worship here in Hokkaido. We were happy though in all our business and enjoyed having them with us. Their four children and our two boys seemed to enjoy being able to play together and to use English.

We were pleased with our special Christmas services this year, and trust that God was glorified through them even though no visible results have been seen. As we went caroling for the first time here in Bihoro. We handed out a large number of tracts as we went from place to place singing and have a short street meeting.

New Year's Day is Japan's biggest holiday. Stores close, work stops, and just about everyone celebrates. They like to celebrate about the first four days of the New Year by drinking, going to the shrines and visiting. Because of this, we like to have special prayer services at the church during this time. Even though only a few come, we feel the services are worthwhile.

Although it snowed a big snow in November, it melted after a week or so and then it began to look like no more snow in Bihoro. Everyone was talking about how unusual it was and then on January 17th it happened! When we woke up, we found it had snowed during the night and was still coming down with a strong wind blowing it in big drifts. Fred walked to church going through snow waist deep in many places. Only one young fellow came to church besides Fred and our helper. It snowed all day, and by night it was next to impossible to go anywhere. We still had plenty of snow on the ground although it has not snowed much since.

In this year of 1960, we trust that the precious name of Jesus might truly be praised and exalted throughout the islands of Japan. Our work here is still very small, but we are thankful for the progress that is being made. In this New Year, the start of the second century of Protestant missions in Japan, we dedicate ourselves afresh to the task of spreading the gospel in Japan. We desire your prayers in our behalf.

Yours in Christ,

Fred and Evelyn Hershey

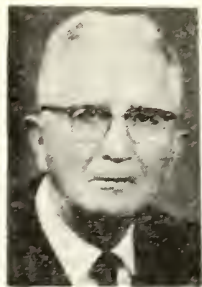


People often do odd things to get even

NOTES

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QUOTES



By J. C. Griffin

ALL THINGS THROUGH CHRIST

My earthly father used to say, "An idle man is the devil's workshop," so he managed to keep his boys busy, both mentally and physically. He could figure pretty accurately what a boy could and ought to do. I knew pretty well how long it would take a boy with one mule to plow a certain plot of ground. If more than one mule was used, the father still knew when we should be ploughing.

When I think of the accuracy of my earthly father who was limited in knowledge, and then of my heavenly Father who knows all things, I praise the Lord for being able to say, "Father, I thank Thee for the satisfaction that comes to me in the assurance that Thou knowest what a fellow can do, and what is expected of those who have accepted the Lord Jesus Christ as their personal Saviour. Not a single thing hast Thou requested that is beyond the powers Thy children with Thy help."

Now there are many things we cannot do in ourselves. Every Christian will confess there are many things beyond his reach, as it is written, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

THINK ON THESE THINGS

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Philippians 4:8, 9). These are the things we can do through Christ which strengtheneth us. No man can do for Christ, only by the strength of Christ. We can do anything that is right when Christ is with us and in us, and we in Him. He said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 14:13-14). Notice the Master said *unto you* and not *for you*. Whatever we need to overcome, the lust of the flesh, the lust of

the eye, or the pride of life (1 John 2:15, 16), we are able to do so in Christ.

A WAY TO ESCAPE

"There has no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). Thus God makes it possible through Christ to do all things. Often we human beings reach the point where we say, "I cannot help it"; but may we remember God, through Jesus Christ, can help us to the extent that we can overcome every temptation. There are many things Christ cannot do for us because of our little faith.

TRUE WITNESSES

No person is prepared to be a true witness in or about anything that he knows nothing about. I have seen witnesses on the stand being questioned by a lawyer when they wanted to tell the truth; however, the lawyer kept them *headed off*. They seemed to be at a loss, but this is not true in witnessing for Christ.

THE HOLY GHOST GIVES US STRENGTH

Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). We are powerless to witness for Christ unless we have been baptized in to Christ.

NOT ONLY BAPTIZED BUT FILLED

The apostle, Paul, says, "And be not drunk with wine, wherein there is excess; but be filled with the Spirit" (Ephesians 5:18). It is a sin not to be filled with the Holy Spirit. It is a command—but *be filled*. Yes, it is a command, and it is a sin to refuse to obey any command that comes to us from God. We might just as well refuse to pray or to confess our sins, as to refuse to let God fill us with the Holy Spirit. Very likely, some people will not agree with me on this, but I write what God leads me to write. I cannot believe that when we refuse to be led by the Holy Spirit in one thing, God will hear and answer our prayer unless we confess our sin first. Jonah was swallowed by a prepared fish because he would not obey God. However, he was glad when he reached dry land again, and he was willing to be obedient and obey the voice of God.

Sometimes we are swallowed in our selfishness; sometimes we are swallowed by our enemies because we refuse to obey the voice of the Lord Jesus Christ. Usually, however, when we come to ourself, like the prodigal son, we are ready and anxious to obey the voice of the Lord, to go back to Him in true repent-

ance and ask forgiveness. God is watching to fulfill that gloriously satisfying promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Well did William Cowper write the following:

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood
Lose all their guilty stains.

Notice that William Cowper said that sinners come to Christ, they lose *all* their guilty stains. That is right; when we confess and accept Christ as our personal Saviour, we lose *all* our guilty stains.

Attention Georgia Free Will Baptists!

Please note the following correction of an error which appeared on Page 26 in the report of the Allocations Committee in the Georgia State Minute. The recommendation for the percentages should have included 25% to the Georgia State Youth Camp. The entire corrected report reads as follows:

The allocations committee wishes to submit the following report:

Whereas, the need of the denomination is great on the national and local level, needs are just as great, and

Whereas, we are in sympathy with the national work and the local program, and

Whereas, a large percentage of the giving to the denominational enterprises is designated, and

Whereas, the State Association program is impeded due to insufficient finances,

We recommend that after the operational expenses of the state promotional department have been deducted as follows: 35% to the national co-operative program of the National Association of Free Will Baptists, and 65% to remain in the state and be allocated as follows: National superannuation, 5%; state superannuation, 20%; state missions, 38%; children's home at Elridge, Alabama, 6%; state education, 6%; Georgia State Youth Camp, 25%.

Respectfully submitted,
Rev. Paul Irvin, *Chairman*
Rev. K. V. Shutes
John Cannon
C. A. Williman
Mrs. J. W. Franks

"God is BEFORE me, He will be my Guide:

God is BEHIND me, no ill can betide;
God is BESIDE me to comfort and cheer;
God is AROUND me, so why should I fear?"

—Choice Gleanings.

STORIES for our BOYS and GIRLS

Becky Loring Solves A Mystery

by Betty Swinford

DARKNESS had come to Rancho del Sol—the ranch of the sun.

Becky Loring stood at the corral gate rubbing the sleek neck of her paint, Robin. Her thoughts, however, were not upon the mare. Indeed, her thoughts seemed to be just drifting. There was something about the nights that brought a certain loneliness to Becky's heart, a hunger that she could not understand. Oh, it was there in the daytime too! Only then she could keep busy so that the feeling was held back . . .

Her dark eyes roamed from star to star, studying each one. "God, are You there? What are You like?" Becky cocked her head thoughtfully. "Is it possible to really know You?"

Oh, how many times, when the ranch was quiet, Becky walked out here. And always it ended the same way, with her pleading with God to show her His love, to prove to her that He was real, and that she could truly know Him!

At last she turned and went back into the house. In her room once more, she went to the chest and took out a long flat box. Day after tomorrow was her mother's birthday and she still had to wrap the gift she had bought in Tucson today. Carefully she took the string of imitation pearls from the cotton.

"They are beautiful!" she breathed. "Mother will love them!"

Working carefully, Becky tore the tag free. That was when she saw it for the first time. The price on the tag read \$1,500!

She blinked a few times as the truth dawned on her. The girl in the jewelry store had said that it was her first day to work there, and she hadn't seemed too sure of herself. Somehow—somehow that salesgirl had given her the wrong pearls!

"If I kept them, no one would ever know," she told herself. "Real pearls—\$1,500!"

There was little sleep for Becky that night. The temptation to keep the pearls was almost more than she could bear. Yet some inner voice urged her to return them and get the two dollar string.

The next morning after breakfast she

saddled Robin and rode over to the Davis Ranch. Her best friends lived there—Penny and her brother Johnny. They had known each other since childhood and often talked over their problems together.

As Becky entered the big, old-fashioned kitchen at the Davis home, she smelled the fragrant aroma of peanut butter cookies. Becky took a deep breath and headed for the table.

"I may as well pitch in," she said. "I'll get roped into it sooner or later anyhow!"

Penny laughed and her bright golden head nodded toward the oven. "Then you can start with taking that batch out of the oven."

Johnny sauntered in about then, and folded his long frame about a chair. He looked a lot like his sister—blonde and tanned and always laughing.

"Hi, Becky! Saw Robin out by the corral so I figured you were around somewhere. How about going into town with us this afternoon? I can call your mother and ask if it's—"

"You're going into Tucson?" Becky asked quickly. She placed the hot cookie sheets on the table and thoughtfully began to stir the thick batter in the big yellow bowl. Maybe this was the answer about those pearls.

"What if you bought something and the saleswoman gave you something much better than what you paid for?" Becky asked suddenly. "What would you do?"

"You mean, if you pay for something and they give you something better by mistake?" Johnny's laugh rang out. "Who'd do a think like that?"

Becky slid another sheet of cookies into the oven. "But if someone did, what would you do?"

Penny's blue eyes snapped. "I'd be awfully tempted to keep it!"

Johnny bit the side of his jaw. "I dunno. I believe you should take it back—that is, if that happened to you, Becky."

Becky struggled with the problem until that afternoon, and at last she decided she must return the pearls. So, accepting the offer of a ride into town, she paid another visit to the jewelry store where she had bought the lovely string of pearls. To her surprise, there was a police detective inside examining a huge glass case.

"I cannot understand it," the owner cried anxiously. "We had just received a new shipment and the salesgirl must have

reached into the wrong case for the pearls. Otherwise, you see, it would have been looted. We were getting ready to display the new shipment. Then, suddenly, this string of pearls was gone!"

Quietly, Becky went to the girl who had waited on her the day before. "I have the pearls they're looking for. You gave them to me by mistake."

For a moment the salesgirl turned white. Then, eagerly, she reached out her hands. "Thank you more than I can say. If they hadn't turned up, I would have lost my job!"

Becky felt a heavy load drop from her heart as the pearls were given back to their rightful owner. Soon the detective was gone and all was quiet once more.

"Here is the string of pearls you really bought yesterday," the salesgirl, Miss Grant told Becky. "A thousand thanks to you for bringing the other back!" Miss Grant studied Becky silently for a moment. Then she said, "It must have been a great temptation to give the expensive ones to your mother."

"It was, Miss Grant; but I kept hearing a voice telling me to bring them back."

"A voice?"

"Yes," Becky said thoughtfully, her dark eyes going a little sad. "It must have been God's voice."

"Are you a Christian?" Miss Grant asked suddenly.

"N-no. But I—I've been wondering about so many things."

Miss Grant hesitated. "God's voice does speak to us, you know. He has a way of putting a searching hunger in our hearts to know Him. Do you know this verse, Becky, 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me?'"

Becky felt a lump form in her throat. How very beautiful those words were! But how strange they made her feel! "Please," she said, "tell me more."

"It is Jesus, God's Son, Becky. He is standing at your heart's door, asking to let inside. He wants to forgive your sins and be your Saviour. He wants to make you happy. He wants to walk always at your side!"

Jesus! He was the One her heart had longed for! He was the One who had urged her to bring back those pearls just so He could show her His love through them.

(Continued on page fourteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Convention Notes

And they remembered His words, and turned from the sepulchre, and told all these things unto the eleven, and to all the rest (Luke 24:8, 9).

These were words of Jesus which were used to challenge the ladies of the Eastern Auxiliary Convention of North Carolina to live their lives in fuller service for the Lord day by day serve Him in the home, the church, and in the community. Mrs. O. Terry, the president, and each chairman challenged the ladies to serve the Lord more wholeheartedly in the coming six months than they had in the past.

Each person was made to rejoice for the work which has been done among our youth when they heard the declamation contest winners and those who were the runners-up. The declamations challenged young and old to hear God's call for workers and to respond with Isaiah of old, "Here am I send me." The Central Auxiliary Convention of North Carolina had the privilege of having Mrs. Eunice Edwards attend their convention. Mrs. T. E. Tyndall, the president, urged upon each lady to do the following things: Look in faith, search the Scriptures, and do in love, as she spoke words of greeting to the women.

Later Mrs. Edwards used the words from Corinthians to remind the ladies that they are "Laborers Together with God." She compared the work to a wheel. The various departments of the ladies work form the spokes of the wheel. Each one must put her shoulder to the wheel and push so that each spoke of the wheel will be strong and the wheel will be of the fullest service for the Lord. She called upon the ladies to study, to learn, and then to grow.

Mrs. Edwards showed the great need of our young men and women by winning our youth to the Lord; by training them for service; and then using them in the work of the Lord. It is our prayer that as the various conventions are held throughout this state and other states, we may remember Jesus' parting words, "Go ye therefore, . . . Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. . . ." (Matthew 28:19, 20).

Kingsport, Tenn.—The Woman's Auxiliary of Fellowship Free Will Baptist Church met Tuesday evening, March 15, at the home of Mrs. Hazel Odham. The president, Mrs. Vernell McDavid, presided over the meeting. The group sang "Jesus Saves" as the opening hymn. Prayer was offered by the Rev. Winston Sweeney, pastor. There were 16 members present.

Minutes of the last meeting were read and the treasurer's report was given. Old and new business was discussed. Following the business transactions, Mr. Sweeney taught a study course on "The Manual of Methods of the Woman's Auxiliary." All enjoyed the study session and was much enlightened. The meeting was dismissed with prayer.

During the social hour the hostess served refreshments which were enjoyed by all.

Lakeland, Fla.—The Woman's Auxiliary of Emmanuel Church met March 9 with the Master's Men for a barbecue chicken supper. The meal was enjoyed by all. After the supper both organizations met for their regular monthly meeting.

The auxiliary has eight members, two visitors and one new member present. The program parts were given by Mrs. Wanda Johnson, Mrs. Rosa Barnes, Mrs. Dot Alford and Mrs. Lena Guernsey. Mrs. Wanda Johnson and Mrs. Dot Alford led in prayer for our missionaries in Africa. The auxiliary desires the prayers of all auxiliaries that it might always teach and support missions.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met March 3, at 7:30 p. m., in the home of Mrs. Joe Brickhouse. The president gave the devotional, followed with prayer by Mrs. Joe Brickhouse. The lesson was on Personal Soul Winning, with Mrs. Bettie Brickhouse as the speaker. There were ten members and four visitors present. After the business period, the meeting closed with prayer. Mrs. Brickhouse then served chocolate cake, pickles, fudge, roasted pecans and drinks.

Another meeting was held March 24, at 7:30 p. m., in the home of Mrs. Joseph Maitland. The president presided. The Rev. Winford Brickhouse offered prayer. The lesson was about Missions in Africa, with Mrs. Neva Brickhouse as speaker.

There were eight members and eight visitors present. After the business period, the meeting closed with prayer. Mrs. Maitland then served jello, cake, candy, nabs and drinks.

Cape Fear Woman's Auxiliary Convention

Convening with

Mount Olive Free Will Baptist Church
Mount Olive, North Carolina

April 13, 1960

THEME: "Give All Unsaved (Here and Abroad) One Chance to Hear"

Scripture: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

Morning Session

9:30—Registration

10:00—Devotion, Mrs. Clarence Bowen

—President's Remarks, Mrs. Herman Hersey

—Introductory Business Session

—Report of Study Course Chairman, Mrs. Albert Coates

—Report of Benevolence Chairman, Mrs. Wilbur Temple

—Report of Children's Home Chairman, Mrs. Ed Taylor, Rev. Wilbert Everton

—Report of Enlistment Chairman, Mrs. M. E. Godwin

—Report of Program-Prayer Chairman, Mrs. Thurman Hall

—Report of Youth Chairman, Mrs. Chester Phillips

11:20—Morning Worship Service

—Special Music, Mount Olive College Chorus

—Declamation Contest Winners

—Offering

12:00—Welcome to the College and Invitation to Lunch, Mrs. M. L. Johnson

Afternoon Session

1:00—Devotions, Miss Leah McGlohon

—Special Music, Miss Mary Moore

—Report of Home Mission Board, Rev. R. H. Jackson

—Report of Mount Olive College, Rev. Burkette Raper

—Report of Foreign Mission Board, Rev. Eugene Waddell

—Report of Free Will Baptist Bible College, Rev. Robert Picirilli

—Report of Free Will Baptist Press, Mrs. Bruce Barrow

2:00—Business Session

—Installation Service, Mrs. Carl Dudley

3:00—Adjournment and Benediction

NEWS NOTES

(continued from page six)

Will Baptist Temple, 19951 Dequindre, Detroit, Michigan, April 4-14. Services will begin at 7:30 each evening. Mr. Day is pastor of the First Free Will Baptist Church of Russellville, Arkansas.

The Rev. George E. Butler, pastor, extends an invitation to everyone to pray for this revival and to attend these services.

Rev. Guy Owens To Conduct Revival

The Rev. Guy Owens of Belvoir, North Carolina, will be the evangelist for revival services at Hugo Free Will Baptist Church near Grifton, North Carolina, April 11-16. Services will begin each evening at eight o'clock.

A cordial invitation is extended to everyone to attend these services. The pastor of the church is the Rev. Robert Fader.

Rev. Daniel Rivers To Conduct Revival



Revival services will begin at the Kenly, North Carolina, Free Will Baptist Church on Sunday morning, April 10, at 11:00 a.m. Services will be held at 7:30 each evening through Friday night, April 15. The Rev. Daniel Rivers will be the guest evangelist. Mr. Rivers is a native of Lake Butler, Florida; a graduate of the University of Florida; and is now a student at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. He has served as pastor to churches in Florida and Georgia before coming to North Carolina. He is currently serving as pastor of Marsh Swamp Free Will Baptist Church, Sims, North Carolina.

The pastor of the Kenly Church, the Rev. Jesse V. Bone, extends to everyone a special invitation to attend these services.

Bethel League Elects Officers

The Free Will Baptist League of Bethel Church, Whortonsville, North Carolina, elected new officers recently as follows: President, Johnnie Hill; vice-president, Thomas Harper; secretary, Joan Slade; assistant secretary, Barbara Lupton; adult sponsor, Mrs. Sara Lupton; assistant adult sponsor, Theodore Slade; intermediate sponsor, Wilson Whorton; assistant intermediate sponsor, Kenny Hill; junior sponsor, Mrs. Kathleen Slade; assistant junior sponsor, Mrs. Nancy Harper; treasurer, Charlie Deimo; quiz leader, Mrs. Ruby Hill.

Revival Services At Selma Church

Revival services will begin at the Selma, North Carolina, Free Will Baptist Church on Sunday, April 10, and continue for one week, with the Rev. Bobby Jackson as the evangelist. The church is located on Highway 301, across from the school. The pastor of the church is the Rev. James Earl Raper.

A special feature at each service will be music by the Gospelier's Quartet, composed of Eugene Waddell, Bobby Jackson, Bobby Picirilli and James Earl Raper. All four are graduates of the Free Will Baptist Bible College, and represented the college in many of our churches during the years of 1950-1954.

Beulaville Church Announces Revival

Revival services will be held at Beulaville Free Will Baptist Church, Beulaville, North Carolina, April 11-17, with the Rev. Robert Edwards as the evangelist. Mr. Edwards is pastor of the First Free Will Baptist Church of Rocky Mount, North Carolina.

The Rev. Gene Outland, pastor, extends a cordial invitation to everyone to attend.

Spring Revival at Fremont, N. C., Church

The annual spring revival at the Fremont, North Carolina, Free Will Baptist Church will be held April 10-17, with the Rev. Dewey Boling of Clayton, North Carolina, as the evangelist. Services will begin each evening at 7:30 with special music at each service.

The pastor, the Rev. W. F. Renfrow, extends a cordial invitation to everyone to attend these services.

St. Luke Church to Conduct Spring Revival

A spring revival will begin at St. Luke Free Will Baptist Church, 608 Park Avenue, Phenix City, Alabama, on April 10 and continue through April 15. The Rev.

W. J. Childree of Reynolds, Georgia, be the evangelist.

The pastor, the Rev. John M. Holla, extends a cordial invitation to the public to attend these services.

Pre-Easter Revival at Kinston, N. C., Church



The Rev. J. B. Narron will conduct pre-Easter revival services at the First Free Will Baptist Church, Kinston, North Carolina, beginning April 11 and continuing through April 16. Mr. Narron graduated from Atlantic Christian College in 1951 and Southeastern Baptist Theological Seminary in 1955. He was ordained in 1950 in the Western Conference of North Carolina and at present is a member of the Central Conference. He is a native of Wilkes County. He entered the Air Force as chaplain in May of 1957, and is planning to make this his life's calling. He has been stationed at Selfridge Air Force Base, Michigan, since July of 1957. This base is located about 20 miles north of Detroit, Michigan.

The pastor of the First Free Will Baptist Church of Kinston is the Rev. David W. Hansley. Mr. Hansley extends a cordial invitation to everyone to attend these services.

Stories for Boys and Girls

(continued from page twelve)

Miss Grant! Oh what if—what if she had not returned those pearls!

Becky and Miss Grant talked for a few more minutes and then Becky quietly opened her heart's door, asking Jesus to come inside. Now all was right with her world—and oh! she must find Penny and John and tell them this wonderful news!—Miss Grant's Pleasure.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Children of the Resurrection

(Lesson for April 17)

Lesson: Colossians 3:1-15.

Golden Text: 2 Corinthians 5:17.

INTRODUCTION

In today's lesson, a departure is made from the Sermon on the Mount to bring emphasis upon the resurrection life—the Christian life. The lesson will be concerned with the characteristics of the risen life which, in reality, are closely associated with the Beatitudes. Let us never forget that the resurrection life is made possible only through and because of Christ's resurrection. We should realize that the glory of His resurrection rises out of the mystery of His death for the sins of the world.

Although this is Easter Sunday, this lesson is not about Christ's resurrection. It is not, however, as you read and study it, will you realize more fully the significance of Easter. Few, it seems have a satisfactory conception of it. To many it is just one of the one or four great days of the year, or it commemorates a great miracle; but it is more than these things. It affects man's degenerate heart, for it is the truth of the Gospel; that Jesus Christ, by His death, freed man from sin and that by His resurrection He sustains us if we open our hearts to His presence.—*The Bible Student* (F.W.B.).

HINTS THAT HELP

1. The life of the Christian is the resurrection life of the Lord Jesus Christ (Colossians 3:1).

2. The affections we have will correspond to the nature of the life that is in us (Vs. 3).

3. The hidden life of the Christian will be gloriously manifested when Christ returns (Vs. 4).

4. The real life of the Christian is a life that is hidden with Christ in God (Vs. 3).

5. The real Christian life strikes the death-blow to the sins of the flesh (Vv. 5-7).

6. The real Christian life relieves itself of cumbersome and hindering baggage (Vv. 8, 9).

7. The Christian is a new creature made

anew in the image and likeness of God (Vs. 10).

8. Racial, cultural, and religious differences all disappear in Christ (Vs. 11).

9. He who is a true Christian wears garments of beauty and glory (Vv. 12-15).

10. Is there anything that is not included in the great word, "Whatsoever"? (Vs. 17).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. While Paul was situated at Ephesus (about 53-56 A. D.), and when he was conducting his school for the training of young men for the ministry, he sent out one young man by the name of Epaphras who went to the town of Colosse about one hundred miles east of the city of Ephesus. In response to his evangelistic effort, a small church was founded and for some time enjoyed much growth and prosperity. However, in the region about Colosse and intermingled with his congregation were those who worshiped idols and followed the practices of pagan religions. Some of those pagan religions continued to influence the converts to the Christian faith, and thus brought confusion and division among the members of Epaphras' congregation. Apparently, he was an effective evangelist, but was lacking in ability to do constructive pastoral work, or to know how to handle the problem of confusion and division in his church. Therefore, he set out to go by Rome where Paul was in prison, and the letter to the church at Colosse was the result. It was written sometime during the two years Paul was in prison in Rome (about 60-62 A. D.).—*The Bible Teacher* (F.W.B.).

2. "Children of the Resurrection" is a great title for the lesson. This chapter deals with clothing, but not the kind designed by the Paris shops. We are risen with Christ and should dress and act as a Christian.

We are dead to sin and our new life is hid with Christ. That is truly a comforting thought. An old saint was to be martyred, but he said, "You cannot find me for my life is hid with Christ in God."

Christians wear clothing of mercy, kindness, humility, mildness, patience, forgiveness, and love toward God and man. Love is the belt that keeps the garments in place.—*Standard Commentary*.

3. To put off the old man with his deeds is to mortify the members of our carnal body. In other words, to mortify our physical members is to bring into subjection the carnal appetites, affections, tastes, tempers and worldly desires of the old man who is our own natural self. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Vs. 5).

4. ". . . ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (Vv. 8, 9). To mortify the bigger and greater sins, as we think of them, is not enough for those who would live the resurrection life. For the average person it is more important to put off the sins which are more common and thought to be smaller and less harmful and dangerous. Oftentimes, however, it is the little foxes, that spoil the vines, such as anger, wrath, malice, blasphemy (irreverence toward anything regarded as sacred), filthy language, and such like. All these belong to and characterize the old man whom we are to put off with his deeds.—*The Advanced Quarterly* (F.W.B.).

5. How thrilling was the news of the capture of Jerusalem by General Allenby during World War I. Before the Turks evacuated the Holy City, they hastened to the famous tomb of Jesus. They, according to a news dispatch, "robbed it of all its treasures." God's children said, "Not so! That tomb was divested of its real Treasure some two thousand years previously when the glorified Christ emerged triumphantly therefrom!"

6. Set your affection . . . not on things on the earth. God's children are in the world but not of the world. Said Dr. V. Raymond Edman, "The world is a spirit, and is expressed in things. It defies exact definition, because it is a spirit. The closest working definition I have found is that of John Wesley, 'Whatever cools my affection toward Christ is the world.'"—*Selectcd*.

7. "He Rose Again." There is an old story and doubtless a true story, of a Christian gentleman who stood before the window of an art store looking at the picture of the crucifixion. A dirty, ragged lad came and gazed also at the picture. The man turned to the boy and asked, "Do you know who it is?" "Ycs," was the quick reply, "that is Jesus, our Saviour." Then with a mingled look of pity and surprise that the man was so ignorant, and with a desire to enlighten him further, he continued: "Them's the soldiers, and that woman crying is His mother." He waited a moment for further questioning and then thrust his hands in his
(continued on page sixteen)

Bible College Choir to Make Seventh Annual Spring Tour

The 32-voice Free Will Baptist Bible College choir will make its seventh annual spring tour April 25—May 1, under the direction of R. Rose Dowden, Music Department head, President L. C. Johnson has announced.

In previous years, the choir has presented its musical program in Free Will Baptist churches in Alabama, Mississippi, North Carolina, South Carolina, Tennessee, Oklahoma, Michigan, Arkansas and Missouri.

Of last year's tour, a vacationing journalist, Spilman, of the *News-Virginian*, had this to say:

"... Vivid is the memory of the group of thirty or more young men and young women encountered in Big Springs State Park in the Missouri Ozarks. They poured out of a bus and onto the rocks where we stood watching and listening to the clear, cool water gushing forth from the springs.

"From the friendly conversation with Mr. Ross Dowden and Mrs. J. E. Simpson, accompanying them, we learned that this was the College Choir from the Free Will Baptist Bible College of Nashville, Tennessee, on their sixth annual choir tour. St. Louis was their terminal objective.

"Mr. Dowden, director of music, and Mrs. Simpson, dean of women, asked us to join them in a brief devotional, which we did.

"There in the open the choir sang two hymns, beautifully and brilliantly; there one of the young men stepped forth to read from the Bible, and speak briefly; there another young man prayed fervently with the churning waters as a reverent background, free and unafraid and much less disturbed by the orge of juvenile delinquency . . ."

This year, the group will leave Nashville by chartered bus, Monday morning, April 25, and will visit two churches in Alabama, three in Florida, and four in Georgia before returning to Nashville a week later.

The choir program will include special choir selections as well as solos, trios and octet numbers. Barbara McGahey, sophomore, will bring the devotional thoughts, and a message will be brought about the Bible College.

The choir tour climaxes the year for the music students. They look forward to visiting old friends and making new ones in the various churches. This year the choir will be wearing new robes made possible through gifts from churches and friends.

Services will be held at the following churches at 7:30 each evening except where indicated otherwise:

- April 25—Cordova, Alabama
- April 26—Colquitt, Georgia
- April 27—Chipley, Florida
- April 28—Dothan, Alabama
- April 29—Jacksonville, Florida
- April 30—Glennville, Georgia
- May 1—Alma, Georgia, 11 a. m.
- May 1—Baxley, Georgia, 2:30 p. m.

ST. CLAIRE BIBLE CLASS

(continued from page fifteen)

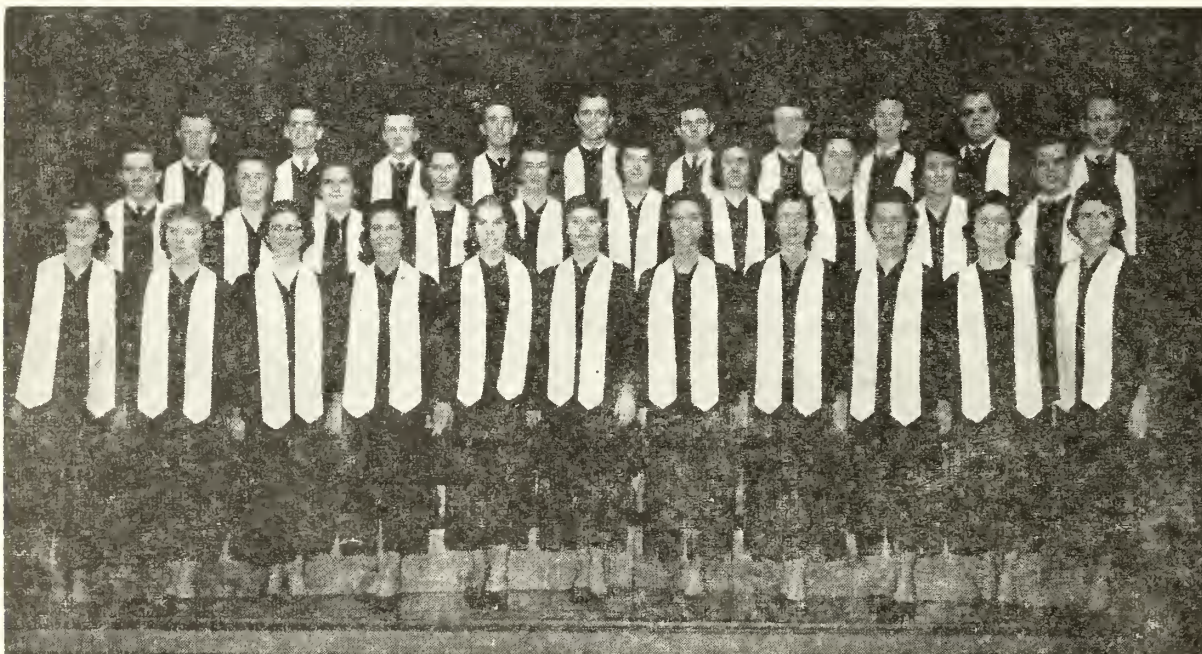
pockets and said with a reverent, subdued voice, "They killed Him, Mister, they killed Him!"

The gentleman asked the ragged boy where he learned all that. "At the mission school," was his reply. The man resumed his walk, leaving the lad still looking at the picture. He had not gone a block when he heard a childish voice calling, "Mister Mister!" As the man turned, the boy raised his hand and in a triumphant tone shouted, "I wanted to tell you that He rose again! Yes, Mister, He rose again!" Then, smiling and with a farewell wave of his hand, he ran down the street.—Selected.

May 1—Hazlehurst, Georgia, 7:30 p. m.

Members to travel with the choir are as follows:

Soprano	Alto
Barbara McGahey	Cathy Cox
Mary Frances Johnson	Joyce Jackson
Fleda Mercer	Bettie O'Haver
Barbara Saratowski	Dianne Manning
Amy Robinson	Ruth Rutledge
Lyle Rowlett	Dannie Sue Jones
Lillian Moore	Ann Bailey
Verla Pembroke	Jane Jones
Wanda Watson	
Janis Wilcox	Tenor
	Fred Hall
	James Puckett
	Lloyd Plunkett
	Charles Snow
	Bob Wilson
	Dwight Riggs
	Gene Hales
	Jim Combs
	Bass
	Walter Ellison
	Eddie Payne
	Jakie Creech
	Roger Phenicie
	Bert Tippet
	Bob Smith
	Billy Amerson
	Bob Valentine



the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 13, 1960

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DURHAM, N. C.

NOW "upon the first day of the week, very early in the morning, they came unto the sepulchre, ¹bringing the spices which they had prepared, and certain *others* with them. 2 And they found the stone rolled away from the sepulchre. 3 ²And they entered in, and found not the body of the Lord Je'sus. 4 And it came to pass, as they were much perplexed thereabout, ³behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye ⁴the living among the dead? 6 He is not here, but is risen: ⁵remember how he spake unto you when he was yet in Gal'i-lee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.



LOOK UNTO ME!

C. H. Overman

The love of life is a driving force in all men's lives, and this is as it should be. God expects man to live a full, joyous and radiant life; but there are multitudes who have never found this life in Christ. Certainly, they love and are loved in return, but full and complete love is found in Christ alone. He who loves much without Christ, loves much more with Christ.

We live in a busy world—a world of toil and confusion. We are busy making a living, busy with making a name, concerned with our social standings; therefore, our generation is inclined to forget that the day will come when we'll take time to die. It is imperative that man consider something other than the material and earthly. There is something for which man must make preparation—*eternity and God*.

God says, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). How do we, as finite human beings, look unto God? Can we see Him upon looking? What would He have us see? To begin with, He has only one medium or plan of salvation. There is no alternate selection. God is still saying to man, "Look unto Me," and we look unto Him through Christ Jesus. Even then, however, we do not see God through the physical eye. Instead, we see Him through the eye of faith, and faith alone. Thomas, one of the disciples, refused to believe that Christ was risen, until he saw Him. Christ thus said to Thomas, ". . . because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

To see, or perceive, the plan of redemption in Christ, we must see the complete picture. The Cross always reminds us of suffering, pain and death; and it was God's Son who suffered there for us. We see, however far, more than the physical suffering. We see God reconciling us unto Himself through Christ Jesus. We see Jesus who was ". . . wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed" (Isaiah 53:5).

Seeing Christ, however, does not stop or end with the Cross. As we approach this Easter Sunday, we once again remind our hearts and souls that not only did Christ die, but He also arose from the grave and thus won the victory over death and the grave. His victory assures us of the same victory which He won. Even before His death He said to His disciples: ". . . because I live, ye shall live also" (John 14:19). The disciples could not understand the words of Jesus relative to His death and resurrection, and they did not understand until He ascended back to His Father and the Holy Spirit came on the Day of Pentecost. His betrayal, trial, crucifixion and death were mysteries to them. His mother, and the other women who loved Him dearly, stood by the Cross in shrouded sorrow and tears; for to them hope was vanishing. The promised

Messiah was suffering the defeat of the Cross and their loss was great, but God had not forsaken them. Instead, He was simply saying through the trials, "Look unto Me." They looked and hoped until the third morning after His death, and then their despair was turned to hope and then reality; for Christ had come forth out of the tomb. The days that followed were days of joy and long awaited power. He appeared unto many, and each in turn testified the truth of His resurrection. Soon there were many believers and finally the Early Church arose, bearing witness that He is alive for evermore. With God, the invitation is the same, "Look unto Me."

God is saying to our nation this Easter season, "Turn to Me and be saved." Many do not have time for God, but still He invites and pleads with man. Look to the Cross, and in thus looking, we see Christ and in seeing Christ, we see God. When we see Him and realize what he has done for us, we cannot help but desire Him. In desiring Him, we seek Him, and in seeking Him we find Him. In finding Him we have life—the spiritual life—and we are saved from the condemnation of sin. In Him there is life for a look.

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April 13, 1960

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Victory through Our Lord Jesus Christ

THE CHRISTIAN world today recognizes the fact that Jesus died an un- and shameful death on the Cross. It shows also that it was a voluntary, as well as a victorious death. Christ died of His own free will—no man could take it from Him. It was not a death of defeat, as He hung there on the Cross, for He did not die until He had finished the work that His Father had given Him to do. He came out of the tomb alive, and He is living actively among us today. His resurrection is a guarantee that we, too, who live and move and have our being in Him, will also triumph over death.

What we all too frequently forget is that we assumed the entire responsibility for our sins, when He shed His blood for our redemption, for “. . . without the shedding of blood is no remission” (Hebrews 9:22).

It was the greatest manifestation of God's love for us, in that He sacrificed His own most precious treasure that salvation might come to all who would believe. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Romans 5:8).

With the death of Christ, hope also died; for the blow to all who loved Him and had been associated with Him was too great for them to comprehend. They were stunned, and evidently believed that all their bright hopes were blasted forever. Their understanding of all that Jesus had taught them, concerning His purpose for coming into the world and of His Kingdom and being of this world, was darkened. When He died, everything worthwhile was dead, too; but in that hour of their darkest despair came joyous news of the empty tomb and the risen Lord. We find that hope revived, faith was rekindled, and new assurance was created by the words, “He is not here: for he is risen, as he said. Come,

Alice E. Lupton, New Bern, North Carolina

see the place where the Lord lay” (Matthew 28:6).

The resurrection of their Lord became their ground of faith and the motivating power of Christianity. Only a short time later we find His disciples launching out upon the work that Christ had assigned to them—“Go ye.”

The empty tomb of the resurrected Christ is the guarantee of the believer's salvation today, as it has ever been. Jesus said to Martha, in John 11:25, “. . . I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.”

In the spring, when we see all nature clothed in green and flowers and all of God's creation in nature taking on new life, we know that the winter is past, and we have awakened to a new life. This is so with the believer in Christ's life and His death, resurrection and ascension. It should mean a time of revival, new hope and aspirations, stronger faith in Him, for He said, “. . . because I live, ye shall live also” (John 14:19). Death should not be a monster to be feared. We should feel that it is the open door to that brighter, better life in Christ Jesus, our Lord, because He told His disciples, “Where I am, there ye may be also.”

Someone has said, “The resurrection not only placed divine approval upon the life and teachings of Jesus, but His empty tomb also became the birthplace of the Christian religion.”

Since the organization of the Christian Church, more than 1900 years ago, it has

stood as the greatest monument to the life, death and resurrection of Christ. Preaching, teaching and the rendering of Christian service have spread among the nations, and some of the results were seen and appreciated in the last world war, when many of our sons fell into the hands of island natives, thought of by many of us, as barbarians or savages. However, the gospel of Christ had been carried to them, and they had become new creatures in Christ Jesus. Our boys were in safe hands, and we were glad. What are we doing to show our gratitude for this gospel? How are we living that we may convince the world that we worship a risen Saviour? Despite the fact that the Church of Christ has suffered many persecutions down through the centuries, and many precious lives have been sacrificed in devotion to the risen Saviour, the church and its influence is felt the world over. Everything points to the fact that the Church is on the forward move, which bears witness to the sincerity and loyalty of believers who have lived and labored in each succeeding generation. The enthusiasm and determination of those who believe in the once crucified and risen Christ has been, and still is, being manifested by the rapid growth of the various departments of our church life, for which we are very grateful. We rejoice in the fact that we are laborers together with God for the promulgation of His gospel through our Lord Jesus Christ. Yet there are, perhaps, many professed Christians who are spiritually dead, and who need the resurrection power applied. Jesus said to His disciples, “Every branch in me that beareth not fruit he taketh away: . . . If a man abide not in me, he is cast forth as a branch, and is withered; . . .” (John 15:2-6).

We are enjoined to “. . . Awake thou that sleepest, and arise from the dead, and
(continued on page four)

The Easter Message

Dr. Paul S. James

AMID all the question marks, Easter is a glorious exclamation mark! It declares that there is a living Saviour, there is life after death.

Our Lord Jesus Christ partook of our flesh and blood "... that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14, 15). His identification with us was complete. We have a High Priest who was tested in all points as we are.

When He was born, the glory of the Lord turned night into day. When He died on the Cross, the sin of man turned day into night; but a glorious morning followed.

He appeared to Mary Magdalene and she said, "Master!" He appeared to the disciples on the Emmaus road and they had burning hearts. He appeared to doubting Thomas and he said, "My Lord and my God!" He appeared to Peter and he said, "Thou knowest that I love Thee!" He appeared to Saul of Tarsus and he said, "What wilt thou have me to do?" He appeared to John and he fell at His feet as dead. At one time He appeared to more than five hundred.

This living Saviour is the only way to God. "No man cometh unto the Father, but by me" (John 14:6). Because of Him there is salvation for all who will trust Him. He saves to the uttermost all who come to God by Him, for He ever liveth. The hub of the Christian world is the empty tomb of Jesus Christ.

Jesus Christ stands on the other side of the grave, for "Death could not keep its prey, He tore the bars away!"

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18). Our Saviour, Jesus Christ, has "... abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1:10). All men are immortal, which means that the soul is deathless: we go on living after the body

returns to the ground. But it is a terrible thought to go on living apart from Him who is life and light and love.

Jesus said, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die..." (John 11:25, 26). This means that those who are Christ's, though they experience the first death (separation of the soul from the body), shall never experience the second death (separation of the soul from God).

It is our risen Saviour and living Lord who has opened to us the shining possibilities of the life that is eternal. Easter morn finds the Christian contemplating the heavenly shore, reunion with loved ones who have gone before, the invigoration of celestial air and the everlasting joys of the home Jesus has gone to prepare

for us. His resurrection verifies what He said, vindicates what He claimed, and validates what He did.

Christ's resurrection changed Mary from a mourner into a messenger; it changed Thomas from a doubter into a believer; it changed Peter from a denier into a preacher; and it changed Paul from a persecutor into a missionary. The early Christians went forth preaching Jesus, and the resurrection (Acts 17:18). Some mocked, some procrastinated and some believed. For those who believed, the Easter event became an Easter experience—a cleansing, life-changing, transforming experience!

"What do you know about God?" one man asked another. The Christian replied, "There is much I don't know about God, but what I do know has changed my life." From the empty tomb of our Lord Jesus Christ has flowed the warm gulf stream of salvation which has changed the lives of millions of people.

Thank God for that day: the first day of the week; the declaration: "He is not here: for he is risen, as he said..." (Matthew 28:6); the dedication of those who went out quickly to tell the glad tidings; the demon-



Victory Through Our Lord Jesus Christ

(continued from page three)

Christ shall give thee life" (Ephesians 1:4).

He has promised because *I live, ye shall live also*. Let us then rejoice in the Lord because "... Christ is risen from the dead and become the firstfruits of them that sleep" (1 Corinthians 15:20).

May we take new hope, new courage, new faith and new inspiration, through our risen Lord, and go forth with new zeal to conquer in His name. God will raise our corruptible bodies and make them incorruptible, and change our vile bodies and make them like unto His glorious body, fit for kingdom in the life beyond. Then we say, "... thanks be to God, which gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

"Who is king of your life—the Lord Jesus or old Satan?"

station of the power of our living Saviour in the lives of those who have put their trust in Him.—*American Tract Society*.

GEORGIA D.V.B.S. CLINICS

Daily vacation Bible school clinics will be held in the following Free Will Baptist churches in the state of Georgia:

The Blakely Church, Blakely, Friday, 10:00 a. m. There will be both morning and afternoon sessions. There will be instructions in every phase of the operation of daily vacation Bible schools. The 1960 series, "Flame of the Spirit," published by the Free Will Baptist Press, Ayden, North Carolina, will be displayed during the clinic. Departmental meetings will be conducted. Those attending are asked to bring a picnic lunch.

Every interested person, minister and layman from the Midway Association is urged to attend this clinic. All living near the Blakely area, are urged to attend.

The Pine Level Church, Alma, on Saturday, April 16. The clinic will be conducted as described above. All those within the area of the South Georgia Association, and other interested persons are urged to attend.

The Cross Unifies Joseph and Us

by Robert W. Olewiler

TWO COLLEGE MEN went to a movie theater one afternoon. The man was a salacious one, as clearly advertised. They could have made much better use of their time.

While they were there, a fire broke out. They happened to be sitting near a fire escape, they started to step to safety. Then they looked back to see the theater goers begin to riot. Women and children were trampled and a tragedy was inevitable.

The young men deliberately stood on each side of the fire escape door. They held back the struggling crowd. They handed women and children to safety. Then one of them was pushed off the landing by the mob. The other caught fire from the encompassing flames.

"Don't cry," he said to his mother before his death three days later. "I have no regrets . . . I think I was the last to leave the theater alive."

This incident points up the strangeness of human nature. Think what those college students went for. Then, think what they did.

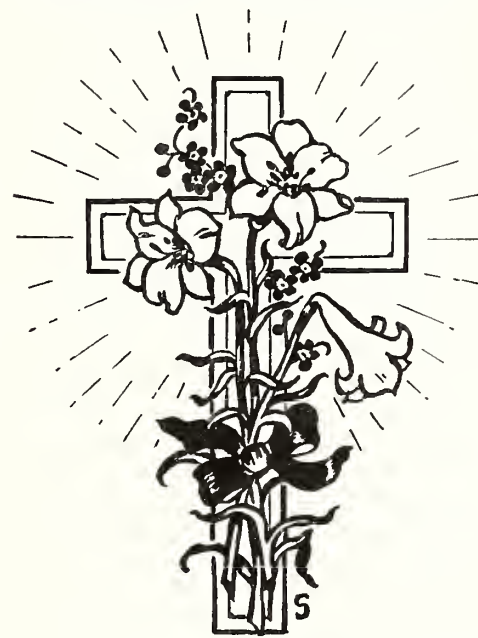
There's a dual personality in the Bible who faced a personal crisis the day Jesus was crucified. He was Joseph of Arimathea, a wealthy member of Jerusalem's City Council.

If you know folks who accept the pleasant things in life and try hard to evade the unpleasant, then you know Joseph. To him the unpleasant was anything that disrupted his world of wealth and comfort. He resisted new ideas because they might make him unpopular. His primary goal was to be on everybody's list of favorite people. Such a disposition brings about flabby character. It deadens will power. It leaves a person fearful and nervous, robs him

of freedom and happiness. Living like this doesn't work.

Joseph's big problem arose when he discovered that he was attracted to Jesus Christ. If he chose to follow Christ, his political colleagues would disapprove and his other friends would cross him off their lists.

He tried to solve his difficulty by compromise, became a secret disciple of Jesus.



He guarded his secret well. When the City Council considered matters relating to Christ, Joseph maintained neutrality. He failed to attend many of these meetings. If he happened to be present, he refused to vote. He simply wouldn't go on public record either for or against Jesus.

Joseph soon recognized that he was a dual personality. He loved Christ on the one hand; he feared his fellow Jews on the other. The conflict and tension mounting within him landed him in an unhappy predicament.

Things came to a head on Good Friday, after Jesus breathed his last. All the sightseers left the scene of the crucifixion, except Joseph. He remained with his thoughts.

"I have a burial place for Jesus in my own garden," he remembered. "I'll go to the Roman governor, Pontius Pilate, and ask for Christ's body." So he decided; so he did.

Here was a public act of identification. Everyone would now know where Joseph stood. He threw in his lot with the Crucified and lodged his protest against the crucifiers.

"He took courage and went," is the way the Gospel writer, Mark, describes his action.

Some interesting facts about human nature come to light in Joseph's character. For instance, he was scared into secrecy. He was no Andrew, Peter or Matthew. He hid his faith because he feared public hostility.

A writer on New Testament themes once spoke about some people he met in Cyprus. Outwardly they were Moslems, but secretly they were Christians. They bore Christian names, received Christian Baptism and Holy Communion—all in secret. Afraid of persecution by the Turks, they pretended to be Moslems.

There are folks who wouldn't object to being Christian if Christianity were a secret society. Here's a man, for example, who lives in a small town. He knows everybody; everybody knows him. He goes to church occasionally with his wife. She's a member; he doesn't belong anywhere. Church members are marked individuals because the community recognizes they stand for something. They have committed themselves publicly to Jesus Christ.

We can be sure this man gives some consent to the religious faith in his wife's church. Nevertheless, he desires to maintain a certain aloofness. He'd rather not stand up and be counted. Maybe it's because that way he needn't take on any Christian responsibility.

Yet there are church members you can classify as secret disciples. They identify themselves with the Christian community, but stop there. They may attend Sunday school and church, pray during the week; but they fear doing more than this because they might be regarded as peculiar, different from other people. So they tread easy the hard path Jesus makes through the wilderness of life. Their conduct, speech, business, home and other relationships are much too outward for a manifestation of their faith. At heart they are Christians, but their social environment beats them into secrecy.

The day Jesus was crucified Joseph's fear yielded to self-reproach. He was shamed to
(continued on page ten)

NEWS NOTES

Revival Scheduled At Free Union Church

The Rev. C. L. Patrick will conduct evangelistic services at Free Union Free Will Baptist Church in Greene County, North Carolina, April 17-24 at 7:45 each evening. There will be special music and congregational singing during each service.

A very cordial invitation is extended to the public to attend all of these services.

Coming Events

May 19—North Carolina State Woman's Auxiliary Convention, Beaver Dam Free Will Baptist Church, Columbus County, North Carolina

Children's Home Report For March, 1960

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for March, 1960. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 31.16
Blue Ridge Association	8.52
Cape Fear Conference	60.82
Central Conference	795.18
Eastern Conference	1,010.80
French Broad Association	38.92
Jack's Creek Association	105.29
Pee Dec Association	12.09
Piedmont Association	52.00
Rockfish Association	20.00
Yadkin Valley Association	50.00
Western Conference	415.34
Miscellaneous	1,079.23
Coupons	115.80
Student Education Fund	45.00

Kitchen Fund

Western Conference	5.00
Cape Fear Conference	10.00
Eastern Conference	15.00
Central Conference	25.00
Central Conference Building Fund	
Central Conference	63.00
Clothing Fund	
Central Conference	630.00
Western Conference	715.00
Albemarle Conference	80.00
Cape Fear Conference	210.00
Eastern Conference	390.00

Blue Ridge Association	50.00
Piedmont Association	90.00
French Broad Association	40.00
Miscellaneous	40.00

Total March Receipts\$6,203.15

Rev. W. Burkette Raper To Conduct Revival

The Rev. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina, will be guest minister for



revival services at the Glennville Free Will Baptist Church in Glennville, Georgia, the week of April 18. The Rev. James Pelt is pastor.

Mount Moriah Church Announces Easter Services

Special Easter services will be held at Mount Moriah Free Will Baptist Church,

Coming Events

- April 21—N. C. State Sunday School Convention, Edgemont Church, Durham
- April 23—Vacation Bible School Workshop, Mount Olive College
- April 24—Challenge Day, Mount Olive College
- May 14—Youth Fellowship Day, Mount Olive College
- May 29—Commencement, Mount Olive College

Hamlet, North Carolina, with the past the Rev. Angus Prevatte, bringing the message at 11:00 a. m. Sunday school will be held prior to the worship service and an egg hunt for the children will be held afterwards. Dinner will be served the church grounds.

Everyone is invited to attend the special services.

Wintergreen Church Announces Revival

The Rev. B. L. Shook of Kenly, North Carolina, will be the guest evangelist revival services at the Wintergreen Free Will Baptist Church near Cove City, North Carolina, April 18-23. The Rev. J. Starnes pastor of the church, will be in charge of the singing. Special music will be rendered each evening.

The public is cordially invited to attend these services.

Rev. Chester A. Huckaby To Conduct Revival Services

The Rev. Chester A. Huckaby will be the evangelist in a revival at Turner's Chapel Free Will Baptist Church near Butler, Georgia, April 17-22. Services will be held twice daily at 10:30 a. m. and 7:30 p. Mr. Huckaby is the pastor of Pine Lake Free Will Baptist Church near Albany, Georgia.

The Rev. Charles Clark is the pastor of Turner's Chapel Church. He extends a cordial invitation to all Free Will Baptists in the area to attend.

Elwood Lane Church Announces Revival

Revival services will begin at the Elwood Lane Free Will Baptist Church of Kannapolis, North Carolina, on Easter Sunday, April 17, continuing through April 24. The Rev. Wade Jernigan of Norman, Oklahoma will be serving as the visiting evangelist. Mr. Jernigan is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee. He is a native of North Carolina, and the son of the Rev. and Mrs. Walter Jernigan of Timmonsville, South Carolina.

The church extends a cordial invitation to everyone to attend. The church also requests prayers for the success of this revival.

Cragmont Assembly Summer Schedule

Following is the summer schedule for Cragmont Assembly located near Blount Mountain, North Carolina, for 1960:

- June 5-11: Ministers' Conference
- June 13-18: General Youth Conference (State Sunday School Convention)
- June 20-25: League Encampment (State League Convention)
- June 27—July 2: Youth Mission Conference (State Mission Board)

July 4-9: Open
 July 11-16: Albemarle Youth Conference
 State Sunday School Convention and Al-
 marle Sunday School Convention)
 July 18-23: General Mission Conference
 State Mission Board)
 July 25-30: Open
 August 1-6: Piedmont Youth Conference
 State Sunday School Convention and
 Piedmont Woman's Auxiliary Convention)
 August 8-13: Youth Bible Conference
 State Sunday School Convention)
 August 15-20: Woman's Auxiliary Con-
 ference (State Woman's Auxiliary Conven-
 tion)
 August 22-27: Family Week (Fountain
 Taylor)

**S. Convention to Be Held
 Wattsville, Ala., Church**

The fifteenth session of the Liberty No.
 Sunday School Convention will be held
 April 23, 24, at the First Free Will Bap-
 tist Church of Wattsville, Alabama. The
 following program has been planned:

Saturday, April 23

Afternoon Session

100—House Called to Order

105—Devotions, Rev. E. R. Mayo,
 President

—Reading of Letters and Seating of
 Delegates

20—Business Session

—Reports of Officers and Commit-
 tees

100—Adjournment

Sunday, April 24

Morning Session

30—Sunday School Devotions, Rev. E.
 R. Mayo, President (Or Rev. S.
 W. McDonough, Vice-President)

45—Teachers take Charge (Bible: Rev.
 Mark Edge, Rev. Herman O'Don-
 nell; Senior: Rev. Roy Talley, Mr.
 Loualton Ledlow; Intermediate:
 Rev. Hubert Bishop, Mr. Gene
 Wright; Junior: Mr. Robert Si-
 mon; Card: Mrs. Alma Mayo,
 Betty Tims

100—Message, Rev. Chester O'Donnell

100—Lunch

Afternoon Session

100—Singing

—Programs

—Talks

100—Adjournment

**7. Dannie Jenkins
 Signs Pastorate**

The Rev. Dannie Jenkins has resigned
 pastorate of Verona Free Will Baptist
 Church, Snead's Ferry, North Carolina, ef-
 fective August 31, the end of the church
 year. Mr. Jenkins has been pastor of Ve-
 rona Church for five years. During that
 time, 61 members have been added to the

church. The church has also paid off the
 debt on the church building. Dedication
 services for the building have been planned
 for May 8, 1960.

**Harrell's Chapel Church
 Announces Revival Services**

The Rev. David Paramore will be the
 evangelist for revival services at Harrell's
 Chapel Free Will Baptist Church near
 Snow Hill, North Carolina, beginning April
 17 and continuing through April 27. The
 Rev. C. J. Harris, pastor, extends a cordial
 invitation to everyone to attend these ser-
 vices which begin each evening at 7:45.

**Revival to Be Held at
 Watson Grove Church**

The Rev. Willie E. Renfrow will be the
 evangelist for revival services at the Watson
 Grove Free Will Baptist Church, Route 3,
 Kenly, North Carolina, April 17-24. Mr.
 Renfrow is also pastor of the church.

The church extends a cordial invitation
 to everyone to attend these services which
 begin each evening at eight o'clock. All
 Christians are urged to pray that God will
 send a great revival.

**Rev. Jack Paramore
 To Conduct Revival**

Revival services will begin at Everett's
 Chapel Free Will Baptist Church, Clayton,
 North Carolina, on Monday night, April
 18, and will continue through April 24.
 The Rev. Jack Paramore will be the evangel-
 ist for these services. Mr. Paramore will be
 assisted by the pastor, the Rev. Billy R.
 Yawn.

Services will begin each evening at 7:30.
 The public is cordially invited to attend.

**Ministers' Conference to Be Held
 At Cragmont, May 30—June 2**

The Executive Committee of the North
 Carolina Ministerial Association of Original
 Free Will Baptists has announced plans for
 the Annual Ministers' Conference to be held
 at Cragmont Assembly, Black Mountain,
 North Carolina, from Monday night, May
 30, through Thursday night, June 2.

The conference will be directed by the
 Rev. Melvin K. Everington of Wilson,
 North Carolina. The Rev. M. L. Johnson
 of Mount Olive, North Carolina, will serve
 as publicity director.

The program for the conference will
 feature the theme, "The Free Will Baptist
 Church: Its History, Doctrine and Polity."
 An invitation is extended to Free Will
 Baptist ministers of other states to join in
 the fellowship of this conference.

Local churches are urged to help their
 pastors attend the conference by arranging
 services so that the pastor can be away from
 his pastorate during this week and by help-

ing him to pay the cost of attending the
 conference.

**N. C. Superannuation
 Report for March, 1960**

The following is the March report of the
 chairman-treasurer of the Board of Super-
 annuation of North Carolina State Conven-
 tion of Free Will Baptists, the Rev. Walter
 Reynolds:

Balance on Hand, March 1, 1960 \$5,247.11

Receipts

Regular Receipts for March	401.01
Returned Check (Because of Death of Superannuated Minister)	6.00

Total to Account For \$5,654.12

Disbursements

Ministers' Monthly Checks	\$242.00
Widows' Quarterly Checks	407.50
Operating Expenses	39.00
Paid to National Board	36.20
Total Disbursements	\$ 724.70

Balance on Hand, April 1, 1960 \$4,929.42

Receipts by Conferences

Albemarle	\$ 25.00
Blue Ridge	8.52
Central	45.00
Eastern	73.45
Piedmont	5.00
Western	176.24
N. C. Woman's Auxiliary Convention	67.80

**Beaufort, N. C., Church
 Observes Family Night**

Family Night was observed at the First
 Free Will Baptist Church of Beaufort,
 North Carolina, on Wednesday night,
 March 23. The service was conducted by
 the woman's auxiliary as a farewell tribute
 to the pastor and his wife, the Rev. and
 Mrs. W. A. Hales, who are leaving for a
 new pastorate in Richmond, Virginia.

The program chairman, Mrs. Will Dud-
 dley, led the service. The welcome was
 given by the president of the auxiliary, Mrs.
 Charlie Pittman. A playlet, written and
 directed by Mrs. Don Eubanks, was given
 by the members of the auxiliary and G.T.A.
 A poem entitled, "Tribute to Our Pastor,"
 written by Jeanne Eubanks, was read and
 presented to Mr. Hales in a booklet as a
 keepsake.

"Jesus Christ was lifted up as the sacri-
 fice for the sins of a lost world. All who
 by faith look unto Him can be made
 whole."

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Can a man that was once saved go out, get drunk, commit adultery and kill some person and yet be saved without repenting?—C. B. Nelson, Washington, North Carolina.

ANSWER: It is better to go to the Bible for a correct answer of this kind of question than to seek the opinion or theological view of some person, however good the opinion and regardless to what our respect for the person or his theological view may be. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:9-11). Those about whom the above passage of Scripture was written had repented allowing the Holy Spirit to do His office work in their hearts and thereby change them from the very kind of sinners that your question includes. Without repentance these, apparently, could not have been saved. Of course, you may say that these had not been saved before they engaged in the terrible sins of dissipation mentioned in the passage; however, the passage still indicates that "... neither ... adulterers, nor ... drunkards ... shall inherit the kingdom of God." There are many possibilities here when we try to answer this so as to satisfy the different theological views; but rather than offer any kind of a discussion of these here, I prefer pointing up the unmistakable teaching of Scripture that no one of this class may ever hope as such to leave the scene of action here to awake in the blissful presence of a loving Saviour having Him pronounce His well done upon him, for the Bible teaches just the opposite: "... if the tree falleth toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Ecclesiastes 11:3).

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he

that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7, 8). In what condition and unto what will one who lives and dies here be resurrected? "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21); "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Ephesians 5:5); "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Hebrews 13:4). In these Scriptures one sees no more hope for the person who lives here in sin and never repents of it. I have heard some sermons that in a sense of the word might be theologically correct for the extreme Calvinist but in the light of all the Bible teaches would probably be misleading to some.

The thing for each of us Christians to do is obey all the teachings of the Bible: but of course, first of all we need to heed the teaching found in John 3:3, 5, 36; Isaiah 1:18; Matthew 11:28-30; etc., and be absolutely sure beyond a doubt that our sins have been forgiven and that we are saved and retaining an obedient walk in the light of God's Word. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). This professing and not possessing Christ is a dangerous practice, for those who thus do are in danger of suffering from the terrible deception of the devil. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). I heard someone who seems to know present day church conditions quite well say recently that he felt sure that less than five per cent of Protestant church members have ever been born again and that less than ten per cent of those born again are being obedient in Bible reading and maintaining a regular

habitual prayer life. If this is true it is quite possible that when one knows church members that practice excessive drinking alcohol, engage at all in immorality and even think willful thoughts in a plan to murder someone, he knows of church members that have never experienced the saving grace of God's love in his heart; on the other hand, it seems from the Scriptures that there are such who have been saved and have apostatized. When this is true it is not likely that the Christian arrived in his state of apostasy in one single act of sin brought on by a sudden outburst of temper in the case of murder being the particular sin for which he shows weakness, or of drunkenness when immorality is the sin, or if it is drunkenness. It is not likely that one who was living a clean, quiet, chaste life would all of a sudden be swept from his chastity to rush to the liquor joint, guzzle down enough booze to get drunk and thereby lose his sense of sobriety. Generally Satan gets the Christian to take a social drink, but before that entices him to not condemn the drinking habit nor those who over indulge but rather to act neighborly to those enslaved in the peril of drunkenness. Or he will win the first phase of the battle by telling the person it is no use to try to support prohibition in politics because, says he, it is a losing battle.

"He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). "Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereon in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, his righteousnesses shall not be remembered but for his iniquity that he hath committed, he shall die for it. . . . When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby" (Ezekiel 33:12, 13, 18). These verses seem to indicate that God warns His children by reprovng in one way or another; but that when they refuse to benefit by such repeated warnings, He gives them up. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers" (Romans 1:28, 29). I realize that in Paul's day, the Gentile nations were completely given over to sin with only

all exception as probably might be found here and there such as Cornelius was; this passage points back to a time when under the Noachian covenant who obeyed as Job had obeyed before calamity came in this obedience were considered righteous. Job offered seven bullocks each to the members of his family. This number of offerings appears to have gone over to some heathen forms of worship and practiced by Baal when called upon by king of Moab to curse Israel.

From here, we take a look at some of the Scriptures that, no doubt, warn believers against continuing in sin or returning to a practice of habitual sin, such sin as one who is not regenerated commits. "What shall we say then? Shall we continue in that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death: just like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:1-4); "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, shall we renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6); "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy un-

der two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Hebrews 10:26-31).

There are many other Scriptures that seem to point toward the same facts for which one may use a concordance or good chain reference Bible to find and compare. These indicate that now we who are Christians

and saved should recognize ourselves as being dead to sin and its old way that we freely walked in before we were regenerated. When that one that is saved deliberately turns back and insists on practicing that which was indulged in while in the old walk, and which only those who oppose God walk, again establishes himself in this way, he cannot be saved from it because by so doing he commits and acts comparable with that of crucifying Jesus again and bringing Him out into open shame. I surely do not want to be numbered with this group, for they must pass out of this life into their eternal doom with no further opportunity to be renewed to fellowship with the God of love who shaped them after His own likeness.

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

THE WILL OF GOD

1. Suffering. Gethsemane and Calvary were part of the will.
2. Submission. Christ was not forced to submit. He willingly drank the dread cup of agony.
3. Surrender. "Delivered Him to Pilate." By Roman standards Pilate was the greater. By Jewish standards Jesus was an outcast. How do we estimate Christ?
4. Authority and accusation. Christ's kingship was challenged, but false accusations prevailed. Conflicting testimony was treated with dignified silence. Christ's silence was infinitely more eloquent than any speech of defense. Was He not suffering according to the will of God?

CHRIST THE SAVIOUR

There has never been a preacher like the dying Christ; a pulpit like the Cross; no congregation like those present at Calvary; no sermon like the seven sayings of Jesus in the hours of His anguish. It is impossible to recall these seven cries without emotion. Seven, the mystic number, suggesting perfection, indicates the completeness of redemption.

1. How to forgive—"Father, forgive them."
2. How to comfort—"Today shalt thou be with Me in paradise."
3. How to sympathize—"Behold thy mother."
4. How to endure—"My God, My God."
5. How to suffer—"I thirst."
6. How to accomplish—"It is finished."
7. How to die—"Into Thy hands I commend My spirit."

THE MAIL BOX

AVAILABLE FOR PASTORAL WORK
"I am available for pastoral work, part time or full time. I am also available for evangelistic work. Anyone desiring my services may contact me at the following address."—Rev. Chester O'Donnell, Route 1, Nashville, Alabama.

REQUEST FOR HELP

"Since we have only 17 members and are located in a place where our denomination is not well known, we are requesting help from interested Free Will Baptists for a building program. We pray that those who read this, who love the Lord, and who want to see His work prosper through the Free Will Baptist denomination, will help in this building program. Any and all help will be received humbly and thankfully."—Rev. Fred Dellinger, Rockport, Washington.

Are Your Plans in Order?

We trust that by the time you read this, your plans will have already been made to attend the North Carolina State Sunday School Convention-Institute, April 21, at Edgemont Free Will Baptist Church, Durham. Let's hurry and appoint those delegates. Mr. Superintendent and ministers, be sure to be present.

The Rev. L. E. Ballard, field secretary states: "We are hoping to have at least 150 Sunday schools represented in the 1960 convention. If we have 149, and your school isn't represented . . . well, who would be causing us to fall one short of the goal. Superintendents and pastors are urged to

begin now having special prayers for the convention."

Convention highlights have been listed by Mr. Ballard in *The Sunday School Reporter*. They are:

Workshops: There will be workshops on most all phases of Sunday school activity, conducted by a staff of leaders carefully selected because of their knowledge and experience in the fields they will cover. The workshops will offer a source of real training for those who will attend.

Guest Speaker: Perhaps we should not refer to the Reverend Joe Ange, who will bring the convention sermon as a guest. He is really one of our very own—loaned for a period to Michigan. Brother Ange is

a real Sunday school enthusiast, and bring us a most inspiring message.

Exhibits: There will be various exhibits based upon Sunday school work. Upon special request, the central exhibit is to be on the subject, "Duplicating Machines and Church Publicity."

We hope to see you at Edgemont April 21.

C. H. Overman, Publicity Director

The Cross Unifies Joseph And Us

(continued from page five)

decision. Seeing such heroic endurance that displayed by Jesus on the Cross, Joseph made a complete turn-about-face. He could no longer sit on the fence.

It's hard to understand how any person who thinks seriously about our Lord's voluntary suffering for others can remain satisfied with a concealed Christian faith. The Cross draws us into the open. It fires the heart with love; it fills the mind with shame.

The Cross made Joseph take sides. He ended forever his uneasy and unsatisfactory pattern of behavior; and, finally, we see him driven to a great act of courage.

We can hardly measure the depth of the courageous action until we take into account these several facts: When Joseph threw in his lot with Jesus, our Lord was dead. His lifeless body hung upon the Cross, left there to waste away. Our Lord's cause seemed doomed. His closest disciples had broken and scattered. At a moment when it was a most difficult thing to do, Joseph came out into the open to let everyone know that his love and loyalty were in Jesus Christ.

His decision influenced another person, a fellow member of the City Council. He was Nicodemus, who once had gone to see Jesus by night. He brought an offering of spices as a memorial tribute to Christ. Taking his stand with Joseph, Nicodemus also no longer feared public hostility.

What tremendous inspiration there is in such daring action, indifferent to consequences. It brings clarity and firmness to life. It gives a man freedom and power. It unifies his whole personality.

Joseph has followers everywhere today. They are the ones who right some wrong relationship, refuse to do that which involves sub-Christian conduct, and enlist in some form of public service for Christ. Like Joseph of Arimathea, they take courage and go forward. The Cross of Christ inspires them.

THE THREE INSCRIPTIONS

The three inscriptions over Christ's thorn-crowned head were significant of the universality of His mission among men (Luke 23:38). George Herbert says, "God held their hands while they did write." The title was a little gospel, told out in the three great languages of the earth.

Greeks lived in a world of culture. They prized beauty and wisdom above everything else. Christ is for the Greek, for He alone can create beauty within the soul, and banish its ugliness.

Latins lived in a world of power. They prized law and government and empire most of all. Christ is for the Latin, nay, for us all seeing He brings us under the law the best, the most salutary, the most generous. No empire is comparable to His.

Hebrews lived in the world of morals. They prized righteousness far above every other boon. Christ is for the Hebrew and all others for our hideous guilt can only be clothed in His spotless righteousness.

Love's Transformation

Three gaunt shadows,
Stark against the sky,
And on the center Cross
The Christ of God
Upthrust to die!

Two beams—
The clutching arms of hate—
Become the symbol
Of the crying heart of God
Outstretched in love.

One awful moment
On that dark, unnatural night,
By alchemy divine,
Wrought life eternal
For this heart of mine.

—John Anderson Barbour,
in *Canadian Baptist*.

NOTES

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N
D

QUOTES



By J. C. Griffin

THREE SAD, DARK DAYS

For three years the disciples of Jesus Christ had lived with high hopes of the setting up of the Kingdom of heaven with Jesus Christ as the King. However, after the crucifixion had been witnessed and the body of the Lord Jesus deposited in the tomb, all hopes had vanished from the mind of ever seeing their Master again on earth. Yes, these were sad days; they were days of darkness. All had been done that could be, as seen by those who loved the Master. They had listened to Him say many things about His coming again; however, they did not understand.

They did not understand when He said, "Destroy this temple, and in three days I will raise it up" (John 2:19). This was a foreign language to those who knew Him best and saw Him daily. They were puzzled by the statement, "But he spake of the temple of his body" (John 2:21). They did not understand, but after the resurrection their eyes were opened. "When Jesus arose from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said" (John 2:22).

Let us remember that those days were days of darkness. They had left their occupations and followed Jesus, hoping to see Him enthroned, possibly with a little selfish motive, in hopes for a very prominent position in the King's court. The disciples of Zebedee, James and John, approached the Master one day and said, ". . . Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant us that we may sit, one on thy right hand, and the other on thy left hand, in glory" (Mark 10:35-37). Thus Christ's twelve disciples, even those chosen to be apostles, had a selfish motive in following Jesus. Truly they loved Christ, but these disciples wanted to be more prominent than the others.

When Jesus was crucified and buried, their hopes had flown away; so they decided to go back to their former work. "Simon

Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing" (John 21:3). Yes, they had lost all hopes of seeing the desire of their souls work. They had lost their expected Kingdom and their King. They toiled all night and caught nothing. When we lose our faith and hope in Christ and His Kingdom, we will toil and catch nothing. They were in spiritual darkness. A long toilsome night had been spent fruitlessly.

THE WOMEN WERE INTERESTED

While the men had given up, there were a few women who were seeking to do something for the body of their Master. They gathered and sought out how they might show their love for the Master—by anointing His dead body. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they laid him" (John 21:1, 2).

This sight of an empty tomb did not bring joy or light; it made the scene more cloudy. Mary was distressed over the fact that she did not find the body of her Lord. The day was breaking when she should see the morning sun and the risen Son of Almighty God. She did not give up, for she kept staying near the sepulchre. "But Mary stood without at the sepulchre weeping: (Her poor heart was broken. Spiritually it was so dark, but the darkness was not for always.) And as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other where the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (John 20:11-16). Thus while she was looking for a dead Christ, with all her heart and mind, suffering under the darkness of disappointment, but not giving up in despair, the Lord revealed Himself as the liv-

ing, conquering Lord. Mary was overjoyed; the three days of darkness were removed and the eternal light was shining. Now she had seen the living Son of God. She was in the act of embracing her Lord as it seems; but Jesus said unto her, ". . . Touch me not; for I have not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Full daybreak had come to the sad heart of Mary Magdalene, and now she was so thrilled that she goes and tells the disciples. She told them she had seen the Lord and that He had spoken these things to her. When she had met the living Christ, she was prepared and ready to tell others. How about you, my dear reader?

THE FIRST DAY OF THE WEEK

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples had assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19). The darkness had now faded and the true light of the risen Lord was shining, but they were not all there; Thomas was missing.

The Word says, "And after eight days again his disciples were within, and Thomas was with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God" (John 20:26-28). The darkness of the miserable days of mourning had gone forever; the living, conquering Christ was alive forevermore. What a glorious light! The Lord that was dead, the One who died on the Cross of Calvary and was buried in Joseph's new tomb, had risen from the dead to ascend to the right hand of God the Father to make intercession for all believers. This is our light.

HE LIVES!

"Jesus saith unto him, Thomas, because thou hast seen me, thou believed; blessed are they that have not seen, and yet have believed" (John 20:29).

Thank God I believe in a crucified, buried, risen and living Christ. He lives in heaven; He also lives in my heart. I know that He lives. Do you know that He lives, my dear reader?

Christ arose on the first day of the week; eight days from then He met with the disciples again. From one Sunday through the next Sunday is eight days—that is why we Christians observe the first day of the week; it is our Lord's resurrection day.

STORIES for our BOYS and GIRLS

WHAT EASTER MEANS

Olive W. Mumert

SALLY was nearly asleep snuggled between Father and Mother in the front seat of the car. The spring sunshine was warm, shining in through the car windows. And she was tired from their early start.

Tomorrow would be Easter Sunday and they were going to spend the holiday with Grandma and Grandpa in Edmonton. They would go to the Easter services on Sunday. Perhaps, they would go downtown later in the week to spend the money they had saved up. It was going to be lots of fun Sally thought, sighing contentedly.

But the car stopped now and Daddy was getting out. She stretched herself awake and put her head out the open window to see what things looked like. The soft, cool breeze felt good as it blew across her face and tickled her with her own hair. She laughed as she brushed her hair back off of her face. The garage man who had come to fill up their gas tank looked up and smiled at her. "Hello, there!" he said. "Where are you going?"

"To Grandma and Grandpa's for Easter," she answered.

"Oh? What is Easter?" he asked in a strange voice.

"That's the day that the Lord Jesus Christ rose again after He had died," she answered softly. "Didn't everyone know that?"

"Then is this Jesus still living?"

Didn't he really know? She wondered, but she said, "Yes, He's still living."

"How do you know He is?" asked the man.

Sally thought about it for a minute, then said, "I know He's still living because He's in my heart. I asked Him to come in and He did."

"How do you know he's there? Did you ever see Him?"

"No. I never saw Him." Sally answered truthfully, "but I did feel Him come in. He took away that cold, hard lump I had inside and made me feel clean and glad instead."

"Then you must be one of those good, little girls." He sounded sad as he spoke. "This Lord Jesus wouldn't want to have anything to do with an old sinner like me."

"But that's not true!" Sally exclaimed.

"The Lord Jesus Christ died for my sins so He could make me His little girl. He died for yours, too, and He wants you to belong to Him just the same as I do. It's sinners He loves so He loves you too."

"Are you sure? Who said so?" he asked.

"It's in the Bible," she explained. "Jesus said, 'I am not come to call the righteous, but sinners.'"

Daddy had come back by now and he said, "That's right, young man. The Lord Jesus Christ, God's Son, died on the Cross for your sins because He loved you and wanted you for His own. Wouldn't you like to belong to Him right now?"

"I sure would," answered the young man. "I always thought it was only for good people, but I see it all now. I'd like to have Him as my Saviour right now."

"And you can, my friend," explained Daddy. "Just say, 'yes' to Him and He will receive you."

The man bent his head and Sally closed her eyes when she saw him do so. Then she heard him say, "Yes, Lord Jesus. I need you and I want to be yours now."

He had spoken softly, but when Sally looked up again she knew he had meant the words because he looked so happy. Sally smiled. Now he will really know what Easter means, she thought.—My Pleasure.

son, one son, three daughters, two sisters and a host of friends.

She was a faithful worker in her home church and community. She was always concerned for others, not only for their physical needs, but also for their spiritual welfare. "Others" was her motto. Even in her last days she could smile and see others who needed her help. The life she lived taught us a great lesson, this we shall always cherish.

Yes, she labored for Jesus day after day, She's just gone to heaven where she will receive her pay;

We can vision a crown placed on her head But we can't vision her as one of the dead

She just stepped out of a world of trouble and sadness

Into a world of joy and gladness; May all of us follow and meet her in the land

Where there will be no parting hand.

Can't you almost hear her say, "Loved one do not weep,

I am resting on my Saviour's brow, asleep. The many flowers placed on her grave will decay,

But her love will never fade away.

We extend our deepest sympathy to the family.

Hopewell Woman's Auxiliary

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Ester Johnson

It was February 10, 1960, around 7:00 p. m., that God in His infinite mercy saw fit to call from us our loved one, Mrs. Ester Johnson. She had been in declining health for several months, but the end came very peacefully. She was 61 years old, and a resident of the Hopewell Community for 43 years. She was a member of Hopewell Free Will Baptist Church of Smithfield, North Carolina.

Her funeral was conducted by her pastor, the Rev. W. C. Clearman, and her body was laid to rest in Sunset Memorial Park near Smithfield.

Surviving are her husband, Paul A. John-

Resolutions of Respect

Whereas, It has pleased an all wise Providence to call to her reward, our sister Mammie Humbles, we the members of Piney Grove Church, Pitt County, North Carolina, submit the following resolutions

First, That though we are saddened by her passing, we bow in humble submission to the will of our heavenly Father;

Second, That we extend to her family our deepest sympathy, and point them to God and the church which she loved so much and comfort in their bereavement, and

Third, That a copy of these resolutions be sent to the family, a copy to the Baptist paper for publication, and a copy for the minutes of the church.

Mrs. W. E. Brister
Chairman of Committee

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Albemarle District Woman's Auxiliary Convention

The Albemarle District Woman's Auxiliary Convention will be held at Mt. Olive Free Will Baptist Church, Jamesville, North Carolina, Thursday, April 14, 1960. Mrs. Arthur B. Chandler, program chairman, announces the following program: Theme: ". . . Lord, teach us to pray . . ." (Luke 11:1).

Purpose: To bring our women closer to the Master through prayer.

Morning Session

- 4:45—Piano Prelude, Mrs. Edward Ange
- 5:00—Hymn, "Praise Him! Praise Him!" Congregation
- Invocation, Rev. Winfred Brickhouse
- Devotions, ". . . without ceasing" (1 Thessalonians 5:17), Mrs. Winfred Brickhouse
- Special Music, "Are You Living Where God Answers Prayer?" Rev. and Mrs. Johnny Eason
- 5:15—Welcome Address, Mrs. Ben Ange
- Response, Mrs. Glen Ferbee
- President's Message, Mrs. Lonnie Davenport
- Recognition of Visitors
- Business
- 6:40—News of Mount Olive Junior College, Rev. W. Burkette Raper, President
- 7:50—News of the Children's Home, Rev. Wilbert Everton, Superintendent
- 8:20—Hymn, "I Am Thine, O Lord," Congregation
- Offering for Children's Home
- 8:25—Announcements (Listen to the Alaskan report with the Rev. D. L. Whaley each Sunday morning at 8:45, over W.F.T.C., Kinston, North Carolina, 960 on your dial.)
- Special Music, "Pray Till the Light Breaks Through," Rev. and Mrs. Johnny Eason
- 8:30—Convention Message, ". . . I have prayed for thee, that my faith fail not . . ." (Luke 22:32), Rev. Billy Twiddy

- 11:55—Hymn, "I Need Thee Every Hour," Congregation
- 12:00—Lunch

Afternoon Session

- 1:00—Hymn, "Saviour Like a Shepherd Lead Us," Congregation
- Devotions, "Prevailing Prayers," Mrs. Johnny Eason
- Special Music
- 1:15—News of the Bible College, Rev. Dan Gaskins
- 1:35—Recommendations and Reports of Chairmen
- Treasurer's Report
- 2:00—Business
- 2:55—Hymn, "Jesus Saves," Congregation
- 3:00—Benediction and adjournment, "Now the Day Is Over"

Pinetown, N. C.—The Junior Auxiliary of Shiloh Church met at the home of Mike Swanners on March 18, 1960. The meeting was called to order by the president, Mrs. Thomas Windley, followed with a few songs. The group joined together in sentence prayers. Joann Jefferson gave the treasurer's report, and Naomi Foreman called the roll and read the minutes of the last meeting. The benediction was said and refreshments were served and enjoyed by all. The next meeting will be held at the home of Elaine and Charles Boyd.

Wilson, N. C.—The Woman's Auxiliary of Calvary Church held its monthly meeting Tuesday evening, March 22, at the home of Mrs. Freddie Vinson. Fifteen members were present. The president, Mrs. Ruth Rose, called the meeting to order. The group sang "Jesus Saves," followed with prayer by Mrs. Etta Harrell. Delegates were elected to go to the auxiliary convention. Mrs. Ruth Rose led in prayer. The program followed with Mrs. Jean Langley, Mrs. Ruth Rose, Mrs. Alice Phillips and Mrs. Louise Godwin taking part. Mrs. Elizabeth Bradshaw closed the meeting with a prayer.

Refreshments were served by the hostess and enjoyed by everyone.

Auburndale, Fla.—The Woman's Auxiliary of the First Free Will Baptist Church

met at the church Tuesday night, March 15, with eight members present. The program was discussed and enjoyed by all.

The business meeting was presided over by the vice-president, Louise Owen. A report was given by the officers. A discussion of circle meetings was held and definite plans for organizing circles will be made at the April meeting.

Plans for pre-Easter week of prayer were made.

The auxiliary recently completed a project (the purchase of gas heaters for the church), and discussed plans for another project. The group was dismissed with prayer by the Rev. Robert Owen.

Easter Lillies



Alice E. Lupton

O Easter lillies so fragrant and fair,
Growing in gardens and tended with care,
Bringing a message of hope and good cheer
To souls that are burdened and living in fear.

O Easter lillies so stately and rare,
The story you tell us removes every care.
The air is laden with sweet-smelling
breath,
Our thoughts are not of sadness or death.

Our Saviour is risen, the once crucified,
Triumphant He comes with us to abide,
If we only believe that He died for our sin,
Paid the full price our lost souls to win.

Easter lillies, how we love and admire
Each dainty petal—our eyes never tire.
The message you bear lifts our spirits on
high,
Brings joy to the weary, with never a sigh.

Christ, our Redeemer, arose from the grave
Triumphant, glorious and mighty to save!
The tomb could not hold Him—
"Hallelujah!" we say,
"The hope of the world is with us today."

Easter lillies bring hope to the sad,
Quicken and bless and make our hearts glad,
For Jesus, our Saviour, Redeemer and Friend
Lives today and evermore without end!

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Mount Olive College Challenge Day Draws Near

Sunday, April 24, will be "Challenge Day" for Mount Olive College in Free Will Baptist churches and Sunday schools. The purpose of this observance is to focus the attention of Free Will Baptists everywhere upon the importance of regional accreditation by the Southern Association of Colleges and Secondary Schools.

Mount Olive College achieved academic accreditation by the North Carolina College Conference in 1958, but regional accreditation will bring to the college the highest recognition offered by accrediting agencies. Such recognition will open the door for credits earned at Mount Olive College to be accepted by leading colleges and universities in every state in the nation and even in foreign countries. Mount Olive can be the first college in the history of the Free Will Baptist denomination to achieve this distinction.

In observing "Challenge Day," churches, Sunday schools, leagues, and individuals are asked to offer special prayer for the college and to make gifts that will assist in preparation for a visit from the Committee on Standards of the Association.

Christian education must be good education, and Mount Olive College is dedicated to the task of providing for Free Will Baptists the best program of Christian higher education possible. What we do for our youth today may determine what they will do for us tomorrow.

J. C. Griffin Addresses Ministerial Students At Mount Olive College

Sound words of wisdom, born out of fifty years of experience in the Free Will Baptist ministry, were given Mount Olive College ministerial students recently by the Rev. J. C. Griffin of Bridgeton.

In a chapel assembly of students and faculty, Mr. Griffin warmed the hearts of his entire audience as he recounted his call and experience as a pastor and evangelist. He told about selling his home in Nash Coun-

ty so he could move his family to Ayden and attend the Free Will Baptist Seminary. One minister, he said, who was opposed to an educated ministry, told him he was a fool to seek an education if God had called him to preach. Mr. Griffin told the students that his experience had included sorrow, suffering and a cross, but he also said the ministry had given him unspeakable joy and happiness which far outweighed the hardships.

Ministerial students at the college arranged a special meeting in order to hear Mr. Griffin speak directly to them about their preparation for Christian service.

The visit to the Mount Olive College campus was a busy day for the beloved and esteemed minister, and perhaps his contribution was best summarized by a student who said to him: "I shall never forget you and what you said today. My life can never be the same again. God bless you."

MOUNT OLIVE COLLEGE STUDENTS AVAILABLE FOR SUPPLY WORK

Pastors and churches who need ministers for special services or supply work are invited to contact the college. Some of the ministerial students will also be available for pastoral services next year. Interested persons should write, call or visit: W. Burkette Raper, President, Mount Olive College, Mount Olive, North Carolina.

College Receives Gift

A gift of \$500 has been made to Mount Olive College by Mrs. Ernest Dewey of Dewey Brothers, Inc., of Goldsboro. In presenting his check to President W. Burkette Raper, Mr. Dewey said, "It is a pleasure to give to an institution that is doing as much good in our community as is Mount Olive College. I wish for you continued success in the good work you are doing."

This check brought to a total of \$3,000 Mr. Dewey has given Mount Olive College since 1956.

"Some people do not appear beautiful and there may be nothing attractive about them, but there is an invincible 'something' about them that compels you to love them—they are of an excellent spirit. This all can have by accepting Jesus into the life. He is meek and tender."—Selected.

Attention Vacation Bible School Workers and Pastors

Saturday, April 23, is the date for the Sixth Annual Daily Vacation Bible School Workshop sponsored jointly by Mount Olive College, the Free Will Baptist Pre and the North Carolina State Woman's Auxiliary Convention.

The workshop, which during the past two years has had an average attendance more than 400, will be held at Mount Olive College, Mount Olive, North Carolina, with registration beginning at 9:00 a. m. and classes at 10:00.

Lunch will be picnic style on the college campus and those attending are invited to bring baskets.

The instructors for the daily vacation Bible school clinic to be held at Mount Olive Junior College, Mount Olive, North Carolina, Saturday, April 23, are as follows:

Nursery Department — Mrs. Alice Barrow, wife of the Rev. N. Bruce Barrow, Ayden, North Carolina.

Beginners' Department — Mrs. Dorothy Phillips, wife of the Rev. Chester Phillips, Smithfield, North Carolina.

Primary Department — Mrs. Helen T. Beaman, elementary public school teacher, Snow Hill, North Carolina.

Junior Department — The Rev. Earl Glenn, pastor of Wilson Free Will Baptist Church, Wilson, North Carolina.

Intermediate Department — Mrs. Joan Hooks, editorial secretary of the Free Will Baptist Press; assistant, Mr. Ralph A. Bowen, also an editorial employee of the Press.

Directors' Department — The Rev. C. H. Overman, assistant editor of the Free Will Baptist Press.

Music Department — Mrs. Annette Brantton, organist of Reedy Branch Free Will Baptist Church, Winterville, North Carolina.

The above named instructors will choose their own assistants and will have full charge of their respective departments. The entire clinic will be under the supervision of the Mrs. Robert B. Crawford of Greenville, North Carolina. She is the person designated by the North Carolina State Woman's Auxiliary Convention, the sponsoring body for the clinic.

Mrs. Sybil Forbes and Mrs. Emily Meeks, employees of the Free Will Baptist Press, will be present to take orders for the "Flame of the Spirit" daily vacation Bible school materials.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Righteousness And Mercy

(Lesson for April 24)

Lesson: Matthew 5:6, 7; 13:44-46; 18:33.

Golden Text: Matthew 5:6.

INTRODUCTION

Hunger and thirst are world-wide desires. They are part of man's natural desires. Man will go to just about any lengths when he is really hungry and thirsty. He will often steal and rob. This has often happened in war-torn countries of the world. In other words, there is a basic drive to be satisfied. This is also true in the spiritual realm, for man also has a basic drive to satisfy the hunger of his soul, although he often is not aware of that need and where to go to have it met.

The desire for righteousness and the practice of mercy determines our depth of Christian experiences. How wonderful it would be to know that our nation truly hungered and thirsted after righteousness. This is not, however, the picture which we see today. Instead, masses are turning to other things—hungering and thirsting for things which do not and cannot satisfy the hunger of the soul. Surely there are many righteous and noble deeds performed in this world, but many of them are superficial. In this lesson, we shall give attention to the real value of seeking after righteousness as found in Christ Jesus, the promise is to be filled, not refilled or filled over and over.

—*The Bible Student* (F.W.B.).

HINTS THAT HELP

1. In all men there is a universal tendency to "hunger and thirst." We do not refer to physical cravings but to the longings of the human soul. Men are always reaching and grasping. They are never satisfied. The hunger and thirst are always there.

2. No cigarette can satisfy. No intoxicating beverage can bring lasting appeasement to the hellish thirst. The devil has no product that can grant rest and peace to the soul of man.

3. Watch the people of the world. Caught in the mad vortex of sin, they whirl from

tavern to dance, to theater, to gambling, to sex, to sports, to banqueting, to tavern—and so the crazy pattern goes on and on. There is no peace to the wicked. Always there remains that insatiable hunger and thirst.

4. Have we as great a craving for God's righteousness and purity? Can we testify with the psalmist: "More to be desired are they than gold: yea, than much fine gold: sweeter also than honey and the honey-comb" (Psalm 19:10). "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Psalm 42:1, 2).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The Hebrew talent was a large sum of money, even in silver, and in gold it was much larger. According to the dictionary a Hebrew talent of gold amounted to \$32,640, while a talent of silver amounted to \$2,176. But this great debtor of whom the Lord spoke owed his master 10,000 talents, which if it was silver, made a sum of \$21,760,000, but in gold the debt was \$326,400,000. However, suppose we assume that the debt of 10,000 talents was in silver, and that this man owed only \$21,760,000. And to make it even more distressing and amazing, the poor old debtor had nothing with which to pay that enormous debt. But he did have a family, and in those times a man's family might be sold as slaves and the proceeds applied on his debts. And that is exactly what this man's creditor demanded when he learned that his debtor had nothing with which to pay even a small part of the huge debt.—*The Advanced Quarterly*.

2. The wages of sin is death. Those wages are never lowered in times of depression. Sinners are insolvent debtors. Justice demands satisfaction. Regardless of how honest a man may be, if he does not have the money, he cannot pay.

3. The man became humble, submissive and importunate. He cared little about the debt until asked to pay up. How quickly God can bring a proud sinner to his knees.

4. The king was moved with pity at the sight of the man on his knees. God has pity on sinners when they are on their knees before him. The account was mark-

ed, *Paid in Full*. That is the gospel story pure and plain. Jesus settled the old bills. We were helpless, but Jesus paid it all. That is atonement.

5. This man forgot the king's mercy. How soon we do forget. This ingrate threw a poor man in jail, who owed him a few pennies.—*The Standard Commentary*.

6. It may seem strange that a man who had been forgiven a debt running into the millions, should manifest such cruelty to another man who owed him only a small debt.

The truth is that the unforgiving servant had not had a change of heart. He was only badly frightened, and when the scare was lifted he was his own unmerciful self again.

A minister stated that in his ministry he had prayed with more than one hundred persons who were seriously ill but later recovered. These people professed to accept Christ as Saviour when sick, but on recovering only one or two proved by their Godly lives that they had been genuinely saved. God knows whether a death bed repentance is real or just the results of a bad scare.

7. *When Children Forgave*. Miss Marie S. Banker tells how she took charge of forty Armenian orphans who were being sent to Constantinople in a freight train at the close of the First World War. For five days they traveled in a terribly crowded condition in hot weather. One evening the train stopped for the night at a place where the Armenians were allowed to sleep on the sidewalk of the station. But the Turks there poisoned the drinking water that these innocent children might be killed. This fact became known, and their lives were saved, but the children were wailing and crying for water in the scorching heat. Some fainted before they could reach water the next day. Their suffering was great.

The next evening, when the train again stopped in a Turkish city, pitiful Turkish children surrounded them and begged for food. And those Armenian orphans, whose parents had been butchered by Turks, and who had suffered the agonies of thirst the night before when Turks tried to kill them, opened their lunches and gave to those Turkish children very generously.—*Selected*.

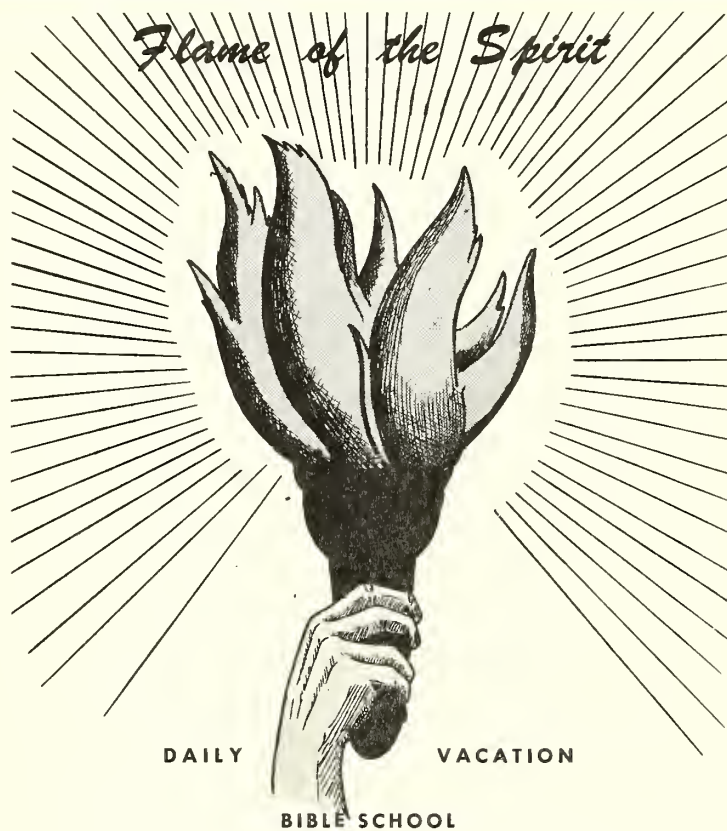
Why?

"We mutter and sputter,
We fume and we spurt,
We mumble and grumble,
Our feelings get hurt!
We cannot understand things,
Our vision grows dim,
When all that we need is,
More time with Him!"

Daily Vacation Bible School Clinic

Mount Olive Junior College, Mount Olive, North Carolina

APRIL 23, 1960



FREE WILL BAPTIST PRESS

AYDEN, NORTH CAROLINA

Fourth Series in a Cycle Covering the Whole Bible

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Published by
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WHO SHOULD ATTEND?

Ministers, Sunday School Superintendents and Teachers, Woman's Auxiliary Officers, Prospective Daily Vacation Bible School Workers and Teachers

WHAT WILL TAKE PLACE?

Complete Display of Daily Vacation Bible School Materials—Instructions in Conducting Daily Vacation Bible School—Demonstration of Group Projects, Take-Home Projects, Publicity Materials and Supplementary Materials

WHAT IS THE SCHEDULE?

Registration in Classrooms 9:30 A. M.—Study Begins 10:00 A. M.—Bring Picnic Lunch to Spread on College Grounds—Classes Adjourn 2:30 P. M.

WE URGE YOU TO ATTEND THIS CLINIC

DS

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 20, 1960

SITE OF NORTH CAROLINA STATE LEAGUE CONVENTION GREENVILLE, NORTH CAROLINA, FREE WILL BAPTIST CHURCH



The North Carolina State League Convention will be held at this church April 29, 30. All Free Will Baptist leagues are urged to be represented.

The Greenville Free Will Baptist Church, Greenville, North Carolina, was admitted to the Central Conference on November 5, 1903, with a membership of 24. The records of the Register of Deeds show the deed was executed on June 29, 1904, for the site now used by the church. The first pastor was the late Rev. W. H. Laughinghouse, and the present pastor is the Rev. R. B. Crawford.

Editorial

A REMNANT FOR GOD

C. H. Overman

No sincere Christian can look about him today without realizing that we are living in perilous times. Never before has the world known such a time as this. Yet, God has warned us of such a time. The apostle, Paul, wrote to Timothy almost 2,000 years ago and said, ". . . in the last days perilous times shall come" (2 Timothy 3:1). Paul then described something of the condition of the last days which are marked by evil on every hand. In Chapter 4, he mentions a time when men would not endure sound doctrine, but would heap to themselves teachers, having itching ears. There are many other passages of Scripture which speak of the conditions preceding the end of time, or end of this age. Therefore, more than ever before, the Christian must beware of these evil days; for Paul was surely speaking of perilous times from the spiritual standpoint.

All is not gloomy, however, for God has a remnant who serve Him faithfully. Little does the world realize the eternal value of them. Perhaps God's wrath and judgment would have already fallen if it were not for the remnant. The apostle, Paul, wrote to the believers in Rome, "Even so then at this present time also there is a remnant according to the election of grace" (Romans 11:5).

The word, *remnant*, means: "That which remains after a part is removed . . . a small remaining part, group, etc."—Webster. God has this small group (compared to the millions of earth who do not know Him) today who, like the 7,000 of Israel in Elijah's day, have not bowed a knee to Baal. Yet, the Christian may often feel as Elijah when he fled to Mount Horeb from the threats of Queen Jezebel. There he nearly succumbed to self-pity as he complained to God that he was the only one left who had not bowed a knee to Baal. God, however, reminded Elijah that he had 7,000 who had remained faithful. In other words, God had preserved a remnant. This remnant consisted of those who were willing to become separated from the world and dedicated unto God.

God is calling forth a remnant today, and as in the days of the apostles, it is being made up from among those who are willing to be saved and follow Christ. In spite of the wickedness and yearly increase in crime and immorality of our day, God is calling forth and separating many souls unto Himself. God wants those who will dare to be different in this world of social pressures and temptations. He requires separation from the world, and with this separation, there must not be, neither is there room for, conformity. There must be non-conformity on the part of the remnant.

The Christian cannot afford to compromise the convictions of his heart and soul, for with every compromise the cause of Christ is weakened in the world and the Holy Spirit is quenched in the heart.

The pressure of the world system is great in our day, and conformity and compromise regarding it is quite simple and easy. God is saying to Christians today, ". . . be not conformed to this world; but be ye transformed by the renewing of your mind, . . ." (Romans 12:1). Conformity in this sense means to accept and fashion one's self according to the pattern of this world. To keep this from happening, we must be transformed—lifted above this present world system—to the purposes of God in our lives. How is

this done? The apostle says, "Through the renewing of the mind." This is the secret to pleasing service to God. Man comes what he thinks. Worldliness and all things pertaining to it is retained in the heart so long as the mind thinks and acts upon them. When the mind becomes transformed, or renewed, we become of true service to God.

Few are willing to pay the price of personal and selfless sacrifice to be among the remnant. In this day of modernistic and liberal trends, Free Will Baptists are faced with a great challenge: namely to hold forth the sound gospel of truth to the world. We are a part of God's remnant and may it ever be so. We cannot afford to compromise with the world. We must not conform to it. To be among the remnant, we must be different.

COMMUNISTS MEET

We quote in part from the recent issue of *N. A. E. Action* magazine:

"One of the results of the Khrushchev visit last year is that the U. S. Communist party feels that in this period of relaxed tensions they have the opportunity of a lifetime to sell Americans on socialism and the Soviet Union.

"Informed Washington sources say this is one of the decisions taken at the top-secret 17th national convention of the Communist party in this country. 'We must learn now to sell socialism across to the people,' the delegates were told . . .

"Some other decisions taken at the secret meeting included (1) Recruiting 1,000 new members by May Day, 1960, to bring the party membership strength to between 11,000 and 12,000; (2) appointment of a youth affairs director and a national commission for youth to establish a strong youth group; (3) infiltrate Negro, Jewish and various nationality groups; (4) conduct a drive on U. S. labor; (5) avoid supporting either Democrats, Republicans or third party in 1960, but concentrate on candidates whose views are closest to the Communist party's."

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No.

THE FREE WILL BAPTIST

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What are you doing for your League?

Rev. Gene Outland
Vice-President, State League Convention



REV. HENRY J. VAN KLUYVE

TRUST THAT AS YOU read this article you will stop and personally consider what you are doing for your league. You might say, "We don't have a league." That may be true, then there is something that you can do. You can help get a league organized in your church, and may I encourage you to do so real soon. Perhaps some might say, "I'm not doing anything for my league." Oh, but yes you are! You are either hindering or helping your league. Don't hinder the work of your league, but organize today to help make your league a better league.

The first thing that you can do is to hold your league regularly. Don't go only when it is convenient and there is nothing especially that you have to do the week preceding the evening service, rather be present for every league program.

When do your part to help make the program interesting. A lot of our leagues are accused of being Sunday school classes meeting in the evening rather than in the morning. This accusation cannot justly be made. All members of every league will make better preparation before coming to league. Be able to give your part on the program in an interesting manner. If you will do your part every time, then when visitors come to your league they will want to come back. Naturally, co-operate at all times. When you are asked to take a part on the program, whether it is the part you wanted or something you will willingly accept the part and do your best. Remember, the Lord expects our best in all that we do for Him.

We say that our league is the training school of our church; then to a great extent the quality of our leagues of today will determine what quality of churches we will have tomorrow. Let's put our shoulders to the wheel and make our league more effective in fulfilling its purpose.

For more information about our league,



REV. GENE OUTLAND

and ways whereby you can work more efficiently in your league, come to the State League Convention in Greenville, North Carolina.

ONWARD CHRISTIAN LEAGUERS

by Henry J. Van Kluyve

ALL ROADS POINT to Greenville, North Carolina, on April 29, 30 for the annual North Carolina State League Convention. In this issue of *The Free Will Baptist* you will catch a glimpse of the spiritual treat that is in store for you during these services.

The emphasis this year will be on soul winning—a vital part of the Christian work that too many neglect. When Christ gave the orders to go into all the world and preach, He meant all of us—not just a few. No matter what field of service the young

people of our day enter, they must be trained to witness for Jesus in order to win the lost to a saving knowledge of Christ Jesus, our Lord.

We are looking for a good representation from the pastors throughout the state. Our leagues will only grow in quality and quantity as the individual pastor exerts his influence toward making his league count for Christ, and at the same time render to his young people the training they need. So round up your young people, preachers, and come our way for this convention!

It is our prayer that this year's convention will challenge you to realize the need of putting your training into practice by going out into the highways and byways of life, telling the good news of salvation. Christ promised the enabling power for telling this good news in Acts 1:8—"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Personal magnetism, eloquence and learning alone will not do the job. God's Holy Spirit must keep you alive for this task of winning souls. The spiritual power spoken of in Acts 1:8 means a dynamite kind of power.

So come to the league convention and allow the truths of the messages to set you aflame in order that through your life the strongholds of Satan might be blasted by the dynamite from on high—and that in turn the lost may be won to the Lord Jesus Christ.

See you in Greenville on April 29, 30!

Our human life makes us understand human things like music, reading, playing and working. To understand God, we need divine life from Him.

Program

NORTH CAROLINA STATE CONVENTION FREE WILL BAPTIST LEAGUE



APRIL 29-30, 1960

FIRST FREE WILL BAPTIST CHURCH
GREENVILLE, NORTH CAROLINA

Program

KEYNOTE: "Trained—We Go"

SCRIPTURE: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

SONG: "Lord Lay Some Soul Upon My Heart"

Friday, April 29

FRIDAY NIGHT

- 7:30 "We Sing Together"
- 7:40 Devotions—Ralph Lowrimore
- 7:50 Greenville Welcomes You
- 7:55 Mount Olive Junior College Chorus
- 8:10 Remarks by President
Appointment of Committees
- 8:15 The Belfry Quartet
- 8:25 Introduction of Speaker
"We Go With a Vision"



REV. WILBERT EVERTON, Speaker

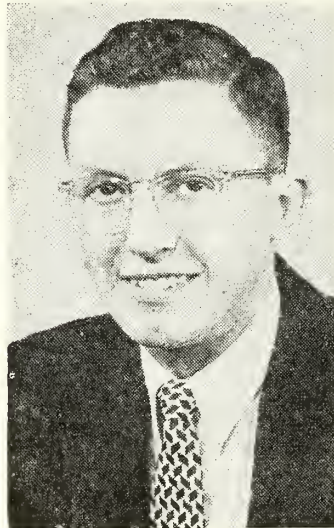
The Reverend J. Wilbert Everton,
Superintendent, Free Will Baptist
Children's Home

- 9:10 Announcements
- 9:15 League Benediction

Saturday, April 30

SATURDAY MORNING

- 8:30 Registration
- 9:30 "Singing His Praises"
- 9:40 Devotions—Mrs. Fred Hairr
- 9:50 Introduction of Speaker
"We Go With Compassion"
Dr. LaVerne D. Miley
Memphis, Tennessee



DR. LAVERNE MILEY
Featured Speaker

- 10:20 Chorus Time
- 10:30 Announcements
- 10:40 The Belfriettes
- 10:55 "What's Your Problem?"
The Reverend Henry Melvin
Chairman, National League Board
- 11:15 Congregational Song
Ralph Lowrimore
- 11:25 "We Go With a Message"
The Reverend Bobby Jackson
- 12:00 Adjournment

SATURDAY AFTERNOON

- 2:00 "Sing Unto the Lord"
- 2:10 Devotions—Jimmy Spain
- 2:25 Some Practical Suggestions
The Reverend Clarence Bowen
- 3:00 The Belfriettes
- 3:15 Awarding of Certificates
Election of Officers
- 3:30 Adjournment

Saturday Night Rally

- 7:00 Chorus Time
- 7:10 Belfry Quartet
- 7:20 Intermediate Sword Drill
- 7:40 Congregational Song
- 7:45 "We Return With Souls"
Dr. LaVerne Miley
- 8:30 Announcements
- 8:35 Song: "Onward Christian League"
League Benediction

Convention Officers

- Henry Van Kluyve, P. O. Box 87, Da
President
- Billy Gene Outland, P. O. Box 245, Be
ville, Vice-President
- Alton Cowan, Route 2, Williamston,
Secretary
- Adam Scott, Winterville, Treasurer
- Leah McGlohon, P. O. Box 151, Mo
Olive, Corresponding Secretary
- Joy Rice, 509 Blades Avenue, New B
Sword Drill Leader

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed. Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. Levi J. Jones

On October 10, 1959, our dear heavenly Father saw fit to call Mr. Levi J. Jones, Route 1, Richton, Mississippi, to his well-desired eternal reward. He was born August 12, 1888, making his stay on earth 71 years, 5 months and 28 days. The last 13 months of his life were spent confined to his bed and a wheelchair. In the final months of his life suffering was intense. One of his brightest testimonies was a prayer that he was perfectly ready and wanted to go on to be with the Lord. This testimony was made from the same spot where death came to him quietly shortly thereafter. While he was permitted, the Lord's word was uppermost in his heart and mind, and his encouragement to his fellow men and loved ones faithfully do our task at hand will remain with us.

He was survived by his wife, three daughters, one son-in-law, two grandchildren and three brothers (one of which has since joined him in death) and one sister.

His body was laid to rest in Union Cemetery beneath a mound of beautiful flowers to await the resurrection. The funeral

(continued on page twelve)

What I Observed at

Mount Olive Junior College

ESTER H. PELT
Marianna, Florida

HAVE RECENTLY returned from Mount Olive Junior College, Mount Olive, North Carolina, where I was privileged to conduct a Religious Emphasis Week program. This was my second visit to Mount Olive College in two years for this purpose. From the report in *The Free Will Baptist*, you will remember that the training programs emphasized the idea of personal commitment to Christ on the part of our young people at the college, and that the evening program was a study of the traditional faith and doctrine of Free Will Baptists, with special emphasis upon the principle of the freedom of the will. The talent and faculty response to both themes was most gratifying and rewarding to all who took part in the week's program. The climax of the week was on Friday when the entire faculty and student body, with their families, moved away from the campus to the setting of one of the local churches, where we were privileged to hear the young people themselves express their own feelings and thinking on the question of "How can I Best Commit My Life to the Service of Christ." At this session, we were inspired by the talent, ability and faith of the Free Will Baptist youth. These are the young people who will be leaders of our denomination of the future; and I may say, with full confidence and for all who were present, that we need not fear for the future of the Free Will Baptists, and we may rest assured of the progress and growth of our denomination.

As to what I observed at Mount Olive Junior College, I think I would be justified to close this article with what I have

already said, but there is much more—all of which cannot be contained in just one short article. Therefore, I will touch upon some of those factors which I consider to be of greatest interest to the minds and hearts of those of the traditional Free Will Baptist faith.

First, although we have not always been able to have it, Free Will Baptists have believed in liberal arts education. If for no other reason, this assumption is justified on the grounds that liberal arts education is the only curriculum that can be logically consistent with the philosophy of the freedom of the will. Therefore, it is most gratifying to me to know that Mount Olive Junior College was established on the principle of liberal arts, and that it is maintaining such a philosophy of education. Furthermore, according to the purposes set forth by the founders of the college, we may expect it to remain a liberal arts college, a fact which is a delight to those who have visualized such a need for our denomination and who are so enthusiastically supporting Mount Olive Junior College.

Second, Free Will Baptists will be pleased to know also about the emphasis placed by the college program on the cultural and social training of our youth. By this emphasis, the college is filling a great need of leadership in our denomination—a leadership which is characterized by cultural poise and acceptable social ethics. This is the kind of leadership which is being taught and emphasized there by being integrated into the entire educational program of the college.

Third, there is a kind of spiritual atmos-

phere characteristic of our traditional faith which permeates the entire campus life. It is recognized by a deep and abiding awareness of the Holy Spirit; a spirit of brotherly kindness and love which is more often found among more seasoned Christians; and most of all there is an obvious mingling of faith and perspective with a strong sense of the need to be prepared for whatever service the Lord has called them. These are factors which are obvious in every class, whether it is the science, history or Bible class, and it applies to both the young women and men regardless of what their lifework will be, whether medicine, ministry, teaching, etc. In other words, Mount Olive Junior College accepts as sacred all of the professions in which a Christian may be engaged. There is no such thing as the sacred and secular calling, for all occupations of service to humanity can be sacred, provided only if they are done by a Christian whose life is committed to the service of Christ. This philosophy of life is based on the principle that it is not his job that makes one's life sacred, but it is the committed Christian that makes his job sacred in Christ's Kingdom.

Finally, I think that we should all be thankful for the quality of administrative and teacher personnel which the board of the college has been able to obtain. By the term quality, I mean both their training, experience and devotion to the college and the cause of Christ. It is the result of these qualities that Mount Olive College expects in the near future to be accepted as a member of the Southern Association of Accredited Colleges, an achievement for which all Free Will Baptists should be thankful and proud.

These are the things which I observed at Mount Olive College that inspire me, and give me reason to be glad that I have stood by the denomination and traditional faith that have spiritually nurtured me from my youth.

NOBLE POVERTY

by James R. Miller

"... Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

THIS is one of the red flags our Lord hung out which most people nowadays do not seem much to regard. Christ said a great deal about the danger of riches; but not many persons are afraid of riches. Covetousness is not practically considered a sin in these times. If a man breaks the sixth or eighth commandment, (continued on page nine)

NEWS NOTES

National Superannuation Report for March

The following is the financial report of the National Superannuation Board of Free Will Baptists for month ended March 31, 1960, as submitted by Mrs. K. V. Shutes, secretary-treasurer:

Cash on Hand, March 1, 1960 \$3,829.73

Receipts

Cooperative Plan of Support States Credited as Follows:

Alabama	\$ 2.59
Arkansas	14.66
California	15.23
Florida	5.90
Georgia	8.81
Illinois	3.30
Missouri	16.73
North Carolina	3.24
New Mexico	3.89
Oklahoma	18.99
Tennessee	7.73
Texas	3.76

From States:

Georgia	20.43
North Carolina	62.58
South Carolina	4.48
Tennessee	10.68
Virginia	11.33

Other Receipts:

From Insured	
On Premiums	254.00
Refunds	62.68

Total Receipts 528.01

Total to Account For 54,357.74

Disbursements

Ministers Life & Casualty Union for Premiums on	
Insured	\$599.15
Secretarial Service	75.00
Refund	15.28
Postage	4.00

Total Disbursements 693.43

Balance in Treasury, March 31, 1960 \$3,664.31

Emmanuel Church Reports Revival

The Rev. Floyd Dalton conducted revival services at the Emmanuel Free Will Baptist Church of Lakeland, Florida, February 29—March 6. During the revival, two

young girls were saved, and the church was revived. The meeting officially closed March 6; however, on March 13, five people united with the church (three by letter and two by conversion). Baptismal services were held on Sunday afternoon, March 20, at Lake Lena near Auburndale, Florida.

This church was organized in December, 1959, with 19 charter members. The revival mentioned above was the first revival the church has conducted. The members desire the prayers of all Christians everywhere that this small church might do much to carry the gospel to lost souls.

Everett's Chapel Church Announces Revival

Evangelist Jack Paramore is conducting revival services at Everett's Chapel Free Will Baptist Church, North Carolina, which began Monday night, April 18, and will continue through April 24. These services begin each evening at 7:30.

The pastor of the church, the Rev. Billy Yawn, extends a cordial invitation to everyone to attend the remainder of these services and also urges everyone to pray for this revival effort.

Riggs to Conduct Study Course

The Rev. Raymond Riggs will conduct a missions study course at the First Free Will Baptist Church, Plymouth, North Carolina, April 21, 22 at 7:15 p. m. The study course will be taught from "God and Missions Today," approved study manual for woman's auxiliaries.

Mr. Riggs is the former director and treasurer of the national foreign mission board. He has visited several of our mission fields and is well qualified to teach

Coming Events

- April 21—N. C. State Sunday School Convention, Edgemont Church, Durham
- April 23—Vacation Bible School Workshop, Mount Olive College
- April 24—Challenge Day, Mount Olive College
- May 14—Youth Fellowship Day, Mount Olive College
- May 29—Commencement, Mount Olive College

such a course. At present, he is serving pastor of Bethany Free Will Baptist Church Norfolk, Virginia.

Everyone is invited to attend these services.

Greenville, N. C., Church Reports Successful Revival

The revival services that closed April at the Greenville, North Carolina, Free Will Baptist Church, were greatly blessed of our Lord. The Rev. Jack Paramore was evangelist.

There were 31 persons saved and 16 baptismlers reclaimed. More than 100 other persons dedicated their lives to the inter of soul winning. Some 175 persons were (continued on page seven)

Free Will Baptist Heritage Foundation

(Number 10 in a Series)

Mrs. Addie Grubbs has been memorialized through the Free Will Baptist Heritage Foundation of Mount Olive College by gift of \$100 from the Mt. Carmel Free Will Baptist Church of Perry, Florida. The following resolution was passed by the church:

Whereas the late Sister Addie Grubbs was often known as the mother of our church, having been a faithful member of Mt. Carmel—she walked a distance of one and a quarter miles for day and night services—and a very active member and president of the Woman's Auxiliary; and

Whereas her faithful prayers, services and attendance held Mt. Carmel together over a period of time from the late 20's until 1934 when the church was reorganized with eight members; and

Whereas through her devoted life and service we feel that she has left us an example to follow; and

Whereas there are those in her family at Mt. Carmel still carrying on the work, namely, a son, Homer Grubbs, a trustee; a son, Lanzy A. Grubbs, a deacon; a daughter, Bertha McDaniel, a deaconess; a grandson, Kenneth Grubbs, a minister; and grandson, Herman A. Grubbs, a minister of Mount Olive, North Carolina; therefore be it

Resolved that we express our deepest appreciation for her devoted life and faithful service to her Lord and church by placing her name on the Memorial Plaque of the Free Will Baptist Heritage Foundation of Mount Olive College; and be it further

Resolved that a copy of this resolution be sent to the Free Will Baptist Press to be printed in *The Free Will Baptist* and that a copy be included in the minutes of the Mt. Carmel Church.

Challenge Day for Mount Olive College

MOUNT OLIVE, NORTH CAROLINA

Sunday, April 24, to Be Observed by Churches, Sunday Schools, Leagues
And Individuals



Senior College Authorities Visit Mount Olive College: Dr. C. C. Colvert, (left) University of Texas, and Miss Bonnie Cone, president of Charlotte College, North Carolina, consult with President W. Burkette Raper of Mount Olive College about the forthcoming visit of the Standards Committee of the Southern Association.

The Greatest Educational Challenge Ever Confront Free Will Baptists

Mount Olive College can become the first college in the history of the Free Will Baptist denomination to achieve regional accreditation, the highest recognition given by accrediting agencies.

This achievement will enable Mount Olive College to provide Christian higher education for Free Will Baptists everywhere in preparation for vocations in teaching, the Christian ministry and missions, business, medicine, law, secretarial science, accounting, music, industry and related vocations.

Mount Olive College is a co-educational, liberal arts, Christian college, chartered in 1881 and sponsored by the North Carolina Convention of Free Will Baptists.

On Challenge Day, churches, Sunday schools, leagues, and individuals are urged to:

- 1) Offer special prayers for God's guidance for the administration, faculty, and students of Mount Olive College.
- 2) Make a gift to help the college prepare for regional accreditation by the Southern Association of Colleges and Secondary Schools.

NEWS NOTES

(continued from page six)

to the altar of the church, taking an open stand for the present and future against the evils of the movies and the dance.

The Rev. R. B. Crawford, pastor, baptized 22 of the 31 persons saved. Three others are awaiting baptism, and the others went to other congregations. The Lord blessed hundreds of people during this revival.

THE MAIL BOX

RESIGNS PASTORATE

"I have resigned the pastorate of the Free Will Baptist Temple. Having organized this church and having served as pastor for the past seventeen years, I believe that time was overdue for a change. The Rev. George E. Butler of the Metropolitan Association was chosen for this post of duty, effective the fifth Sunday in January. I have not retired from the service, but rather devoted my time to evangelism and to the medium of song and teaching in the fields of opportunity."—Rev. N. P. Gates, 18031 Orleans, Detroit 3, Michigan.

What a Fool I've Been!

A rich man lay dying. His little daughter couldn't understand why her big daddy was so helpless now. The little girl asked, "Daddy, are you going away?" "Yes, dear, I am going away, and I am afraid you won't see me again!" Asked the little girl, "Daddy, have you got a nice house to go to?" The rich man was silent for a moment, and then began to cry. He lamented, "What a fool I have been! I have built a great business here, and have amassed riches here, but I shall be a pauper there!"—Selected.

MY CHALLENGE DAY COMMITMENT

To Mount Olive College

Believing that Free Will Baptists should provide for our youth the very best possible program of Christian higher education and that regional accreditation for Mount Olive College will strengthen our present program, I make my Challenge Day Commitment as follows:

- I will be a Prayer Partner by asking God's blessings and directions in the development of Mount Olive College.
- I enclose my Challenge Day Gift in the amount of \$_____.
- I will send \$_____ not later than _____, 1960.

Name _____ Church _____

Address _____ Conference _____

"The future belongs to those who prepare for it!"

Clip and Mail to MOUNT OLIVE COLLEGE, Mount Olive, North Carolina

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: I know folk who say that the church began with Abraham and others who say it goes back to Adam's day. These speak of the Old Testament people as Christians. Could you tell me why?—I. R. Johnson, Georgia.

Answer: It appears to me that they do not rightly divide the word of truth. There is a sense in which the church began on the Day of Pentecost. There are those, however, that say the church was in existence in embryo form when Jesus called out His first disciples, and they point out the Greek word from which our word, church, is translated which means the called out.

When it comes to the use of the term Christians, we read, ". . . and the disciples were called Christians first in Antioch" (Acts 11:26). There are some people that I have heard of who are accused of spiritualizing the meaning of all God's definite promises to Abraham and thereby making many prophecies mean what they were never intended to say. Some of these by so doing pay no attention to many prophecies that have long since been fulfilled. Those prophecies that pointed to certain specific events that have been definitely fulfilled in God's dealings with the Jews, and that there are no later prophecies pointing to them have most likely had their final fulfillment in the particular incident in which they are identified with Jews. Such people as these who wrongly interpret prophecy may themselves be saved, and in some cases they may be honest; but having read the teachings of Seventh Day Adventists, Jehovah's Witnesses, Millennial Dawnists and such propagandists, they are confused. Such misled people are missing the great joys that doubters counter. Instead of being confused as they follow date-setters, they ought to read the Scriptures and see that Christ may come at any time and that He has left His saints as workers to be carrying on in His stead while He is away. No one on this earth may hasten the day of Christ's return. He has the day set by His Father and the very day in which God has set the time, the Son of Man will return and not before. Christians hope this to be soon, but He alone knows how many faithful Christians are to suffer martyrdom, how many renowned Christian schools, local

churches and other institutions of Christian renown are to sell out to the devil, who will be appealing to them in the form of catholicism, liberalism or some other cult. These are indeed terrible days when men's hearts are failing. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Timothy 4:1-3); "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5).

There might be said much more than what we have above concerning the beginning of the church, however, in speaking of the Old Testament saints there is no indication that they even knew that such a thing as the church, the bride of Christ, was ever to be found upon the earth or that it was ever in the mind of God. This was revealed to Paul as a mystery and having its beginning in the New Testament. Jesus, it is true, had told Peter, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). The birthday of the church has from away back been regarded as Pentecost. It will continue on this earth until its last member has been won to Him and God alone knows when that time is to come; but when it does come then will His church be translated where it will ever be with Him. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not es-

cape" (1 Thessalonians 5:2, 3); "Way therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:13); "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32).

Since Jesus in the Bible has given such forewarnings, it is double folly to pay any attention to those who style themselves as prophets in this day that either claim to be Christ or to know the time of coming; and those claiming to be either probably multiply into the thousands before some that are now living decease.

The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

OUR RISEN LORD

". . . The Lord is risen indeed, (Luke 24:34).

The doctrine of the resurrection is one of the great fundamentals of Christianity, a one of its most vital points, for without the resurrection there can be no hope of a life beyond this one. The importance of Christ's resurrection is so great that Paul in instructing his young preacher friend Timothy, what to do and teach, gives him the following advice, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (2 Timothy 2:8). Almost two thousand years later it is no less important that we remember and preach the same blessed truth, now as then, the salvation of the world, the comfort of the followers of Christ and the hope of the life to come depend upon this vital doctrine.

Someone has said, "The fact of our Lord's resurrection implies two things: (1) That He was actually dead; and (2) that He was alive again after having died." Paul summed it up in Romans 4:23-25 where he said "Now it was not written for his sake alone that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification."

"The Lord is risen indeed." This statement presents two very important fac-

the first one is the Cross, with all its horrors, suffering and dead, could destroy the plan of God, as His enemies intended. His triumph He proclaimed, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18). Then, why do some insist on continuing to worship Christ on the Cross? Thank God for a bare Cross and an empty tomb. A living Christ can be neither on the Cross nor in the tomb; but as He lives in the hearts of His redeemed people the world is made to know of Him and of His power to save all who will accept Him.

Again, when we read, "The Lord is risen indeed," we find the second important fact—that no tomb, however securely sealed and guarded, could hold the Son of God. When the first visitor came to the tomb on that first Easter morning and found not the body of the Lord Jesus, the angels asked a very important question, ". . . Why seek ye the living among the dead?" (Luke 24:5). They did not wait for the perplexed followers to answer. It is very possible that they could not have given a satisfactory answer, but the angels gave an answer that seemed to satisfy those to whom they spoke and still satisfies multitudes of His true followers today. They said, "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:6, 7).

It seems to me that this message would fulfill its purpose if I did not point to what I believe is the very heart of the resurrection teaching. It is to be found in the words of Christ Himself in His last words to the disciples as recorded by Luke. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and it thus behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:45-48). As we remember that He rose from the dead we must not forget that we are expected by Him to preach repentance and remission of sin which can be found in Him only.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Colossians 3:1).

Noble Poverty

(continued from page five)

is branded as a criminal and covered with shame; but he may break the tenth,

and he is only enterprising. The Bible says the love of money is a root of all evil; but every man who quotes the saying puts a terrific emphasis on the word, love, explaining that it is not money, but only the love of it, that is such a prolific root.

To look about one, one would think a man's life did consist in the abundance of the things he possesses. Men think they become great just in proportion as they gather wealth. So it seems, too; for the world measures men by their bank account. Yet there never was a more fatal error. A man is really measured by what he is, and not by what he has. You may find a shrivelled soul in the midst of a great fortune, and a

grand, noble soul in the barest poverty.

The first thing is to gather into our life all the truly great and noble things of character. Here are two texts to ponder, because they settle this question: " whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things"; "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."—E. R. A.

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

WORDS OF COMFORT From the Gospel of John

(John 1:11, 12)

1. *The believer shall not come into judgment* (John 5:24).
Not into judgment with the world—his works judged (2 Corinthians 5:10; Romans 8:1; 1 Corinthians 11:31, 32; 1 Timothy 5:24).
2. *The believer shall never walk in darkness* (John 8:12).
There are two classes of people in the world—one of darkness, one of light (Matthew 7:13; Proverbs 4:18, 19; John 1:4, 5, 9; 1 Peter 2:9; Romans 13:12).
3. *The believer shall never hunger* (John 6:35).
He has Christ, the bread of life, his wants are well supplied (Philippians 4:12, 13, 19; 2 Corinthians 9:10-12).
4. *The believer shall never thirst* (John 6:35).
He will be filled with all things for his spiritual good (Romans 8:28; John 4:13, 14; 7:37-39; Isaiah 55:1).
5. *The believer shall never perish* (John 3:15).
At the end of the journey he shall be taken away by the Lord (1 Thessalonians 4:16, 17; Romans 6:23; John 10:27; Revelations 20:6).
6. *The believer shall never be separated* (Romans 8:35-39).
He has given the assurance that He is able to keep, and will keep (John 10:27-29; 2 Timothy 1:12; 1 Peter 1:5; John 17:12; 2 Thessalonians 2:13-16).
7. *The believer shall never taste death* (John 8:31).
If he shall die it is not eternal—he shall rise again (John 5:24, 25; 11:25, 26; Colossians 3:3, 4).

—Rev. C. C. Maple.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Graham Returns from African Tour

A green carpet was rolled across the railroad tracks as Billy Graham returned from

his African tour to his home town, Charlotte, North Carolina, where he used to milk cows and dream of a baseball career.

The famous evangelist, tanned and rested after a voyage across the Atlantic, was met

by his 70-year-old father and several dozen well wishers, among them an old Negro who wept as Graham clasped his hand.

A brief, informal press conference was held in a roped off area of the station platform. Then Graham drove to his boyhood home to see his mother who was unable to meet the train because of a foot ailment.

Later in the day, Graham and his lovely wife, Ruth, who had met him in New York three days earlier, motored 100 miles to their mountaintop home where he saw their children for the first time in three months.

Graham told newsmen he hopes to rest a bit after one of his most strenuous campaigns; but he has consented to write articles this month for two of the nation's largest magazines. He also plans to prepare a statement for a major wire service on the new anti-segregation movements in the South.

Questions about the racial situation dominated several well-attended news conferences in New York and Washington. Graham condemned South Africa's apartheid policies as unchristian and unworkable. He declined comment on the wave of southern lunch counter sit-ins until he has had time to learn about the situation at first hand. He also said he would wait until he returned to his native southland before speaking to the South on her problems.

In Washington, Graham saw President Eisenhower, lunched with Vice-President Nixon and went to the State Department where Secretary of State Herter assembled several of his top aides for an informal briefing that lasted several hours.

The president expressed interest in Graham's suggestion that he visit Nigeria next October when that most populous African nation will receive its independence. Such a gesture would demonstrate America's solidarity with the new African Nationalism, Graham said.

In New York, Graham gave impressions of his African tour at a luncheon given in his honor by the Chairman of his 1959 New York Crusade, Roger Hull, an insurance executive.

One of the guests, an investment broker who has long been a leading lay Bible teacher, said he wished every Christian leader in the nation could have heard Graham's report. "I was never challenged so much in my whole life," he explained.

As Graham spoke, two hotel waiters stood at one side and listened intently. Here are some highlights of his talk:

1. "The race problem has not hurt America in Africa materially as yet, but if it continues unsolved, it will hurt us badly. Soon how we've got to set an example or we will
(continued on page eleven)

FAITH

I wish that I could understand
How God could take into His hand
A bit of dust and make a man
To fit into His future plan.

And just to know what makes the sun
Set in the west when day is done;
To understand that magic sight
When first the stars pierced thro' the night.

I cannot understand at all
How God can see a sparrow fall;
How He has numbered ev'ry hair
On people here and ev'rywhere.

It seems so hard to understand
How God divided sea from land;
The fleecy clouds amaze me so,
How God has made them white as snow.

I wonder how the birds know when
To southward fly 'till spring again?
How do they know there's lots to eat
Deep in the grass beneath my feet?

The more I think the more I see
That most of life's a mystery;
And so by faith we comprehend
What life shall be when this shall end.

Though here on earth for years we've trod,
If we knew all, then we'd be God;
By faith we take Him at His word
Assured at last we'll meet our Lord.

He says that He'll appear someday
To catch His waiting bride away;
He said it; that's enough for me,
I'll trust Him through eternity.

—Hope Evangeline.

NOTES AND QUOTES



By J. C. Griffin

THE FATHER'S PLEASURE

When Jesus Christ presented Himself to me in the Baptist for baptism, John said, "I have need to be baptized of thee, and thou comest thou to me?" And Jesus answered and said unto him, Suffer it to be so now: thus it becometh us to fulfil all righteousness. Then he suffered him. And when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:14-17). May we notice two things here: The assurance of God and the fact of the Trinity. The following things make us very aware of the Trinity: Jesus Christ in the water; the Spirit in the form of a dove lighting upon him; and the voice of God speaking from heaven, "This is My beloved Son"—God the Father, Christ in the river, the Holy Spirit resting upon Jesus; thus God the Father, God the Son, and God the Holy Spirit. Who can be so far from God and so much plunged into darkness as to say there is no Trinity?

God was pleased with the act of His Son and witnessed thereunto. At the Mount of Transfiguration, God said, ". . . This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:5). So the Father of our Lord Jesus Christ was well pleased at the baptism of His Son, and also at His transfiguration. Thus God is the greatest witness to the divinity of the Lord Jesus; but we have several others who are witnesses as to the deity of the Lord Jesus. Simon Peter said, ". . . Thou art the Christ, the Son of the living God" (Matthew 16:16). This answer of Peter's to Jesus's question asked by Jesus was not absolved by Peter's own knowledge. Jesus said, ". . . flesh and blood hath not revealed unto thee, but my Father which is in heaven" (Vs. 17).

Thus three times did the Father reveal His Son: First at His baptism, second at the transfiguration, and to Peter; but may we go further. These revelations were while Jesus lived in the flesh here among men.

One day when Saul of Tarsus was on his way to arrest, bind and take the believers to Jerusalem for punishment and death, Jesus revealed Himself to Saul. Let's look at this account as given in Chapter 9 of Acts. Saul was on his way to Damascus to bind all the believers he found and take them to Jerusalem. "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it will be told thee what thou must do" (Acts 9:3-6).

After that the scales fell from Saul's eyes, and he gave this witness, "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). So as soon as Saul was converted, his eyes being opened, he gave testimony that Jesus was Christ.

Blinded Eyes Cannot See

All unbelievers are blind to the reality of Christ. Saul of Tarsus was so spiritually blind that when he persecuted the saints, he thought he was doing the services of God. He was just as sincere when persecuting the saints as his religion could make him. May we note that when he was Saul, he was blind; but when he became Paul, instead of having Judaism and the law, he had Christ and grace. Let us observe what he says about blindness and the gospel: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Corinthians 4:3, 4).

Thus again with no uncertain sound, the apostle, Paul, witnesses to the Lordship and the deity of Jesus Christ. May we notice that Paul did not preach self; he preached Christ. It is possible that a preacher can get so much of self in his message that a very little of Christ is manifested. Not so with Paul for we hear him saying to the Corinthian Christians, "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Corinthians 2:2).

Paul was one of, if not the greatest witnesses to the deity of Christ and the salvation as taught by Christ. He warned against any other gospel. Is it not wonderful to hear him say, "But we speak the wisdom

of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (1 Corinthians 2:7). One of the greatest verses of Scripture ever written by the apostle, Paul, is "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation: to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

Not bragging at all, but I have preached for a half century now. From experience I know that if we can get the heart in right relationship with God so as to be filled with the Holy Spirit, dress, habits and pleasure will fall in line. Peter preached Christ; Paul preached Christ, and they both got results. I have noticed evangelists who preach Christ and Him crucified that get men and women saved. Let us hear Peter when he says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

MISSIONS

(continued from page ten)

lose the friendship of one of the strategic parts of the world.

2. "Many have criticized Mr. Nkrumah (Prime Minister Kwame Nkrumah of Ghana). I'm not one of his critics. Africa has tradition of tribes and chiefs. Mr. Nkrumah has held his country together by building himself up as a new chief. . . . African leaders would be leaders in any country.

3. "What we saw and experienced gave me a tremendous new appreciation for missions. Every dollar we have invested in missions has paid off many times over.

4. "The African church is warmly evangelical in its message. The closer to the frontier you get, the warmer your message has to be.

5. "In all my travels I never saw people more eager to learn. The students almost rebel against vacations. Many walk seven to ten miles to school.

6. "Africans want social acceptance and equality as much as political freedom. They respond to a smile and a simple exhibition of courtesy and friendship."

CAUTION

A cat belonging to Mrs. Jones had caused great annoyance to the small boys of the neighborhood by killing some of their pets; so they decided to set a trap for it. Dwight, a little boy of seven years, with a very tender heart, was much afraid some innocent cat would suffer, so he printed the following notice and pinned it on the trap, "This is for Jones' cat only."—Young People.

STORIES for our BOYS and GIRLS

RUTH TAKES A DARE

by Hannah Moor

*"Jesus loves me! This I know
For the Bible tells me so,
Little ones to Him belong . . ."*

THE VOICES of the Millerest Sunday school pupils blended well. That is, all but one.

Ruth Toby sat, listening and thinking to herself, "Why do they sing that piece nearly every Sunday? It's all right for the little ones but I'm eleven years old now, and I'm not going to sing it any more."

*"Jesus loves me! Loves me still.
Though I'm very weak and ill . . ."*

The others sang joyfully. "It's really kid stuff and no more of it for me. I guess I'm getting too big for Sunday school anyway."

What was the superintendent saying? "Now as we sing the last verse let all the classes go to their own rooms."

Everyone started to move and Ruth slipped quietly out the door. As she walked along the sidewalk the words came to her:

*"Jesus loves me! He will stay,
Close beside me all the way."*

"Yes," she thought, "it's all right for children. But . . ."

"Hello, Ruth, how about coming with us?" Josie Lewis and Margaret Lee were walking arm in arm. "We're going down to the river for a walk."

Ruth's mother had warned her of these girls before. They never went to Sunday school and were well-known for speaking roughly.

"Sure, I guess I can for an hour. Have to be back at the church before noon though or my folks will be worried."

"Oh, yes!" You are still tied to your mother's apron strings, aren't you, dear?" sneered Josie.

"I'm not!" Ruth hardly knew what to say. "I'm too big for Sunday school now and I'm not tied to my mother's apron strings at all."

"We'll see," said Margaret. "I'll bet you still are too much of a 'fraidy cat to go down the side of old Drumbo."

Ruth's heart beat fast. She wanted so badly to make an impression on these girls, but old Drumbo! It was steep—just like the side of a cliff—and straight down.

"If you want to be a friend of ours, you've got to grow up a little more, and a way to grow up quickly is to go down the cliff," said Josie.

"Okay, I'll show you I'm not afraid." Ruth hoped the others wouldn't notice the shaking in her voice. She tried to walk slowly hoping something would happen so she would never reach the river bank.

After a few minutes of foolish talking Josie said, "Here we are, Ruth. It's time now to prove how grown-up you are."

"Yes, over you go," said Margaret. "We'll go to the other slope and meet you at the bottom."

Ruth dug the toes of her shoes into the steep side and very slowly she started down. She felt almost numb. But she just had to keep going now. She inched along slowly, carefully and then—in a sandy place her foot slipped. She felt herself going and tried to dig her fingers in. Her hand hit something hard and she grabbed tightly a little shrub. She held on.

Down below the other girls watched, not knowing what to do. They had never gone down that place on old Drumbo themselves. They thought that Ruth would never try it or they wouldn't have said what they did.

"Hold on, Ruth," called Josie. "We'll get a rope somewhere."

Ruth held so tightly her fingernails made marks in the palms of her hands and her knuckles were white. It seemed like hours. Oh! If only she hadn't come. What were the last words she had heard from the open window of the church?

*"Jesus loves me! He will stay,
Close beside me all the way."*

"I'll never leave Sunday school again," vowed Ruth. "Even if I live to be a hundred. Why don't they come? I can't hold on much longer."

Soon three men appeared at the top. They tied a rope firmly to a tree and one man was lowered over the edge. Down, down he came until he got hold of Ruth. He held her tightly as the other men pulled up on the rope.

Ruth lay on the grass awhile before making her way back to the car at the church. She huddled into a corner of the back seat hoping her dad and mom wouldn't notice her torn clothes, her bruised arms and legs, and her dirty face.

Mr. and Mrs. Toby sat in the car and listened to the pathetic story. They felt their daughter had learned her lesson well enough without any scolding.

At home Mrs. Toby went to the kitchen to prepare dinner. Ruth followed close behind.

"Whatever are you doing, Ruth?" Her mother asked.

"Just tying myself to your apron string, Mom," grinned Ruth. She started setting the table, humming softly—

"Yes, Jesus loves me!"—My Pleasure.

Resolutions of Respect

(continued from page four)

conducted by the Rev. Tillis Walley and the Rev. J. D. O'Donnell.

Mrs. Tilley Wall

Thomas R. Watson

On March 7, 1960, the death angel came and took away Thomas R. Watson. Mr. Watson was 70 years old, and had been declining health for several years; however, he bore his afflictions with patience. He was a member of Milbourne Free Will Baptist Church in Wilson County, North Carolina.

All was done for him that loving hands could do, but to no avail. His funeral was conducted in the church sanctuary by the Rev. Dewey C. Boling of Clayton, North Carolina. The body was laid to rest in the Upper Black Creek Cemetery under a beautiful mound of flowers.

Mr. Watson leaves to mourn his wife Mrs. Nora Marlowe Watson; four sons, three daughters; nine grandchildren and four great-grandchildren.

His life trials are over,
The victory has been won.
Though 'twas hard to part,
We say, God's will be done.

By his granddaughter,
Mrs. Marvin Sullivan

Although 99 per cent of our churches are made up of lay people, many still see themselves as a kind of cheering section on the clerical sidelines.—Mrs. T. O. Wedel.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Youth Auxiliary Fellowship Conference Held St. Mary's Church

Four hundred young people, youth chairman and sponsors of youth groups attended the second annual Youth Auxiliary Fellowship Conference of the Eastern District of the Free Will Baptists, held Friday night, March 18, at St. Mary's Free Will Baptist Church, New Bern, North Carolina.

Mrs. W. J. Gaskins, district chairman of youth, was in charge of the conference with Free Will Baptist churches of Covey, Bridgeton, Kenansville, Holly Springs, Morehead City, Kinston, Otway, Jacksonville, Davis, Crab Point and New Bern being represented.

The annual declamation contest, with the topic, "Missions," was won by Martha Glenn Jenkins of St. Mary's Church for the Go-Tell Auxiliary, and Carolyn Bullard of the First Church of Morehead City was runner-up. Claudia Saratowski of First Church of Morehead City won the contest for the Young People's Auxiliary, and Peggy Holt of St. Mary's Church was runner-up.

In the essay contest the topic was "The

Worth of a Family Altar," and winners for the G. T. A. were Phyllis Stratton of the Davis Church, first-place winner, and Anna Lynn Gaskins of St. Mary's Church,



Pictured above are those who were given special recognition for having obtained ranks in G. T. A. during the past year. These are members of St. Mary's, Core Creek and Davis Churches.

From St. Mary's: Sherry Provo, Suzanne Mallard, Patricia Meadows, Martha Glenn Jenkins, Mary Ellen Toler, Brenda Stilley, Anna Lynn Gaskins and Karen Haneock.

runner-up. Barbara Toler of St. Mary's Church was winner for the Y. P. A.

All winners were presented properly inscribed loving cups, and the runners-up were presented gifts. The presentations were made by Mrs. Robert Crawford of Greenville, state youth chairman.

Following the contests a picnic supper was served by the host church. A program was presented by different church groups centered around the theme of missions.

A candlelight installation ceremony was presented by members of the Kinston and New Bern Y. P. A.'s with Mrs. Bernard Adkins, local youth chairman, serving as

From Davis: Linda Piner, Phyllis Stratton, Sandra Salter, Betty Lou Piner, Maureen McManus, Linda Taylor, Marilyn Dixon, Janet Babbit and Bertha Davis.

From Core Creek: Susan Garner, Julia McCoy, Ella Hawkins, Joyce Davis, Dorothy Carol Ipoek, Doris Allenen, Annette White, Myra Hawkins, Glenda Heath, Rosa Helen White, Sylvia Hawkins and Diane Avery.



Pictured above are the winners and runners-up in the declamation and essay contests, left to right: Mrs. R. W. Crawford, state youth chairman; Mrs. W. J. Gaskins, district youth chairman; Martha Glenn

Jenkins, Carolyn Bullard, Claudia Saratowski, Peggy Holt, Phyllis Stratton and Barbara Toler. Anna Lynn Gaskins is not shown in the picture.

narrator. Music was played softly by June Lightsey, pianist, and Joe Wright, organist.

The Rev. Ralph Lightsey, pastor of the host church, gave a missionary challenge to the young people, urging them to dedicate their lives to full-time Christian service. A prayer of dedication was given by Mr. Lightsey for some 100 young people, who knelt at the altar following his message.

"More than conquerors" means not only to win your battle and save your territory, but to do honor to your Captain and your God, to be a credit to your cause, and so to acquit yourself in the campaign that God shall be glorified.—A. B. Simpson.

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

Christian Education

W. BURKETTE RAPER, *President*
 Mount Olive Junior College
 Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
 Free Will Baptist Bible College
 Nashville, Tennessee
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Gifts to Mount Olive Up for First Quarter

The financial report shows that gifts received by Mount Olive College during the first quarter of 1960 exceeded those for the same quarter of last year by \$7,132.50. Total gifts for the quarter were \$18,220.32 compared to \$11,087.82 during the first quarter of 1959. The average monthly gifts for the quarter were \$6,073.44. Gifts for each of the three months exceeded those for the same month during any previous year.

We thank those who helped to make this increase possible. We also remind our friends that we need to continue this rate of increased giving during the balance of this fiscal year.

The following is a report of gifts for the period of March 16 through March 31, 1960.

Previously Reported for the Year:	
Free Will Baptists	\$35,900.78
Friends	16,229.27
Total Previously Reported	\$52,130.05
Received From:	
North Carolina—	
Eastern Conference	\$ 573.07
Central Conference	889.84
Western Conference	365.72
Cape Fear Conference	259.06
Albemarle Association	6.22
State-Wide Bodies	500.00
South Carolina	49.00
Florida	100.00
Total Gifts from Free Will Baptists	\$2,742.91
Mount Olive and Community	\$ 37.00
Goldsboro and Community	515.00
Other Communities	23.44
Total Gifts from Friends	\$ 575.44
Total Gifts for This Period	\$ 3,318.35
Total Received to Date	\$55,448.40

The gifts during this period have been designated for use as follows:

General Budget	\$1,738.35
Endowment Funds	940.00
Scholarship Funds	40.00
Loan Funds	600.00
Total	\$3,318.35

Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each time. The Honor Roll gifts for this period are listed below and are from

North Carolina unless otherwise indicated	
In Memory of Mr. and Mrs. W. H. Holton	\$100
In Memory of the Reverend M. A. Warwick	\$100
The Reverend C. J. Harris	\$100
In Memory of Mrs. Addie Grubbs (Florida)	\$100
M. B. Rains	\$200
Bishop F. Jones	\$100
Mrs. Ruth Askew	\$500
North Carolina State Convention	\$500
In Honor of Mrs. Alice E. Lupton	\$100
Gum Swamp Church	\$100
St. Mary's Church (New Bern)	\$107
Ernest M. Dewey	\$500

Your gifts to Mount Olive College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, Business Manager

CRAGMONT LEAGUE CAMP

The North Carolina State League Convention is sponsoring the fourth annual league week at Cragmont Assembly, Black Mountain, North Carolina, June 20-25.

Plans are being made for a great week of spiritual blessings. There will be instruction in league work, Bible study, evangelistic services, recreation, social activities and sight-seeing trips. There will also be periods carefully planned to provide Christian counsel concerning your personal problems.

This league week is being planned especially for those of intermediate and senior league; however, those from 10 years up will be accepted.

Transportation will be provided by a chartered bus and approved cars.

The cost for this week will be \$30.00; this takes care of transportation, recreation, room and board and insurance; in fact, everything except personal spending money. In case you provide your own transportation, the cost for your week at Cragmont will be \$15.00 for room and board, plus \$5.00 registration fee.

The Rev. Adam Scott is camp director again this year, and the Rev. Herbert Bryson is the assistant director.

We are now ready to accept applications for this week of camp. You may use the application blank below or if more are needed write to Adam Scott, Post Office Box 16 Winterville, North Carolina, and you will be sent as many as you need.

Please send \$5.00 registration fee with this application blank. Balance of \$25.00 will be due when you board the bus or upon arrival at Cragmont. More information will be sent upon receipt of your application. Send all applications to Adam Scott.

APPLICATION	
Name _____	Address _____
_____	Age _____, Sex _____

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Foundations of the Christian Home

(Lesson for May 1)

Lesson: Matthew 5:8, 27-37; Luke 9:61,

Golden Text: Matthew 5:8.

INTRODUCTION

Our study of today's lesson will help us see the value of guarding the homes of America from some of the onslaughts of modern men and practices of this modern day. Happiness and success in the home, just in personal hearts, is dependent upon purity.

Many of the problems of our modern society can be attributed to evils which war against the home. The overemphasis upon pleasure has had a profound damaging effect on our generation. We are told that approximately one out of four marriages ends in divorce; and we know that divorce only means the destruction of family life. When homes are destroyed, we can only expect a crumbling of our society.

The sixth beatitude serves as the center of this lesson. We shall study Jesus' teaching regarding adultery; that it can be avoided by purity of heart, and by honesty in forms, as opposed to hypocrisy. Finally, we shall study more of the meaning of what it costs to follow Jesus.—*The Bible Student* (F.W.B.).

HINTS THAT HELP

Only the pure heart is acceptable before God, and only God can make it so (Matthew 5:8).

The very first step in the direction of committing any sin is in entertaining a desire for it (Vv. 27, 28).

The member that is regarded as having been severed from the body is incapable of committing any evil act (Vv. 29, 30).

God tolerated divorce under the law to give rules to regulate it, but it was not in His plan from the beginning (Vs. 31).

If the marriage vow has already been broken through adultery, divorce is permissible (Vs. 32).

Judicial oaths are administered today to insure that the witness will speak the

truth; oaths of office pledge the ones taking them to be faithful in their duties, and both call on God as a witness (Vs. 33).

7. There are times when the taking of an oath in the name of the Lord is proper (2 Corinthians 1:23; Hebrews 6:16). The Lord utterly condemns the taking of His name in vain, a very common practice today. You hear His name used in blasphemy constantly by adults and children.

8. The word of the Christian should be so reliable that it does not need the support of an oath (Vs. 37).

9. There are some who would follow the Lord Jesus if it did not require separation from those who do not follow Him (Luke 9:61).

10. A lingering, longing look at the world before one starts following Christ indicates his unfitness for discipleship (Vs. 62).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. A boy, who wanted to be helpful to his mother, would stand by her as she prepared the evening meal. In his eager desire to lighten her work, he would ask, "Mother, may I put the bread on the table?" Mother would always reply, "My son, are your hands clean?" Years later, he was desirous to give to others God's Bread of Life—His Word. His mother's voice, though long stilled in death, came to him, "My son, are your hands clean?" (cf. Isaiah 52:11).—*Selected*.

2. Figuratively speaking, the lustful eye, the sticky fingers, the bloody feet, the deceitful tongue, the proud heart and covetous desire must be conquered or the whole body will suffer the consequences. Judgment is the sure reward of those whose bodily members and senses they cannot control; and if they are allowed to run their natural courses to the end, the whole body will be cast into hell, ". . . into the fire that never shall be quenched" (Mark 9:43). You may not think that sin can damn the regenerated soul to hell, but it will be far better to go to heaven believing what Jesus says than to go to hell doubting it.—*The Advanced Quarterly* (F.W.B.).

3. Jesus gave some sweeping observations concerning the Old Testament law. This ruling on divorce is one of the parts of the law which He deliberately revoked in the Sermon on the Mount. The law did not

command, but permitted, freedom of divorce for any cause (Deuteronomy 24:1, 3). On another occasion Jesus explained that this was done because of the hardness of heart of the people: it was the best ruling which God could give in that primitive age. Gradually man came up to the state where he could receive this final ruling (Matthew 19:3-9).—*The Standard Commentary*.

4. Our God is all-wise and we may be sure He has a good reason for every "thou shalt not" that He has spoken, and the injunction against adultery is no exception.

In a nearby small city lived a husband who was totally blind. His wife was unfaithful, contracted a social disease, and the unsuspecting husband paid with the loss of both his eyes.

When a small boy, we knew a fine Christian young woman who made the mistake of marrying a young man whose moral character was very doubtful. This young wife and mother died at the age of thirty years after an operation caused by a social disease contracted from her unprincipled husband.

But it is in the insane asylums that the awful results of immorality are found. There was the case of a wealthy young man who was at death's door, unable to speak or swallow any food, except a little milk, and all the result of immoral acts plus a social disease.

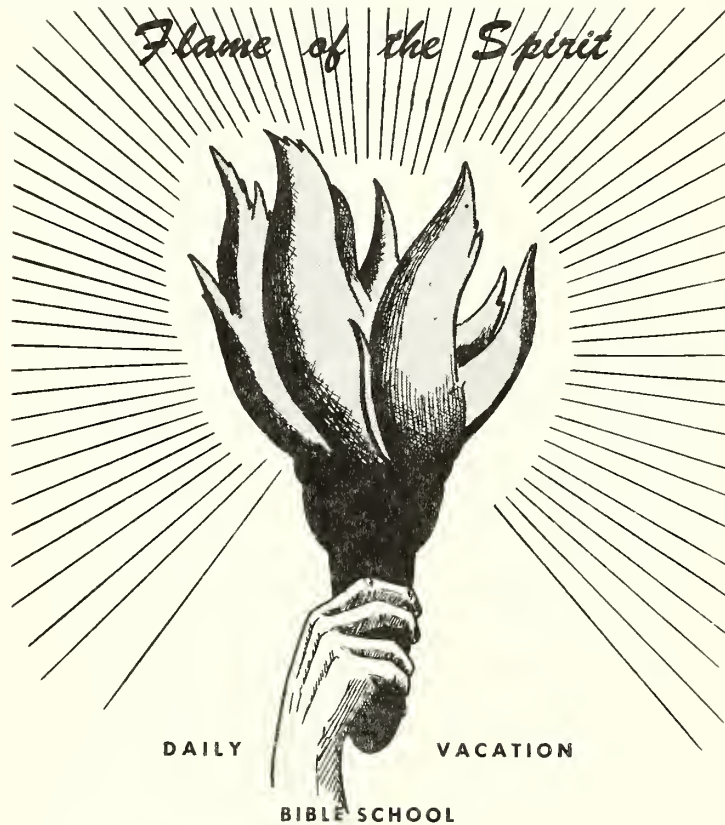
5. The request in Luke 9:61, 62, on the face of things seems a most reasonable one, for the ties of home are strong. In the East, however, such a farewell party might have taken days, if not weeks, and pressure might have been brought to bear upon the young man to remain in the family circle, and not do anything so risky as join forces with this unknown Preacher. How different He was to Paul who was not disobedient to the heavenly vision!

6. Undoubtedly there have been many persons who have felt they were called to full-time work for Christ, but who have been persuaded by relatives and friends to give up what the latter called a foolish idea. Our belief is that the man in Verse 61 rejected the Master's call and went back to his home and stayed there. This man had good intentions probably but not much backbone, and Jesus knew it.

Despondent soul, listen! "He that heareth my word, and believeth on him that sent me, hath everlasting life." Not "shall have" when death comes, but hath, now, today, this hour, this very minute, hath life, everlasting life! Glory! Hallelujah! Do you believe it?—*Selected*.

Daily Vacation Bible School Clinic

Mount Olive Junior College, Mount Olive, North Carolina
APRIL 23, 1960



FREE WILL BAPTIST PRESS

AYDEN, NORTH CAROLINA

Fourth Series in a Cycle Covering the Whole Bible

§ § §

Deals with the Coming of the Holy Spirit As Given in the Book of Acts

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A Study of the Workings of the Holy Spirit in the Lives of The Early Believers

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Stresses Missionary Endeavors of the Early Church in the Light of Current Free Will Baptist Mission Work

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Written, Edited and Produced for Free Will Baptists by Free Will Baptists

§ § §

Published by
The Free Will Baptist Press,
Ayden, North Carolina

WHO SHOULD ATTEND?

Ministers, Sunday School Superintendents and Teachers, Woman's Auxiliary Officers, Prospective Daily Vacation Bible School Workers and Teachers

WHAT WILL TAKE PLACE?

Complete Display of Daily Vacation Bible School Materials—Instructions in Conducting Daily Vacation Bible School—Demonstration of Group Projects, Take-Home Projects, Publicity Materials and Supplementary Materials

WHAT IS THE SCHEDULE?

Registration in Classrooms 9:30 A. M.—Study Begins 10:00 A. M.—Bring Picnic Lunch to Spread on College Grounds—Classes Adjourn 2:30 P. M.

WE URGE YOU TO ATTEND THIS CLINIC

AS —

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 27, 1960

APR 27 1960
HAM, N.C.

MAY—FREE WILL BAPTIST CHILDREN'S HOME MONTH



The Free Will Baptist Children's Home, Middlesex, North Carolina, celebrates its fortieth anniversary during the year 1960. In observance of this anniversary, the home is sponsoring the presentation of an anniversary program in various sections of the state of North Carolina. The group of children pictured above will participate in this program.

The anniversary program will consist of news from the home, songs, a historical summary of the past forty years, and two high school graduates will speak briefly on what the home has meant to them. The purpose for these programs will be to challenge Free Will Baptists to do more in the field of child care.

(See the feature articles in this issue, entitled "Forty Fruitful Years" and "Children's Home Presents Anniversary Program," for further information concerning the home and the plans for observing its fortieth anniversary.)

Editorial

OUR PRICELESS POSSESSION

J. O. Fort

How much definite praying and concrete planning have you done to insure the safety and security of the most valuable possession which can ever be intrusted into your care? When a little child is born into your home, you become the steward of a gem which is worth more than all the material wealth of the whole world. In great measure, you hold in your hands the destiny of a life in this world and that of an immortal soul in the world to come. We place this great responsibility upon the parents for the destiny of the child because of the following premises:

1. The child will become essentially the product of the environment in which he is reared. We recognize that there are exceptions to this rule because of hereditary factors, over which environment has very little control, that are also exerting their influence upon the child, such as innate tendencies, aptitudes and abilities. However, it is evident that the home and the other social institutions are too prone to cover their shortcomings by saying that the person who went to the dogs did so because it was beyond their power to help him. Parents, schools, churches and all organizations for community betterment should conduct a continuing evaluation of their activities and standards in the light of the influence they are exerting upon the children growing up under their care. Those activities which are contributing to good citizenship, sound moral character and normal spiritual growth of children should be strengthened and expanded. Whatever influences are contributing toward delinquency should be vigorously opposed and driven out.

2. The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22: 6). This injunction from the Lord is applicable primarily to parents, although it is binding upon the school, the church and other environmental agencies. Parents have the greater responsibility because they are more closely related to the child by both blood and association. They are also responsible for the influence of the other social, moral and religious agencies for they should take an active part in forming and administering the services of these agencies. This statement from God's Word is true, despite the fact that some have been disappointed in the lives of their children. Where then is the answer to the problem? The obvious conclusion to which sincere parents come is that they have failed as parents. This may or may not be wholly true. Perhaps the more nearly correct answer is that all the community agencies designed to influence the child for good contributed their bit to the overall failure with respect to these disappointing children.

Parents and others who work with children should understand certain facts about them. When children are born into this world they are: (1) biologically helpless and dependent upon others for everything; (2) mentally they are a complete blank with an enormous capacity for learning; (3) spiritually they have an innate nature which tends toward disobedience, sin and evil; (4) emotionally they respond readily to the influence of those they love.

Parents, being aware of the physical dependence of their children, do not have to be reminded of their responsibility in this respect. On the other hand, they are too often careless and thoughtless about what they say and do in the presence of their child. If parents have a disagreement, they should never discuss their differences in the presence of children—this is but an instance of such carelessness. They must remember that their child learns attitudes and responses from examples set by parents. Furthermore, do not let your love for your child blind you to your child's innate tendencies toward wrong and sin. It will take the spiritual guidance that both you and your church can give to counteract these tendencies toward sin which dwell in the nature of every human being because all nature is fallen nature. The only ally you have in dealing with the especially small child is your emotional tendency to be influenced by those he loves and trusts.

3. Jesus teaches that all people must be born again to escape hell and enter heaven. Jesus told Nicodemus, "... Except a man be born again, he cannot see the kingdom of God" (John 3: 3). You must know that children who have reached the age of accountability are lost and in need of the Saviour. There is great danger in neglecting to teach older children that Jesus loves them and wants to save them. We firmly believe there is equally great danger in overinfluencing the child and getting him into the church under the false assumption that he has been saved when, in reality, the Holy Spirit has never regenerated his soul. For this reason, we are not enthusiastic about the present popular wave of cheap evangelism.

We sincerely believe that parents and teachers should utilize every available means to teach the child the Word of God, urge him to study the Bible, teach him to pray and to enter rightfully into the worship services of the church. This will bend his mind and heart toward Christ so that he will respond when the Holy Spirit comes to him for regeneration.

Volume 75

Number

THE FREE WILL BAPTIST

Wednesday, April 27, 1960

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Ayden, N. C.

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Will We Win Them?

Rev. Winston Sweeney,
Kingsport, Tennessee

TEXT: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

HERE is no argument concerning the fact that the winning of souls to the Lord Jesus Christ is the most important business there is in the world today. Now many people will admit that this is certainly true, but they themselves do not do anything about it. This is a picture of the church today—a lack of soul winners. No doubt there are many who are concerned but lack the knowledge know-how as to the way to get the job done. I believe our text gives a clear way to win souls. Notice first, "He that goeth forth . . ." The first thing of soul winning is to go. It is important to pray; it is important to live a clean, Godly life but these things themselves are not soul winning. There is no going forth. Many people would like to win souls if it was confined to the religious auditorium during services, but they don't know what it takes to go where the sinner is—in his home, in the store, on the job, in the factory. I enjoy seeing people come forward in church after having preached a gospel message to them. However, some of the latest experiences have been when I have been unable to win people in the factory, in the home, or in the store. Look in the Bible; the people that won souls were those that were willing and did go after them. Somewhere along the line we have gotten the impression that sinners are supposed to come to the house of God and then we would win them there. I grant you a goodly number are won in the church; but, instead of them coming, we are commanded to go in the highways and hedges and compel them to come—taking the message of salvation to them, telling them about Christ. Someone asks, "But does that mean me?" I can't find in the Bible

where anyone is excused. We are all ministers of the reconciliation that is found in Christ. We are all His ambassadors.

The next part of the text says, ". . . and weepeth. . . ." We will never be able to win souls unless our hearts are broken by the fact that the lost are going to hell. Our souls need to be bathed in prayer to such an extent that we will be able to shed tears over those outside of Christ. Our salvation should make us concerned about those that are not right with God. I simply do not understand how professing Christians can proclaim their love for Christ and seemingly not be concerned the least for lost men and women. Our text says that those who are able to weep over the lost will win some of them. Read it for yourself. When a sinner sees the tears of the person who is trying to win him, he knows that the individual is interested in him. The tears will be able to melt his heart. I think that the Lord is a good example of someone weeping over the lost and having compassion for them. See Him as He laments over Jerusalem! See Him as He weeps near Lazarus' tomb, because of the unbelief of the people. Apostle Paul is another example of one who had compassion for the lost. Read the first three verses of the ninth chapter of Romans and there you will find what real concern is. How long has it been since you wept real tears of compassion for someone that is lost? How long has it been since your soul has been bathed in real intercessory prayer for those who are away from Him?

The next part of our text reads, ". . . bearing precious seed, . . ." Certainly the soul winner will be one that carries the Word of God, visibly and most of all hid

away in his heart. Many think that living a good life is the most important thing. It is important; the soul winner must be Godly, but nothing takes place of the Word of God. There must be the taking of the Word of God. The Bible tells us the Word is sharper than any two-edged sword, being able to pierce to the depth of the hardest heart. Good gospel singing is fine. I like to hear singing that is in the spirit, none of this dead stuff. I like good gospel music, none of jazz and so on. I appreciate someone that can really get hold of God in prayer, but these things do not take the place of the Word of God. The one who would win souls must carry the good seed. The soul winner should have a good number of Scriptures relating to the plan of salvation memorized, so that he will be more assured as he begins to talk to the sinner. Having the Word thus will certainly give confidence and will show to the sinner that the would-be soul winner knows and has experienced what he is talking about. The Word shows us the condition of lost mankind. The Word tells us how a person is saved. Many times I'm afraid that we rely upon our logic, our own persuasion and such to get men and women saved, but that will never suffice. The Holy Spirit does not use such. He uses the Word of God as proclaimed by the soul winner. Certainly everyone preached or witnessed to is not saved; but, as the Bible says, a number will receive the Word, be converted and come to know the Lord Jesus Christ.

Our text further describes the soul winner with these words, ". . . shall doubtless come again rejoicing, bringing his sheaves with him." Look with me, please, at this statement from the Word of God. The Bible says we will have results. That is the most glorious part about this business of winning souls; God says we will have results! God has promised we will win souls when we do it His way. But we must do it His way! The devil says it can't be done; God says it can. Some think because the coming of the Lord is near that we can't win souls, but that is a lie of Satan. Satan likes to get Christians lulled to sleep and complacent about this matter of winning souls for Christ. Brother, the devil is on the job. Instead of trying to win souls, he tries to get us to substitute a lot of other things to get the lost in. Having soup suppers and pink lemonade feasts and turning the house of God into a social gathering place will not take the place of God's way. God has a way, and we can't win souls by staying at home. We can't do it by waiting for them to come to church, hoping to get an opportunity to witness to them possibly after the pastor has preached the mes-

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Children's Home Presents Anniversary Program

by Rev. J. W. Everton

THIS year, 1960, marks the fortieth anniversary for North Carolina Free Will Baptist Children's Home. During the month of May, we will present our anniversary program in various sections of the state. We sincerely wish we could visit every conference of North Carolina. However, I am sure you can see the great difficulty of traveling a long distance with a large group of children. Because of the problems that would arise, we are confining our visits to the areas that are nearer the home. These programs will be given in conjunction with our May fund-raising campaign.

The program will consist of news from the home, songs, two high school graduates will speak briefly on what the home has meant to them, and a historical summary of the past forty years. There will be a challenge to do more in the field of child care. An offering will be received for the home. I believe this program will prove to be of interest to you. We urge everyone to attend.

The following is a schedule of the services:

Sunday, May 1

St. Mary's Church, New Bern, North Carolina, Eastern Conference; time, 3:00 p. m.

Sunday, May 8

Kenly Church, Kenly, North Carolina, Western Conference; time, 3:00 p. m.

Sunday, May 15

Plymouth Church, Plymouth, North Carolina, Albemarle Conference; time, 3:00 p. m.

Saturday, May 21

Sherron Acres Church, Durham, North Carolina, Western Conference; time, 7:45 p. m.

Sunday, May 22

Shady Grove Church, Sampson County, Cape Fear Conference; time, 3:00 p. m.

Saturday, May 28

2nd Union Meeting, Gum Swamp Church, Pitt County, Central Conference; time, 11:00 a. m.

Sunday, May 29

Peace Church, Pinetops, North Carolina, Central Conference; time, 2:00 p. m.

Forty Fruitful Years

by Rev. J. W. Everton

THE Free Will Baptist Children's Home of North Carolina had its inception several years prior to its opening. In the years of 1910 through 1915, some of our leading Free Will Baptist became interested in providing a home for homeless boys and girls of our state. We had men and women from various conferences and associations, which embraced the entire state, that saw this great need. They began to advocate the building of a home where we could provide care for children who needed help.

In the year 1915, interest became so great that the state convention voted to assume the responsibility of providing for those helpless boys and girls. At that annual session, held at the Shady Grove Church in Sampson County, it was decided to elect a board of trustees to make the nec-

essary arrangements to provide this home. The trustees elected were: Elders J. F. Casey, W. R. Coats, M. C. Prescott, J. E. Davis, and Brother W. J. Braxton. This board of trustees soon began their work and on January 1, 1916, they accepted a gift of fifty acres of land about two miles north of the town of Middlesex. Since then, there has been three hundred and forty-two acres purchased.

The first building was begun in the latter part of the year of 1916; this was a three-story building with a basement. It was used for both boys and girls. This building was opened for the admission of children on May 23, 1920.

The first application was passed on February 11, 1920. The first children admitted were Nellie, Helen, Dorothy and Carl Whitley on May 23, 1920. In just a few

years it became necessary to erect another dormitory for boys, which was built in 1921, consisting of a two-story building containing 16 rooms, and was known as the boys' dormitory.

In 1940, another building was erected consisting of an adequate dining room, kitchen, storage rooms and office.

The past decade has been a period which the Children's Home campus has experienced a real face lifting. The old boys' dormitory was condemned and a new building completed in 1951. The church building completed in 1952. A new girls' dormitory was finished in 1953. A laundry building was started in 1956 and was completed in the first part of 1957. The new superintendent's home made its appearance in 1957. Added to the campus was an office building in 1958. In 1959 an upright water tank was erected. The present value of our plant is \$391,632.19.

The following have served as superintendents of the home during the forty years of operation:

Mr. L. B. Dunn from November 5, 1907 to March 23, 1920.

Elder L. H. Wetherington from March 23, 1920, to July 1, 1921.

Mr. C. G. Pope from July 1, 1921, to June 3, 1929.

Elder J. R. Bennett from June 3, 1929, to December 20, 1934.

Elder J. W. Alford from December 20, 1934, to January 17, 1935.

Rev. M. E. Tyson from January 17, 1935, to May 15, 1941.

Rev. J. A. Evans from May 15, 1941, to 1949.

Mr. Walter McD. Croom from 1949 to 1951.

Rev. S. A. Smith from 1951 to 1955.

Rev. R. H. Jackson from 1955 to 1956.

Rev. S. A. Smith from 1956 to 1958.

Rev. J. W. Everton began 1958, and is now serving.

During forty years of operation, our home has cared for 481 children. We are in contact with every child which has left the home. However, as we look out over the field we are justified in being proud that God has given us the opportunity of this kind of service. I call your attention to just a few who, we feel, were influenced by the work of this home.

Wilbert Flemming is a mail carrier. James Earl Raper is a Free Will Baptist minister. Haywood Howell is teaching school. Robert Brewer is dean of men at Florida State University. Lillie Faye Harrell is teaching school. Charles Harrell graduated from East Carolina College with a major in accounting and is now working with the state revenue department. Bu-

(continued on page sixteen)

Free Will Baptists in Atlanta, Georgia

by J. R. Davidson

INTEREST and encouragement are added relative to our work in Atlanta when we are privileged to be in assemblies of our people (such as we enjoyed in the annual Bible Conference at the Bible College recently), and to have so many of them say, "We've been reading about your work in the papers, but we've not seen anything recently. We've been praying for you and the work there, and, we want you to show us how we are deeply concerned. We'll be checking the papers for further news." So, as we are, as difficult as it may be to conform to the caption, "Free Will Baptists in Atlanta, Georgia." As you may imagine, our topics would of necessity be broken down into sundry parts were I to attempt to describe all who are Free Will Baptists here in name. The status reminds me of the necessity to suggest that our people in the churches back home (wherever it may be) begin inculcating principles into the minds of the constituency of our churches which will develop an attitude of loyalty to this cause for which our fathers suffered so severely.

Truly we are grateful for the privilege of coming to you with another installment in reporting progress being made in the work here. Mrs. Davidson and I came for this beginning a bit over seven months ago, and have been consistently on the job in sundry ways. Thanksgivings are in order for the blessings of our wonderful Lord in giving returns for our labors; although our growth has not been phenomenal, it has been rather steady. Names of new prospects are brought to our attention frequently of Free Will Baptists who have moved to the Atlanta area from different sections of the country. Response of these for an effective service would of necessity count on the small per cent side of the scale, but God has given us some of the real salt of

the earth for our fellowship and labors together. Excerpts from our report filed with the Progressive Quarterly Meeting of the Chattahoochee Association last Saturday bear some figures which should be of interest to our people in general: 25 members are enrolled on the church roster, several of whom were received during the recent quarter, including 3 for baptism. The Sunday school enrollment stood at 34, the leagues at 22, Woman's Auxiliary at 11 and Master's Men at 7. The quarter's offerings amounted to almost \$750, and the records showed that \$1,250 had been offered in one check in making a proposition for the purchase of a house and some ground. Our real estate representative called recently to say that we should get ready for executing the final official papers, at which time we will take possession of a nine-room house (plus 2 baths and a hall and screened front porch) with a plot of ground 100 by 200 feet. The purchase price is \$12,500. We are aware of the fact that this sounds small, however it is a beginning of which our people have talked for a half century, and we are truly grateful. There are prospects for development for a period of several years, and, at the present the minister and his wife will have living quarters in the building, and we will carry on our plan of work there. At present we are continuing to assemble for week-end services in downtown Atlanta, and the mid-week services are held in homes of co-operating friends. We expect our address to be 29 Clay Street, S. E., Atlanta, by May 1, 1960.

We are still aware of the fact that the task is stupendous, and that it cannot be accomplished without the spirit which moved the psalmist's heart to express the following: "Except the LORD build the house, they labour in vain that build it: . . ." (Psalm 127:1). We urge upon every soul

in our fellowships in various places the importance of their prayers with ours that we may know and do the will of the Lord. Our gratitude having already been expressed for the wonderful people God has given us here in this fellowship, we wish to further express our deep thanks for the wonderful job being done by the Georgia State Mission Board in this connection and for the beautiful way in which our friends throughout this state, together with some in other states, have co-ordinated effort to make possible the on-going of this cause. God bless all of you.

There will be many needs, which will prove very strenuous on this group in a financial way. Should there be those who wish to assist in the efforts being made by the mission board, you may make contact by addressing Rev. Mance R. Cason, Route 4, Moultrie, Georgia. Should some wish to have a part in these efforts directly, you may address Mrs. Johnnie W. Lang, 1886 Pinedale Drive, Decatur, Georgia. Further, should there be any who are interested in taking some of the needed facilities as projects, your inquiry should be directed to Rev. J. R. Davidson, 52 Vinson Drive, S. E., Atlanta 17, Georgia.

Communications from interested friends are always highly appreciated. Don't forget to pray.

My Week at Missionary Youth Camp

Rev. Kirby J. Godwin

For some years the Lord had spoken to my heart about working in youth camp. I had prayed that the door of opportunity would be opened. Then last June God did open the door, and the blessing was truly one that I shall never forget.

Each day as the Word of God was taught and preached, you could feel the Holy Spirit at work in the lives of all. Then when we had our evening worship services, the Holy Spirit would complete His work of conviction. Each young person there who was lost was saved, and those who were saved rededicated their lives. What better way can God reward a person than giving him the deep joy of seeing youth saved?

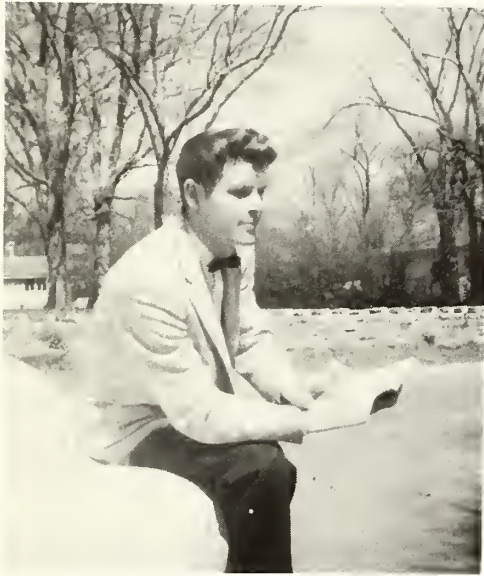
At the close of my first week at Missionary Youth Camp, Cragmont Assembly, Black Mountain, North Carolina, I thanked God over again for what He had done for me. Maybe God has spoken to your heart to go to camp. If you will let Him have His way in your life, He will bless you richly.

“. . . How much owest thou unto my Lord?" (Luke 16:15).

NEWS NOTES

Sound Side Church Announces Revival

The Rev. Johnnie Eason, pastor of Hickory Chapel Free Will Baptist Church located near Ahoskie, North Carolina, will



be the evangelist for revival services at Sound Side Free Will Baptist Church, Columbia, North Carolina, beginning May 11 and continuing through May 15.

The pastor, the Rev. Charlic Overton, and the members invite everyone to attend these services. The church requests all Christians to pray for the meeting that God will send a great revival, that souls will be saved, and that Christians will be revived. Special singing will be rendered at each service.

Evangelist Jack Paramore To Conduct Bethany Revival

Revival services will be held at the Bethany Free Will Baptist Church near Winterville, North Carolina, May 2-8, with the Rev. Jack Paramore as the evangelist. These services will begin each evening at 8:00 o'clock.

The pastor of the church, the Rev. Bill Fulcher, extends a cordial invitation to the public to attend.

Tarboro, N. C., Church Announces Spring Revival

The Rev. Fred Rivenbark, pastor of Fairmount Park Free Will Baptist Church, Norfolk, Virginia, is the evangelist for the spring revival at First Free Will Baptist

Church of Tarboro, North Carolina, which began April 25 and will continue through May 3. These services will begin each evening at 7:30.

The Rev. Raymond T. Sasser, pastor, extends a cordial invitation to everyone to attend these services. The church requests prayers of all Christians for the success of this meeting.

N. C. Alumni Association Of Bible College to Meet

The annual business meeting of the North Carolina Chapter of the Alumni Association of the Free Will Baptist Bible College, Nashville, Tennessee, will be held April 29. The meeting will begin at 5:15 p. m. at Sidney's Restaurant, on Highway 264, near Greenville, North Carolina.

Dr. LaVerne Miley will be the guest speaker for this meeting. All members are urged to be present.

St. Paul Church Announces Revival

The Rev. Nathan Eason will be the evangelist for revival services at St. Paul Free Will Baptist Church, Elizabeth City, North Carolina, beginning May 1, at 7:30 p. m. There will be special music and congregational singing at each service.

The Rev. R. C. Cherry, pastor, extends a cordial invitation to the public to attend these services.

The Rev. Roy Rikard Reports Successful Revival in Alaska

The Rev. Roy Rikard wishes to thank the people for their prayer support for the revival in Anchorage, Alaska. Mr. Rikard reports a very successful meeting with 16 additions to the church of which 12 of the additions were adults. He is happy to re-

Coming Events

April 21—N. C. State Sunday School Convention, Edgemont Church, Durham

April 23—Vacation Bible School Workshop, Mount Olive College

April 24—Challenge Day, Mount Olive College

May 14—Youth Fellowship Day, Mount Olive College

May 29—Commencement, Mount Olive College

port that the work in Alaska is getting along nicely but is in need of our financial help and prayer support.

The Rev. Travis Huffman accompanied Mr. Rikard and helped in the first week of the revival; then went on next week to visit his son in Hawaii, and during his visit there he spoke at Rev. Luther Sande's church.

Mt. Zion Church Announces Spring Revival

The Rev. Henry W. Armstrong of Washington, North Carolina, will be the guest speaker for revival services at Mt. Zion Free Will Baptist Church, Roper, North Carolina, May 2-8. Services will begin each evening at 7:45. The Rev. E. E. Edwards, pastor, says, "The public is invited to attend all services."

Board of Associates Organized for C.N.A.

A board of associates, designed to serve as a representative and advisory unit, has been organized for Christian News Associates, according to an announcement by the Rev. Jerry Ballard, director.

The sixteen-man board includes the following ministers: Joseph Ange, Dale Burden, Forest Chamberlain, Randy Cox, Ronald Creech, Robert L. Edwards, Herman Heisey, Bobby Jackson, A. J. Lambert, Jack Paramore, James E. Raper, Raymond Riggs, Bob M. Rogers, Ben Scott, Robert L. Shockey and Henry Van Kluyve. Others are expected to be added in the near future.

The step was announced as a part of a plan to make the ministry of C.N.A. more valuable to the denomination in line with its established purpose. Primary activities of the group at the present are the publishing of *Perception*, a periodical for ministers and lay leaders sent free of charge to Free Will Baptists throughout the denomination and a public relations consultant service to churches and ministers desiring to increase the scope of their influence in their respective communities through well-organized church publicity. In addition, C.N.A. supplies news and articles of denominational interest to established church organs.

In defining the purpose of C.N.A., organized in 1959, Mr. Ballard quoted from the group's "Statement of Purpose": "C.N.A. was set up 'for the twofold purpose of (1) promoting the cause of Christ at home and abroad by dissemination of news concerning Free Will Baptist activities to denominational organs, publishing helps and ideas for the minister and keeping readers aware of responsibilities to spread the saving message of the gospel to those who are lost, and of (2) upholding the Word and work of God in these days by keeping ministers and lay leaders of the denomination in-

(continued on page seven)

Report of the Superannuation Board

OF THE NATIONAL ASSOCIATION OF FREE WILL
BAPTISTS FOR FISCAL PERIOD, JANUARY 1, 1959
TO DECEMBER 31, 1959

Cash on Hand, January 1, 1959	\$2,422.16	Total Receipts	6,883.27
Receipts		Total to Account For	\$9,305.43
From Cooperative Plan of Support	\$1,360.93	Disbursements	
Contributions Credited as Follows:		Premiums on Insured	\$3,499.65
Alabama	\$ 30.20	Secretarial Service	840.00
Arizona	1.40	Traveling Expense of Board Members	666.58
Arkansas	138.50	Postage	246.68
California	114.17	Printing	198.54
Florida	53.60	Auditors	125.00
Georgia	93.84	Office Supplies	114.95
Illinois	92.99	Dishonored Check	28.63
Kentucky	14.58	Miscellaneous	11.33
Michigan	12.62	Refund	5.22
Mississippi	1.43		
Missouri	275.82	Total Disbursements	5,736.58
New Mexico	28.12		
North Carolina	43.42	Balance in Treasury, December 31, 1959	\$3,568.85
Ohio	.15		
Oklahoma	222.42	STATE QUOTAS	
Tennessee	127.07		
Texas	106.55	State	Quota Paid Balance
Virginia	3.97	Alabama	\$ 592.80 \$ 455.43 \$ 137.37
West Virginia		Arizona	100.00 1.40 98.60
Total	\$ 425.23	Arkansas	296.40 143.58 152.82
Alabama	5.00	California	200.00 114.17 85.83
Arkansas	95.95	Florida	500.00 149.55 350.45
California	466.05	Georgia	1,500.00 559.89 940.11
Florida	43.80	Illinois	500.00 136.79 363.21
Georgia	126.37	Kentucky	300.00 14.58 285.42
Illinois	43.75	Michigan	500.00 138.99 361.01
Kentucky	32.29	Mississippi	300.00 45.18 254.82
Michigan	2,085.11	Missouri	1,500.00 308.11 1,191.89
Mississippi	11.00	New Mexico	100.00 28.12 71.88
Missouri	168.66	North Carolina	3,556.80 2,128.53 1,428.27
North Carolina	100.58	Ohio	444.60 11.15 433.45
Ohio	64.75	Oklahoma	1,482.00 222.42 1,259.58
Oklahoma	108.88	South Carolina	600.00 168.66 431.34
Tennessee		Tennessee	1,500.00 227.65 1,272.35
Texas	3,777.42	Texas	1,000.00 171.30 828.70
Virginia	1,706.45	Virginia	500.00 112.85 387.15
Dishonored Check Replaced	28.63	West Virginia	300.00 300.00
Refund	9.84	Totals	\$15,772.60 \$5,138.35 \$10,634.25

Mrs. K. V. Shutes, Secretary-Treasurer

NEWS NOTES

(continued from page six)

of the dangers of and any trends toward liberalism, Neo-Orthodoxy, formal-so-called 'higher criticism,' Dewey-Dewey education, and all other marks of the twentieth century return to pagan religious philosophy."

C.N.A. is not established to compete with other denominational literature agencies," it was added. "We are designed rather to be complete by furnishing literary services

that other agencies are not designed to do. Our main justification for existence is to render a unique service to our people. To do this we need the prayers of those who love the Lord Jesus that His cause will always be our cause."

"For by one Spirit are we all baptized into one body . . . The body is not one member, but many"; "Now ye are the body of Christ, and members in particular" (1 Corinthians 12:13, 14, 27).

THE MAIL BOX

COMMENDS LEAGUE LITERATURE

"We, the Coweta First Free Will Baptist League, wish to express our appreciation and gratitude for the league literature. We think you are to be commended on the wonderful work that you are doing. Never have the league lessons been so inspiring. May God bless you and keep you in His wonderful work."—Free Will Baptist League, First Free Will Baptist Church, Coweta, Oklahoma; Bobbie Denton, President; Carl Hembrie, Pastor.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). How may we interpret this Scripture?—H. G. Jones, Illinois.

Answer: That is exactly why Jesus came, to minister to the needs of every person in this lost world. Their greatest needs were spiritual; therefore, His greatest effort was spent in that direction. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). These are also Jesus' own words. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30); compare Psalm 119:176. No one ever became the yoke-fellow with Christ that did not have Christ to take his burden, bear it away and bear him into the very presence and favor of God. "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them" (Luke 4:40); "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matthew 8:17); "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter 2:21-25). Where else may we find servitude so lowly or so rewarding as this rendered us by our Precious One? "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him

stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. . . . Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand" (Isaiah 53:3-5, 7, 10); "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19); and finally, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8). There is as we see here a sense in which since before this world assumed its present form, He gave Himself for us. Therefore, He is our eternal Redeemer.

Question: What will happen to the nation of Israel when the millennium has passed?

Answer: They are to dwell in the new earth. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain" (Isaiah 66:22). The Bible seems quite clear in its teaching that national distinction among the saved nations will not continue after the millennium but that Israel will be as a memorial nation upon the new earth.

Kept Bright by Using

"Dreadfully tarnished," exclaimed a woman as she showed a massive piece of family silver to a friend. "I cannot keep it bright unless I use it!" Said the friend, "That is just the way with faith. You cannot keep faith bright unless you use it!"

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed. Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Resolutions of Respect

MR. MILTON DURHAM

Whereas our heavenly Father, in His infinite wisdom, has seen fit to call from this world unto Himself the spirit of our dear brother and friend, Milton Durham, of the members of the Holly Springs Free Will Baptist Church, Carteret County, North Carolina, desire to express in these resolutions our sympathy to those who feel most keenly our common loss, and to pay tribute to the memory of our faithful brother, and God's servant.

Brother Durham passed to his reward March 25, 1950, having served as a faithful member of our church for a number of years. Surviving are his wife, Katherine Boyd Durham; one daughter, Mrs. Peppie Price; and three sons, Carl Durham, Kenneth Durham and Colon Durham.

We shall miss him, but we feel that his mission here has been courageously fulfilled.

Committee

Nellie Atkinson

Marvin Atkinson

Mrs. Dora Lee Cahoon

On March 23, 1960, the Lord saw fit to call one of our neighbors and a very dear friend, Mrs. Dora Lee Cahoon, making her stay on earth 66 years. Mrs. Cahoon was a member of the Gum Neck Free Will Baptist Church, Columbia, North Carolina, and was a loyal and faithful worker in the church activities as long as her health permitted. She will be missed by all, but we feel that our loss is her gain.

She leaves to mourn their loss five children: Mrs. Louise Ausborn of Hampton, Virginia; Mrs. Vivian Cahoon of South Norfolk, Virginia; Mrs. Lucille Spruill of Norfolk, Virginia; Mr. Royce Weatherly of Winston Salem, North Carolina; and Mr. Herman Weatherly of Camden, North Carolina.

She is gone but not forgotten—
A voice we loved is stilled.
A place is vacant in her home
That never can be filled.

A Friend,

Mrs. Lena T. Jones

The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

My word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THE RESURRECTION AND US

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

We have recently commemorated the resurrection of Christ. Easter is a wonder-day in the life of every Christian, and the resurrection should be remembered every day with thanksgiving to God.

Last week our meditation was on the subject, "The Risen Christ." This week we think in terms of the resurrection as it relates to you and me in our daily experiences. In a recent issue of *The Sunday School Times* there appeared a very timely article under the caption, "Resurrection Week." Even though Easter is almost two weeks past, I believe that there are thoughts contained in it upon which we can feast ourselves:

Resurrection life is the normal life of every Christian. Just as Christ, having completed His work of sacrificial offering, rose from the dead and ascended to the Father and now is seated at the right hand of God (Colossians 3:1), so the believer, crucified with Christ and risen with Him, has his life hidden with Him in God. Although we are still in the world and surrounded by the influences and temptations of a world that knows not God, he is nevertheless to be not of the world. Having been transported positionally into the heavenlies, we are admonished to conduct ourselves in keeping with his new state. "Seek those things which are above," writes Paul, "set your affection (mind) on things above" (Colossians 3:1, 2). Like Abraham, we are to fix our hearts not on the strange country in which for the time being we have our physical existence—a world that will crumble and pass away—but we are to fix our hearts upon the real habitation which hath foundations, whose builder and maker is God" (Hebrews 11:9, 10). It is not that we are to be impractical or unhardy, or neglectful concerning the duties and responsibilities of everyday life. But our whole drive and all our desires, by God's grace, are to be focused on heavenly things.

Heavenly, not earthly, standards are to determine our choices. Whereas the unbeliever is absorbed in earthly cares or pleasures, and occupied with earthly aims and programs, and beset by earthly discouragements and disappointments, the Christian's eyes and heart are to be fixed on Christ who is our life here and now, and we are to look forward with joy and anticipation to the time when He shall appear. Therefore, as we commemorate, at this season, the glorious resurrection of our Lord and Saviour, let us make certain that we are reckoning on the rightful position in the heavenlies that is ours through Christ, and let us continue to walk day by day in the newness of the resurrection life of victory

that He supplies.—Copyrighted by the *Sunday School Times* and Used by Permission.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead" (Philippians 3:10, 11).

"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!" (Habakkuk 2:9).

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

WHAT FREE WILL BAPTISTS BELIEVE

1. We believe that the Bible is the inspired Word of God, inerrant in the original writings, and the only sufficient rule of faith and practice (2 Peter 1:18-21; 2 Timothy 3:16, 17).
2. We believe in one God, eternally existing in three persons: Father, Son and Holy Spirit (Hebrews 1:1, 2; Deuteronomy 6:4; John 4:24).
3. We believe that God created the universe as described in the Scriptures, and that natural law is the orderly expression of the divine will, but not so rigid in its operation as to preclude transcendence by miracles, designed to effect the beneficent and moral purposes of God (Genesis 1:1; Colossians 1:16; Hebrews 11:3).
4. We believe that the Lord Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is true God and true man; that He died for our sins, according to the Scriptures, as a representative and substitutionary sacrifice; that He arose from the dead and ascended into heaven in the same body in which He was resurrected; that He is now present for us at the right hand of the Father as High Priest and Advocate; and that He will come again personally and visibly as promised in the Scriptures (Luke 1:35; Ephesians 1:7; 1 Thessalonians 4:14-18).
5. We believe in the personality and deity of the Holy Spirit; that He came to regenerate and indwell all believers, to be administrator in the true church, and "to reprove the world of sin, of righteousness, and of judgment" (John 16:8-13; 1 Corinthians 2:11).

THE CALLOUS HEART

by James R. Miller

"And when he sowed, some seeds fell by the way side, . . ." (Matthew 13:4).

HOW ARE HUMAN HEARTS beaten into a highway? A child's heart is sensitive to every impression. But as it grows older, the thousand influences, feelings, emotions, imaginations, treading over it continuously, trample it into hardness. Every time a young man feels conviction of sin and does not turn from the sin, his heart is left a little less tender. Every time he feels that he ought to do a certain thing and does not do it, allowing the good im-

pulse to pass, he is left a little less sensitive to good impressions afterward.

The same effect is produced by the common experiences of life. The wheels and carts of business go lumbering over the heart. We ought to have our hearts fenced in, and allow none of these heavy wagons to pass over them. A businessman ought to keep his heart soft and warm in the midst of all his business, tender as a little child's, humble, teachable, loving, trusting. He ought to have a sanctuary in his inner life into which no unhallowed foot, none but the priestly feet of heavenly guests, should ever pass. But too many make their hearts an open common, till they are beaten into a callousness that nothing can impress.

Another way is by the feet of sinful habits. There was an old legend of a goblin horseman that galloped over men's fields at night; and wherever his foot struck, the soil was so blasted that nothing would ever grow on it again. So is it with the heart over which the beastly feet of lust, of sensuality, of greed, of selfishness, of passion are allowed to tread. There is an impression that it does young people no harm to indulge in sin for a time, if they afterward repent. No more fatal falsehood was ever whispered by the tempter into any ear. The heart that is trodden over by vile lust or indulgences of any kind is never the same again.—E.R.A.

The Terror of the Wicked

by James R. Miller

"Who hath warned you to flee from the wrath to come?" (Luke 3:7).

THERE ARE A GOOD many people who want to flee from wrath, but are not willing to give up that which draws down the wrath upon them. When a godless man becomes sick, and it seems as though he may die, straightway he begins to look about for some way of flight from the wrath that he feels hangs over him. He sends for a minister or for some good man. He has his long-neglected Bible brought and laid beside his bed. He will find refuge from his peril, if he can. He wants to have the Bible read to him: perhaps there is some virtue in that which will shield him. He wants the minister to pray for him: he has heard that a good man's prayers will save a soul. He wants to be baptized and to receive the Lord's Supper; he hopes that these holy ordinances may somehow shelter him from the wrath. All the while he has not really thought of trying to unload the burden which is crushing him. He is carrying his sins unconfessed and unforgiven. He has no true sense of sinfulness, no realization of God's holiness or of his own debt to Him; he is simply terrified, and is trying to flee from the impending wrath. If he gets well again, he will very likely return to his old life and live on in sin as before, proving the insincerity and worthlessness of his repentance. If he were asked, "Who warned you to flee?" his answer could not be "Love for Christ," or "A sense of my guilt," but "Fear, the terrors of death and eternity."

It was a very proper question, therefore, which John asked the multitudes who came to him desiring to be baptized. The only flight that saves is away from sin, to Christ. No man is saved who carries his sins with him in his flight. The door of the refuge is wide enough to admit the worst penitent sinner, but not wide enough to admit any cherished sin.—Copyright ERA, 1959.

6. We believe that man was created in the image of God; that he sinned and thereby incurred, not only physical death, but also that spiritual death which is separation from God; that all human beings inherit a fallen nature of such tendencies that those who reach moral responsibility become sinners in thought, word and deed (Genesis 2:7; Psalm 51:5; Ephesians 2:5; 1 Corinthians 2:14).
7. We believe that the call of the gospel is co-extensive with the atonement to all men; that the primary mission of the church is to proclaim the good news of salvation to the whole world; and that all who receive by faith the Lord Jesus Christ are born of the Holy Spirit, and thereby become the children of God (Matthew 28:19; 1 Timothy 2:4; John 3:6; 1:12; 3:16).
8. We believe that the church is composed of persevering believers in the Lord Jesus Christ who have been called out from the world by the preaching of the gospel and associated under the Holy Spirit in worship, love and service (Romans 8:38, 39; 1 Corinthians 10:13; 2 Chronicles 15:2).
9. We believe in the baptism of believers by immersion as a symbol of their previous experience of regeneration, the free observance of the Lord's Supper as a symbol of Christ's atoning sacrifice, and the washing of the saints' feet as a symbol of Christian fellowship and service (Matthew 28:19; Colossians 3:3; 2:12; Matthew 26; John 13).
10. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting punishment of the lost (John 5:28, 29; Revelation 20:12-15; Matthew 25:46).

NOTES

QUOTES



By J. C. Griffin

SOME RECENT HIGHLIGHTS

Sunday evening, March 20, I preached "Repentance," and at the close made an altar call and three first-time decisions were made, which made our hearts rejoice.

Monday, March 21, I attended a study course given by one of the ladies of my church, at 7:30 in the evening.

Tuesday, I showed a film, "The Crimson Shadow," having good attendance. If you really want information about the conditions of the world, visibly, just sit right down and write to the Foreign Mission Board of Free Will Baptists, 3801 Richland Avenue, Nashville 5, Tennessee, and get a booklet on "The Crimson Shadow." This booklet will very likely make you want to get closer to Christ and be prepared for anything that might come your way.

Wednesday, with my wife and other women, I attended the Eastern District Women's Auxiliary Convention which concluded at Bethlehem Church in Onslow County, where we witnessed one of the best conventions that we have seen anywhere. These women really had a program that would stir your soul. These women really know how. They have the Holy Spirit's anointing of doing things.

Thursday, I spoke to the student body of Mount Olive Junior College at the Chapel, 10:00 o'clock. The student body really showed that they were happy. May I say that I never saw a finer group of young people, and it seemed that all were happy. They were from South Carolina, one from Georgia, one from Florida, one from Tennessee, and from north and south, east and west. I met several who would say, "Brother Griffin, I have heard my father and mother speak of you so much." I feel like I have known you all my life.

Friday, I remained over from the morning chapel service and spoke to the ministerial students at 3:30 p. m. It was an extraordinary opportunity to talk from my heart to the hearts of these young people. It made me think of those days when I sat in class and drank in the messages from Godly teachers who knew something about what

we stood in need of and drilled us in the work of a minister.

I believe that if you are really interested in the Free Will Baptist denomination that it would stir your heart, as it did mine, to spend a day at Mount Olive College.

Always when there I was tied to services, in a convention or some special service. I was shown through the library by Mrs. Council, who explained the method of index and the way of preserving the great selection of books and the various periodicals. I am a great lover of history, and I learned some things even in one day that I did not know about our history, even though I have searched many records.

Brother Raper took us through the building as I had not been taken before. Brother Johnson took me out to the fine plot of land on which the new buildings are to be built. This is one of the finest sites that I know of for an institution of learning like ours. The location seems to me to be the best that could have been found. It is in a good county and a good growing city.

We, as Free Will Baptists, ought to be proud, not scornful pride, but a Godly pride, that God has blessed us so much in the few short years to reach the heights that we have attained. This thought comes to me, as said by the man of God, "If God be for us who can be against us," and again, "We can do all things through Christ who strengtheneth us."

I cannot name all the ministerial students to whom I spoke, but there was one in particular that reminded me of myself, in age and work, when I went off to school, the old Seminary at Ayden, North Carolina. Not boasting, but it takes a lot of want to get off from home and attend school with a family; but the God that I serve will empower that want to when we do our best. The man in mind is Brother Fred Powers for Pamplico, South Carolina, who is serving as pastor the church at Saratoga, North Carolina. Yes, God gave him a church to help him on the way. God gave me four quarter-time churches. That made it lighter on me as I could do like many did and have done, get a sermon and preach it all around, which gave me more time on assignments. Perhaps some preachers will call to mind some of their own work.

Since we do not have space to mention everyone of those fine young people, I want to say that it did encourage my heart and made rejoicing to my soul to see and have the pleasure of speaking to them out of my heart and past experiences. If you love your denomination and the work given to us as ministers, it certainly is a happy experience to look to the future and see a group of young men and women who are preparing for the greatest calling on earth—that of preaching the Word of God. There

has been a time, just after our Eurcka College in Ayden was burned, when it looked mighty dark as to the future efficiency of an educated ministry, but the Free Will Baptist Bible College was born, almost out of dry ground, and then came our Mount Olive Junior College, and our hopes are growing all the time for a better educated ministry, with higher standards and greater efficiency.

Those who came along when I did had but little educational advantages as we had lost all that we ever had by the merger of our church with the Northern Baptist. The only thing was our high school with a Bible course attached at Ayden. There were no loan funds from which a poor fellow could get help. This made it very hard for many to get what was offered at Ayden; but now with loan funds and more interest manifested by our folk as a whole, it is much easier for a fellow to get through. Since we have two good colleges, and with the hope that in the near future, if Jesus tarries, of having more colleges in the United States, let us put our shoulders to the wheel, as the old saying goes, and push for the glory of God for more and better colleges. United we can do it. It will take working together; praying together; paying together; fellowshiping together, and God will give the increase. Therefore, let us "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2). This procedure was given to Israel by inspiration of God through the prophet, but Israel would not obey God; they would not cooperate with God and one another and they lost out. God says, that is Christ said, and He was God manifested in the flesh (John 1:14), "... if a house be divided against itself, that house cannot stand: ..." (1 Corinthians 3:9), to put over the job. Someone has said, "God had held us back for this hour to take over when others have gone modern and left off the truth." I disagree with the statement. We held ourselves back because we would not put missions and Christian education in the place that God designed for His Church, together with tithing and offerings. God wants our money as well as our faith.

Good Listeners

Sit still and listen to your minister and teachers. Don't imagine you are wiser than they. They can direct you to lamps which you will need in the dark places of life. Collect strength now to use it by and by. Jesus Himself was an example in this. He went from the temple to Nazareth and was obedient to His parents for 20 years.—Adapted.

STORIES for our BOYS and GIRLS

"The Lord's Ten Cents"

by Violet Hunter

"BYE, Mom," Joey called from the kitchen door. "I'm going to see if Wayne can go with me to the dime store. I'm going to spend the dollar Granddad gave me for my birthday."

"Ninety cents, dear," mother corrected. "Ten cents belongs to the Lord, you know."

"That's what I meant," Joey said. "Bye, Mom."

A minute later he was standing in the Metcalf kitchen. "Hurry and get done, Wayne. Here I'll help. Let's get to the store early so we can go fishing. Can you go? I'm going to spend the dollar Granddad gave me for my birthday. It's today, you know." Joey's tongue could travel fast and his words tumbled out so quickly Wayne still hadn't said a word except "hello."

"I'll go ask my mom," Wayne said and disappeared into the other part of the house. He was soon back. "O. K., Joe. Let's go," he grinned.

Not many shoppers were in the dime store when the boys arrived, so it wasn't long before Joey had purchased the things he wanted. With his new belongings tucked away in his various pockets, Joey found he still had 30 cents. Enough for an ice-cream cone each and the 10 cents which belonged to the Lord.

The day was getting warmer so Wayne and Joey walked slowly while they ate their ice cream. As they passed the corner bakery, they stopped to inspect the goods. Cream puffs, cakes, pies, chocolate eclairs were exclaimed over one by one, accompanied by various sounds meaning, "That looks good."

"Wayne, look at those gingerbread boys. Don't they look good? Ten-cents special today! Sure wish I had a dime."

"But you do have a dime," Wayne replied.

"That's right, I have," Joey looked thoughtful. "It isn't enough to really help in the Lord's work anyway, is it?" After a moment of hesitation, the boys entered the bakery.

Five minutes later the dime and the gingerbread boy were both gone. The latter hadn't tasted nearly as good as it looked, and Joey wished for a minute he hadn't yielded to temptation.

"Let's go catch those fish," Wayne said, and he took Joey's arm to hurry him along. "Time's a 'wastin'."

The park was cool. Although the fish didn't seem to want any special treats today, it felt good just to sit with one's back against a tree, feet dangling in the cool water.

Joel yawned and closed his eyes to rest them from the sun. Such a warm drowsy day. The gingerbread boy hadn't tasted very good and it cost 10 cents. Little brown boy, 10 cents.

"Why hello, Rev. Smith," said Joey, "I thought you were in Brazil." The missionary didn't answer and continued walking slowly by. I must be dreaming, thought Joey and, of course, he was. He watched the missionary walk past and then he saw a little brown boy run up and take hold of his hand. Joey couldn't hear what was said. He probably couldn't have understood if he had. The missionary looked down at the brown boy's foot and Joey saw that it was bleeding. "He will put a bandage on it," thought Joey, "and then he won't get infection like I did once." But no, the missionary shook his head. This time Joey heard.

"I am sorry, little brown boy, I have no more bandage. I am sorry but I cannot help you."

"You've got a bite there. Pull it in." Wayne was tugging excitedly at Joey's line. "Oh, it got away. What's the matter? Are you asleep or something?" Wayne sounded a bit cross.

"Guess I don't feel so well, Wayne. Think I'll go home," Joey said as he stood up. "Do you want to come, too?"

"I think I'll stay and try to catch that fish. I'll bet it is a big one," Wayne replied and settled himself on the grassy bank.

Joey couldn't forget the little brown boy with the hurt foot nor could he forget the gingerbread boy he had bought with the Lord's money. He walked home slowly, wondering what he should tell mother.

When he got home, mother was sitting in the front room with her mending basket on her lap.

"Hello, dear," mother said, "did you have a nice morning?"

Instead of answering mother's question, Joey asked one of his own. "How much does a bandage cost, Mom?"

"What a strange question," mother answered. "I suppose it depends on the

size, Joey. A Band-Aid to cover a cutger probably cost 2 cents.

"What about a bandage to cover a foot, Mom. How much would that cost?" Mother looked puzzled and after a moment of thought said, "That's hard to say. Depends on how bad the hurt and how the foot. I don't know really. Maybe cents."

"I'll never again think the money I have for the Lord is too little to do any good," Joey said. Then he told his mother about the little brown boy and the Lord's 10 cents.—My Pleasure.

How Far Can We Go Without Jesus?

by Mrs. Wade Bottom

How far can we go without Jesus?
How far can we go without Him?
When our soul is in despair, our Comforter is there.

He will be our loving Friend, if we'll just invite Him in.

How far can we go without Him?

How far can we go without Jesus?

How far can we go without Him?

If we take the time to pray, He will wash our cares away.

We should thank Him for His love sent from heaven above.

Have we told Him how much we care?

How much do we know about Jesus?

How much do we know about Him?

He died upon the tree to save you and me.

He paid the cruel cost that we might not be lost.

How much do we know about Him?

How much can we do for Jesus?

How much can we do for Him?

We can spread the gospel story, giving Him all the glory.

We can read our Bibles too, to learn just what to do.

That's what we can do for Him.

"When we are wrong, O God, make easy to change; when we are right, make easy to live with!"

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Study in Ephesians

CHAPTER 4

Verse 1: "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation where with ye are called." Here Paul is pleading with the Christians at Ephesus to walk in a worthy manner where Christ had called them. This advice is being practiced in our day.

Verse 2: He tells them how to walk. (Ephesians 5:2.)

Verses 3-6: He begins his discourse on the work of the spirit and the oneness of God and His Church.

Verse 7: He shows how the different members of the body of Christ are given gifts according to the measures of the gift of Christ.

Verses 8-10: He reminds us that Christ died after He descended for mankind's redemption and gave gifts unto men.

Verse 11: He gave some apostles, and some prophets and some evangelists and some pastors and some teachers. (See Romans 12:6-8; 1 Corinthians 4:7.)

Verse 12: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Verse 13: "Till we all come in the unity of the faith, and of the knowledge of the glory of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here we see the purpose in this chapter, perfecting man for God's glory. Verse 13 is the key verse to Ephesians.

Verses 14, 15: He warns the believers that they should not remain as babies in Christ, but should have maturity, grown up, rooted and grounded, ever depending on and holding fast to the head of the body even Christ.

Verse 16: ". . . the whole body knit together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." (See Colossians 3:1, 2.)

Verses 17-22: He warns believers not to be slothful in the world and the best thereof. (See Galatians 5:16, 17.)

Verses 23, 24: He challenges believers to put off the old man which the righteousness of Christ disallows in Verses 25-28. But

rather live in brotherly love, ministering to one another as unto Christ. (See 1 Thessalonians 4:9.)

Verse 29: He exhorts the believer to avoid unclean talk. This is one of the weaknesses of mankind. Since the tongue is the hardest member of our body to control, it is very necessary that we seek to dedicate this member of our body to Christ. James 3:6-8 shows us the dangers. We practice sin in any form it grieves the Holy Spirit as it is shown farther in Verse 30.

Verses 31, 32: Let all uncleanness be put away that the works of evil have no part in our lives, that we may have complete victory through Christ. (See Romans 12:1-3.) This can be accomplished through prayer and Bible study, and yielding to the Holy Spirit of God.

Mrs. J. K. Rhodes

Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Church met recently in the home of Mrs. Bertie Midgett. The meeting was called to order by the president. Following the opening hymn, "Jesus Saves," Lela Golden led the group in prayer. Emily Gillikin then read the Scripture for the evening, John 17:18-23.

Nine members and six visitors attended the meeting. Following the business period, the group was dismissed with prayer. The social hour was enjoyed by everyone present.

Newton Grove, N. C.—The Annie McPhail Auxiliary met at the church on Wednesday night, April 6, at 7:30, with Mrs. Bernice Godwin presiding over the meeting. The president also read the Scripture which was taken from Matthew 6, followed with prayer. Mrs. Emma Rose read the minutes of the last meeting and called the roll. Joyce Bass received an offering and presented the financial report. During the business session, the ladies discussed plans for Bible school and a study course.

Mrs. Carl Dudley conducted the pre-Easter services at the church on Friday night, April 15. Mesdames Bernice Godwin, Muriel Swinyer, Lollie Holland, Grace Jones and Emma Rose told how much they enjoyed and learned of their duties in the auxiliary.

Mrs. Joyce Bass had charge of the pro-

gram, and those who took part were Mesdames Muriel Swinyer, Annie West, Pearl Tarte and Grace Jones. Mrs. Annie West dismissed the group with prayer. There were thirteen present for the meeting.

Pocahontas, Ark.—The Woman's Auxiliary of Sutton Church met April 5 in the church basement. The meeting was called to order by the president, Mrs. Dorothy Childress. The group sang, "How Beautiful Heaven Must Be," followed with prayer by Mrs. Ethel Casteel. The program was turned over to the program chairman. The various topics were discussed by different members of the auxiliary.

The secretary read the minutes of the last meeting. Each officer gave a report of activities during the month. New and old business was discussed. There were fourteen members and one new member present. The meeting was closed with prayer. Refreshments were served by the hostess.

Scotland Neck, N. C.—The Woman's Auxiliary of Hope Church met April 15 for its regular monthly meeting at the home of Mrs. Jerry Braddy. The group was led in prayer by Mrs. Allie Moore. Mrs. Nannie Harrell, president, read the Scripture reading, Matthew 6:5-13. The program chairman, Mrs. Lila Croom, had charge of the program. Those taking part were Mrs. Nannie Harrell, Mrs. Florine Stallings, Mrs. Sadie Lee Dodd, Mrs. Lynette Bunch and Mrs. Agnes Eason.

Fifteen members were present for the meeting. The minutes were read and approved. After the business session, the group enjoyed refreshments served by the hostess, Mrs. Jerry Braddy.

Bladenboro, N. C.—The Woman's Auxiliary of White Oak Church met at the home of Mrs. Willie Bowen on April 5, at 7:30 p. m. The group sang "Jesus Saves," followed with the Scripture reading by Mrs. Faris Hester. Mrs. D. J. Pait led in prayer.

Mrs. Mary Belle Pait, program chairman, introduced the program. Those taking part were Mrs. Mary Hester, Mrs. Hilda Hester, Mrs. Faris Hester, Mrs. Mary A. Bryant and Miss Linda Hester. The minutes of the last meeting were read. The roll was called with nineteen members present. The offering amounted to \$14.40.

Mrs. Vivian Hester was appointed chairman to advise the auxiliary members in preparing dinner to help entertain the convention at Beaver Dam Church. Mrs. Ruby Davis led in the closing prayer for the sick. The group then enjoyed a social period during which the hostess served refreshments.

(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Recent Report From Alaska

Dear Friends,

Once again I want to share with you the blessings of the Lord and His wonder-working power in our work here in the land of the midnight sun. We are approaching the season of the year when the sun doesn't set for several weeks in the area north of the Arctic Circle. Here in the Anchorage area, however, the sun does go down beyond the horizon for about three hours each night during the summer months. Even then it does not get totally dark, but it is the spiritual darkness in Alaska that lays so heavy upon our hearts.

We have come through our second long winter here. The winters here are so cold and with only a few hours of daylight in December and January. We have had an unusual amount of illness in our family this year but, praise the Lord, "... we know that all things work together for good to them that love God, to them who are called according to his purpose" (Romans 8:28); so we accept it in that way. In the extreme winter months, Vernon's health became very bad and he was suffering many physical handicaps. One of these was the recurrence of the trouble in his eye. Our

doctor here suggested sending him to a warmer climate, so we sent him to Miami, Florida, to live with his aunt. Our last report concerning his general health is



very encouraging. However, it appears that the difficulty with his eyes is coming from an incurable disease. The doctors are not certain of this yet and are continuing their



tests and examinations. Your prayers for their guidance and Vernon's health are sincerely requested at this time.

Now let us take a look at our mission work as God has blessed us in a material way. The Lord opened the door for us to move in our present property on June 1, 1959. At that time, the building consisted of a three bedroom apartment wing and a 25 x 60 foot open room in the main building which was originally planned for a store. During the ten month period since we moved here we have built a 14 x 25 foot extension on the front which provides us with a vestibule, nursery, t

rest rooms and a parka and boot room. In this area a parka and boot room is essential during the winter season. We have completed the installation of our rostrum that will seat eighteen choir members. In addition, we have been blessed with acquiring a 40 x 20 foot building which is back of the original building. This has been made into four classrooms for our Sunday school and is now connected to the main building by a passageway. We have a small steeple atop our main building and the steeple is topped by a four-foot electric cross. We are quite proud of this cross as it sends out its testimony into the dark Alaskan night for all those passing to see. The church is located on the International Airport Road and is in a strategic location for many to see it. We hope to get a heating plant and baptistry installed this year. To sum it up in grateful acknowledgement to Him who has enabled us, we have a church that is a credit to our Lord and to our denomination.

Looking now to our spiritual progress, we again see the blessing of the Holy Spirit.
(continued on page fifteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Working for Peace

(Lesson for May 8)

Lesson: Matthew 5:9, 21, 22, 38-48.

Golden Text: Matthew 5:9.

I. INTRODUCTION

"Blessed are the peacemakers: for they shall be called the children of God" (Vs. 9). When the angel announced the birth of Jesus to the faithful shepherds as they stood with their sheep on the hills of Judea, a multitude of the heavenly host shouted a chorus of praise to God in the highest for Him whose birth meant ultimate peace upon the earth and good will among men. Jesus is the great Peacemaker between sinful men and an offended God, and to be like Him we must be peacemakers also. If we are to be makers of peace between and among disturbed and distressed men, we must first know the great Peacemaker and have His peace in our own hearts and minds. The Lord Jesus is our peace, and just before He went home to His Father's throne, He promised that He would leave His peace with His unhappy disciples, saying, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).—*The Advanced Quarterly* (F. W. B.).

II. HINTS THAT HELP

1. The rise of anger may be the first rung on the ladder of the gallows (Matthew 5:22).
2. Anger is dangerous because hatred develops from anger, and hatred is the same as murder in God's sight (Vs. 22).
3. "An eye for an eye," not in retaliation but in sacrifice, is the law of Christ (Vs. 38).
4. It is not craven cowardice but a high degree of courage that enables a man to turn . . . the other (cheek)" (Vs. 39).
5. The law of love will always do more than what is required by any other law (Vs. 40, 41).
6. The law of love is able to see a neighbor even in the one who is an enemy (Vs. 44).
7. The Spirit of God in the children of

God makes it possible to love even one's enemies (Vs. 44).

8. A Christian's dealings with his fellows should always be on a higher plane than that of other people (Vs. 46).

9. A Christian may be known by the kind of enemies he has.

10. The good works of a Christian may be used to put to shame the evil designs of his enemies.—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. One does not need to be an ardent student of diplomacy, sociology or the Bible to recognize the dire need of peacemakers in these trying times. The entire world would breathe a sigh of relief if definite assurance could be given that man, in his lust for power and his hatred for his fellow man, would not let loose powerful forces at his command and destroy the human race. How much heartache and anxiety would be removed if brutality of people toward other people were eradicated? Yea, how many earnest and devout pastors would rejoice exceedingly if they knew that petty prejudices, unholy rivalries, domineering attitudes and other elements of dissension were permanently removed from among their congregations? Furthermore, what individual does not long for a life of serenity in which there is no conflict, discouragement, anxiety and worry in his experience?—*The Bible Student* (F. W. B.).

2. A great deal of shallow talk has been broadcast about peace. In the shadow of an atomic age which threatens the extinction of life itself, many extravagant statements have been made by politicians and news broadcasters.

It has become commonplace to declare: "The most desirable thing in the world is peace." Such a reckless exaggeration needs to be countered by an equally extravagant overstatement: "The most undesirable thing in the world is peace."

Everything depends upon those with whom you would make peace and upon what terms.

The most undesirable thing in the world is peace with the devil. It is a wild dream for man to imagine that he can make peace with the devil upon anything less than the devil's terms. This is the will-o-the-wisp which the devil uses to lure man to his destruction.—*The Standard Commentary*.

3. The most desirable thing in the world is peace with God. But this peace often brings the Christian into fierce conflict with evil men. The apostle, Paul, desired peace with all men but the Christ haters answered with persecution.

4. Resist not evil. Some do this to their own injury. They become retaliative, vindictive and embittered. Even some of God's children allow a "root of bitterness" to rankle in their hearts.

A minister visited an old man as he lay on his deathbed. The old man was friendless. He was a sullen and gloomy man. If anyone spoke to him on the street, he would grunt sulkily and pass on. He spoke to nobody. Here's the story back of his sad life: When he was a young man, somebody did him a great wrong. Said he then, "I'll remember the evil that one has done to me to my dying day." When that day came, his past miserable life seemed to unfold before his glazing eyes. Said he remorsefully to the minister, "The rankling memory of the evil done me in my youthful years has soured and darkened by whole life. I've gone over it every morning. I've thought of it every night. I've cursed the one who wronged me thousands of times. I see now that my curses have eaten out my soul. My hate has hurt nobody but me. God knows it has turned my life into hell!"—*Selected*.

5. All our quarterlies have splendid comments on Verses 38 to 48 and we urge everyone to study them carefully. Verse 42, for example, must agree with Verse 9. We certainly could not loan a gun to a man who wanted to use it to shoot a neighbor, and it is not wrong to refuse to loan a man money to get intoxicated.

MISSIONS

(continued from page fourteen)

in our midst. During these ten months at our new location our attendance for church and Sunday school has doubled. Thirteen have been added to our church roll in 1960. Since the beginning of this year, there has been a spirit of revival existing in and among our people. Several have rededicated their lives to the Lord and there have been many first-time decisions for Christ. We have had two successful revivals during these ten months. The first was in September with the Reverend Johnnie Postlewaite of Wenatchee, Washington, and the second was in March of this year with the Reverend Roy Rikard and the Reverend Travis Huffman of Cramerton, North Carolina. The Lord blessed mightily in both of these meetings. I might add here that we will observe the second anniversary of our church on Sunday, May 15, 1960. It was on May 17, 1958, that we held our first service in Alaska.

(continued on page sixteen)

Will We Win Them?

(continued from page three)

sage. No! we should go where they are with the Word of God. Do you have any sheaves to present to the Lord?

Our text also says that the person who wins souls will have Scriptural grounds for rejoicing. Being able to enjoy a good service in the church is a wonderful experience; being able to see the saints of God rejoice is another wonderful experience; but the greatest joy that can come to anyone is to be able to lead someone to Christ, realizing that the individual has passed out of darkness into light, lost but now found, was a child of the devil, but now a child of God. I pray that these few words will be able to motivate someone to do that which they know is the right thing—that of going after the lost. They are loved ones; they are next door; they are beside you on the job; they can be found almost anywhere.

Our Father, may we truly be soul winners. Help us to win those that are around us, and then Lord help us to reach out to others who need Thy Son, the Lord Jesus Christ. In His name. Amen.

Forty Fruitful Years

(continued from page four)

Kette Raper is president of our own Mount Olive College. John Linton is working with the employment commission. Ralph Pate is a merchant. Bruce Hawkins is a dentist. Frank Hawkins is teaching. I am sure that you realize it would be impossible to name each person who has passed through our home. These are just a few that came to my mind as I write this. There are many more, who consider themselves as products of the Children's Home that are making a worthy contribution to society. We can truthfully say this has been "Forty Fruitful Years."

May for many years has been designated as Children's Home month. During May of this year, we are planning a campaign to raise enough money for our operating expenses and enough to pay for the much needed remodeling of our kitchen. We are sending anniversary coin folders, which will hold forty dimes, to every church.

We believe that each church has forty members that will solioit or will give forty dimes for "Forty Fruitful Years" of service. We urge you to put forth a special effort

to raise as much as possible for your May anniversary offering.

I challenge you to be one of those loyal Free Will Baptists who will give an anniversary gift of at least forty dimes.

Remember Jesus said, "It is more blessed to give than to receive."

WOMAN'S AUXILIARY

(continued from page thirteen)

Greenville, N. C.—The Whaley Circle of the Woman's Auxiliary of Gum Swamp Church held its monthly meeting on Wednesday afternoon, April 13, at the home of Mrs. R. S. Pollard, with twelve members and four visitors present.

The program chairman, Mrs. Henry Ayers, read Luke's account of the Easter story while Mrs. Nannie Dunn played softly on the piano. Following the singing of "Christ Arose," the group offered a chain of prayers. Mrs. R. B. Crawford of the Greenville Free Will Baptist Church was the guest speaker. She read 1 Corinthians 15:12-26 and brought the Easter message in a very inspiring and impressive manner.

Due to the absence of the chairman, Mrs. A. L. Morris, and the vice-chairman, Mrs. R. F. Clark, the business session was presided over by the program chairman. The program chairman also dismissed the meeting with prayer.

Refreshments were served by Mrs. Pollard during the fellowship period which followed the meeting. Mrs. Crawford showed slides of scenes in Alaska pertaining to the work of our missionaries there, for whom the circle is named (the Whaleys).

Convention Notes

This has been a month of ladies' conventions and we had the privilege of attending most of these. Each speaker challenged our women to attempt greater things for God in their various fields of auxiliary work. The need for greater support for the work of home and foreign missions was stressed. The challenge to do even more for the children at our Children's Home was given. Nor should we forget our aged ministers.

One need not ask for more work to be done among our youth because each woman present realized anew the great privilege she has of working with them as she listened to the excellent declamations which were given by the youth of the various districts. They were wonderful.

May we, as women, attempt even greater things in the various fields of work for the Lord who gave His all that we might have eternal life by accepting the salvation which He so freely has provided.

Mrs. Aliee Bar

MISSIONS

(continued from page fifteen)

The Lord has added the Reverend Mrs. Robert F. Breeden and their son, Wade Franklin, to our mission. Brother Breeden is an ordained Free Will Baptist minister and a captain in the U. S. Army Signal Corps. He will be stationed at Ft. Richardson, near here, and they will be here for three years. Mrs. Breeden is former Miss Zalene Lloyd, who served one of our Free Will Baptist missionaries in India for almost five years (1948-53). The coming to Anchorage is just another answer to prayer.

The First Free Will Baptist Church in Anchorage is just one project under the direction of the Alaska Free Will Baptist Missions. We also have a fifteen-minute weekly broadcast over a local radio station. This broadcast reaches out into many of the villages and isolated places that we could never go in person. We also have a fifteen-minute weekly broadcast over WFTC in Kinston, North Carolina, called "The Alaska Report." This serves in giving people in that area a first-hand report on our work here. We are laying plans to open a work in another town or city in late summer or early fall of 1960. We need your prayers and financial support to reach these objectives for Christ.

May God bless you richly as we labor together for missions in Alaska. Remember the work the centuries might have done must crowd the hour of setting sun. Looking forward to seeing you at the National Association meeting in July, we remain,

Yours for a harvest of souls in Alaska
Lee, Ethel and Rodney

SIN IS THE BLOODHOUND OF HELL

It tracts down every sinner, and it doth the sains. There is no place, here or hereafter, where one can successfully hide from sin, except as he finds refuge in Christ. "Be sure your sin will find you out" (Numbers 32:23). "Our sins testify against us" (Isaiah 59:12). "Our iniquities testify against us" (Jeremiah 14:7).—Selected.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 4, 1960

MOTHER

The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Unworthy are to praise the name
More sacred than all other.

And infant, when her love first came—
A man, I find it just the same;
Reverently I breathe her name,
The blessed name of Mother.

—George Griffith Fetter



Editorial

NOT JUST A JOB

C. H. Overman

"It has been my sincere desire to give to my Lord and denomination, the very best I have in service through whatever doors He might open for me." These words were written and published in the December 18, 1957, issue of *The Free Will Baptist* upon my assuming the position as assistant editor. The decision to resign a growing church, which we had come to love, was not easy. Once it was made, things truly worked out for good as promised in Romans 8:28. Since beginning the work here, assurance as to God's leadership has been definite.

It is not just a job. It is an opportunity which is unique and challenging. It has been so from the very beginning. To begin with, the field of journalism, especially in the realm of Christian writing, is of vast importance today. The printed page is of great significance; therefore, the work here is not just something that happened by chance. Indeed it was different than anything which had presented itself before. It is a ministry within itself which embraces Christ's commission to go and teach.

After working in this capacity for more than two and one-half years, we are more convinced than ever that this is the Lord's work. He is in it. Should it fail, He will not be to blame, but it will be because we have failed as a people. It has its shortcomings and failures, as any institution where finite human instruments are responsible. God, however, has blessed in spite of these shortcomings. How thankful we are that His infinite grace does not require weak men to reach a position of perfectness before He can use them. He blesses His purposes through yielded human instrumentalities in spite of weaknesses and failures. Adolph Bedsole wrote in the foreword to *The Pastor in Profile*, "Even with all their mistakes and blunders, God's ministers remain the most noble group of men in human society today." The minister, as well as the layman, must claim the promise of 1 John 1:9; for He will forgive those who confess their sins.

One Christian's task may differ with that of another's, as surely they do, but each has his place in the Kingdom work. Things are seldom perfect for anyone, but we work toward betterment and improvement. Therefore, we have no right to speak destructively of another's position and rank in life.

Suffice us to say that we are proud to be a part of the Free Will Baptist Press. Let it be understood that we personally believe in its editorial policies and purposes. We will stand by them as long as they remain sane and sound. We shall not allow petty whims and biased opinions to hinder our Christian duty here. The opportunities in writing are too great to allow this to happen. For instance, in writing one Sunday school lesson, we may reach as many as 12,000 persons per Sunday. In writing one editorial, we may reach several other thousands. This is to say nothing of the other duties and responsibilities which enable us to be of service to our people.

For these reasons, we shall endeavor to be faithful in all things, both to God and our fellow man. It is not just a job. It is an opportunity which God has given.

Let's Worship Together

Next Sunday is Mother's Day. The significance of this special day in the year has grown with the American people. Many families are able to be together on this day, and it seems that family love is being expressed in a special way.

What would be more appropriate on Mother's Day than having the family all together in the church worship service? Your pastor would appreciate your efforts, and it would mean a lot to him to see your family sitting together. Let's not just stop at making it Mother's Day. Let's make it family worship day, with special honor going to Mother.

Tributes to Mothers

There are many tributes to Mother which emphasize her important role. May we note:

Napoleon declared that the future destiny of a child is always the work of the mother. He also said that if France could have good mothers she would have good sons.

John Quincy Adams said all that he was his mother made him. Abraham Lincoln said all that he was or hoped to be he owed to his angel mother.

A Spanish proverb states that an ounce of Mother is worth a pound of clergy.

Henry Ward Beecher said the mother's heart is the child's schoolroom.

Washington Irving declared that though everyone else in the world turned his back on an individual, a mother loved on, remembering only those qualities which give her joy when her child is small.

Dickens said, "I think it must somewhere be written, that the virtues of mothers shall be visited on their children, as well as the sins of the father."

De Witt Talmage said, "The dignity, the grandeur, the tenderness, the everlasting and divine significance of motherhood."

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Do You Care?

by Ronnie Peele, LaGrange, North Carolina

AS Free Will Baptists, we accept the Word of God as our rule of faith and practice. We agree, according to our Church Covenant, ". . . to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sunday schools, and evangelistic efforts for the salvation of the world."

The purpose of this article is to help us realize how we have failed our Lord and Saviour Jesus Christ in the work that He did and we would do in John 14:12: ". . . He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." I would like to challenge every reader to examine himself, to see if he is faithfully doing as Christ commissioned him.

As followers of Christ, we are to be soul winners. We are to lead sinners to Christ. Jesus went out into the highways and hedges and compelled men to follow Him. As a result of His journeys, many believed. As followers of Christ, we are to go out into our communities and compel the people to come to Christ. If the ministers were earnest in their pastoral work, and if they had the compassion for lost souls as Christ had, the churches would constantly be growing and souls added to God's Kingdom.

Now where is the hold back? Why are we not having heart-searching, soul-winning revivals in our churches today, as during Billy Sunday and Jonathan Edwards' days? We are serving the same Christ they served, and we are preaching the same message they preached; but the Spirit is not here to have His way now, as then. Why? Do we not know all the reasons, but we can consider some.

Have you noticed how politics is beginning to creep into our conferences, associations and union meetings? Have you noticed any certain group of men in your conference or association who want to have the say-so of everything that happens? Have you noticed how much power they try to get so they can have their way about

things? Have you noticed their intentions of only supporting certain Free Will Baptist enterprises and neglecting the others? These are some questions for you to think and pray about.

Our conferences and union meetings should hang their heads in shame because of the way they have pushed the Free Will Baptist Bible College out of their meetings. The churches should be ashamed for the way they have cut the Free Will Baptist Bible College out of their budgets. How can we expect to have trained missionaries on the foreign field, if we neglect to help provide the training they need? How can our denomination expect to have well-trained ministers, if they neglect to support the institution that can give them that training? There is one interesting thing to note: that is, the churches look to the Free Will Baptist Bible College for pastors; but when the Bible College looks to the churches for their support, the churches seem to neglect its plea.

The Bible College offers only one major, and that is the Bible. The Bible is the main textbook that every student uses.

Do you think God is pleased with the slow progress we are making in getting missionaries out on the field? The reason why we do not have hundreds of missionaries on the fields is because we will not send them. We are stingy with our money when it comes to giving it back to God.

When you receive your payroll each week and when your church prepares its budget again, you remember that God is holding us responsible for everything we do and how we do it.

Do you want to be as Pilate and wash your hands throughout eternity because of indifference? Christ has left His work in our hands. Please do not fail your Saviour, your denomination or your church. Allow Him to use you as His instrument in praying, giving of your money or giving of yourselves and your children.

Are we going to live true to the Covenant of Free Will Baptists in the support of all denominational enterprises?

Indelible Imprints

† †

If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

† †

HUBERT BURRESS
Box 326
PINETOPS, N. C.



The Obituary of Elder R. Gaskins

Elder R. Gaskins departed this life January 8, 1893. He was born in Craven County, North Carolina, August 24, 1824, and united with the Free Will Baptist church at Kitt Swamp, Craven County, in 1846, and was baptized by Elder Thos. Moore. He remained a useful and consistent member until October 9, 1858; he then being impressed to proclaim the gospel to sinful and dying men, and point them to the lamb of God. He was ordained to the ministry in which sphere of life he stood as a bold watchman on the walls of Zion, and proclaimed aloud the warning to his fellow man to flee the wrath to come. He was ever zealous to his profession; he never failed to declare the whole council of God. The good brother, after a tedious affliction, quietly passed over the river.

His funeral was preached by Elder J. Bennett. He has laid aside this earthly robe; he has taken his peaceful abode in that promised land, to await the resurrection morn, when mortal shall put on immortality, and soar away to meet Jesus (our Redeemer) in the air, and sing the song of Moses and the Lamb, and forever be with our Lord in glory. Farewell from earth, dear brother, you have fought the good fight, and victory is thine. Alas, may we all meet thee in that heavenly land and strike hands in endless praise to Jesus' name for our redemption there.

Sleep on, dear brother, sleep until the resurrection morn, then thou shall rise with psalms of victory to the skies, and sing praise to the Lamb that bore the Cross for poor fallen man; there we will view His head, feet and hands, that sacrifice for fallen man.

James F. Heath

(The above obituary was copied from the minutes of the Annual Conference of Piney Grove Church, Pitt County, North Carolina, which met November 9-11, 1893.)

"A wise son heareth his father's instruction: . . ." (Proverbs 13:1).



The Old Armchair

by Eliza Cook

I love it, I love it! and who shall dare
To chide me for loving that old armchair?
I've treasured it long as a sainted prize,
I've bedewed it with tears, I've embalmed it with
sighs,

'Tis bound by a thousand bands to my heart;
Not a tie will break, not a link will start.
Would you know the spell—a mother sat there!
And a sacred thing is that old armchair.

In childhood's hour I lingered near
The hallowed seat with listening ear;
And gentle words that Mother would give
To fit me to die and teach me to live.
She told me that shame would never betide,
With truth for my creed, and God for my guide;
She taught me to lisp my earliest prayer,
As I knelt beside that old armchair.

I sat and watched her many a day.
When her eyes grew dim, and her locks were gray;
And almost worshiped her when she smiled,
And turned from her Bible to bless her child.
Years rolled on, but the last one sped,—
My idol was shattered, my earth-star fled!
I learned how much the heart can bear.
When I saw her die in her old armchair.

'Tis past, 'tis past! but I gaze on it now,
With quivering breath and throbbing brow;
'Twas there she nursed me, 'Twas there she died,
And memory flows with a lava tide.
Say it is folly, and deem me weak,
Whilst scalding drops start down my cheek;
But I love it, I love it, and cannot tear
My soul from a mother's old armchair.

This Is the First

Resurrection

by Rev. N. P. Gates, Detroit, Michigan

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, . . ." (Revclation 20:6).

HERE it not for the spiritual significance of the topic used for the theme of this subject, I believe that the proclamation of the gospel would be fruitless; thus rendering the purpose of the death, burial and resurrection of our Lord meaningless. That we may know, and appreciate the full value of the subject matter, we must first consider what the first resurrection really is. Is not the essence of that it is efficacious to our salvation, or is it not a spectacular time, a notable day which we are to look for its coming?

Briefly, I think the believer has the answer and the experience thereof. Lest some would make definite conclusions otherwise, let us consider what occasioned the above caption, "This Is the First Resurrection," when our Lord came forth from the tomb:

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matthew 27:51-53). "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (Revclation 20:5).

Could it not be that the saints referred to are the martyrs of old, but the wicked dead were not resurrected, and will not be, until the time of retribution? The duration of time mentioned is not so important. . . . one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8). What we believe and do concerns the Lord's Day, and most especially the day of His resurrection which we commemorate each year, certainly is of

greatest importance to the salvation of the souls of mankind.

I believe it is a foregone conclusion, that all people in faith of Christ, though faint it may be, accept the teachings concerning the resurrection of our Lord. Do we, however, really believe it in a practical way, or is it just taken for granted? The first resurrection means everything to us all, for, if there were not the first, certainly there could not be the second; and, the sad plight of it all is that we would be still in our sins. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:17-23). (To continue in this sequence, you will observe that the end of earthly habitation has come, and the Lord Jesus Christ has delivered the Kingdom to the Father.)

Martha could not understand that Lazarus would rise immediately when the Lord said, "Thy brother shall rise again." "Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John II: 23-25).

To be sure, portions of the above Scripture deal with the resurrection of the body. Even as it was when the martyrs of old were in the resurrection, even we ourselves have part in the first resurrection in that we are born again. This, of course, is

spiritual resurrection. ". . . for the letter killeth, but the spirit giveth life" (2 Corinthians 3:6).

"And you hath he quickened, who were dead in trespasses and sins, . . . Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2:1, 5, 6). "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Ephesians I:19, 20).

That there are two resurrections taught in the Word of God, we believe there can be no question—one, which must be first, or there could be no hope in the second: First, from sin to a newness of life in Christ (Romans 6:4); second, from mortality to immortality (I Corinthians 15:53). There is nothing said about a third resurrection, notwithstanding, we believe that every truly born-again believer is living a new, resurrected life. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). "And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:10-14).

Of course baptism is not the theme of our subject, but it certainly has its place in such transformation "For by one Spirit are we all baptized into one body, . . ." (1 Corinthians 12:13). We are baptized in water to represent the burial and resurrection. Burial, of course, applies to those who have died, after the resurrection. *Dead indeed unto sin, but alive unto God through Jesus Christ our Lord.* "Know ye not, that many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For
(continued on page sixteen)

NEWS NOTES

N. C. Superannuation Report for April

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for April, 1960:

Balance on Hand, April 1, 1960 \$4,935.42

RECEIPTS

Regular Receipts for April	146.06
Returned Check (Because of Death of Superannuated Minister's Widow)	13.00
Offering Earmarked for Adopted Ministers	15.00
Total to Account For	\$5,109.48

DISBURSEMENTS

Minister's Monthly Checks	\$247.00
Operating Expenses	50.00
Paid to National Board	9.61

Total Disbursements 306.61

Balance on Hand, May 1, 1960 \$4,802.87

RECEIPTS BY CONFERENCES

Albemarle	\$10.00
Blue Ridge	9.12
Central	9.99
Eastern	65.99
Piedmont	5.00
Western	60.96

Rock Springs Church Reports a Revival

The Rev. J. E. Floyd of Sea Level, North Carolina, was the evangelist for the spring revival held at Rock Springs Free Will Baptist Church in Bailey, North Carolina. The church reports good attendance throughout the services, even though two other revivals were in progress in the town of Bailey the same week. Mr. Floyd was assisted in the services by the pastor of the church, the Rev. Paul Lee.

The church clerk, Miss Paula Lee, states: "We praise the Lord for the 74 known decisions of grace made during the week. Only eternity can reveal the real success of the revival."

Revival in Session at Goldsboro, N. C., Church

The Rev. Louis Moulton is conducting revival services at the First Free Will Baptist Church of Goldsboro, North Carolina, which began May 2 and will continue through May 8, at eight o'clock each evening. For the past two years, Mr. Moulton, has been with the foreign missions department as promotional secretary. During this time, he has made two trips to Cuba.

The pastor, the Rev. Ralph Osborne, extends an invitation to everyone to attend. The church requests prayers for a great revival.

Core Point Chapel Church Announces Singspiration

There will be a singspiration service at Core Point Free Will Baptist Church, Cove City, North Carolina, on May 22, 1960, at two o'clock in the afternoon. All neighboring churches are invited to attend and be prepared to represent their church with songs and special music.

Anniversary Program at Smithfield, N. C., Church

The Anniversary Program of the Free Will Baptist Children's Home, Middlesex, North Carolina, will be presented at the Smithfield, North Carolina, Church on Sunday, May 22. Please note that this is the correct date for this program to be given at the Smithfield Church, instead of the date which appeared in last week's issue of the paper.

Spring Revival in Session at Washington, N. C., Church

Revival services began at the First Free Will Baptist Church, Washington, North Carolina, on May 2 and will continue through May 7, with the Rev. Ronald Creech as the evangelist. Mr. Creech is the pastor of the Edgemont Church of Durham, North Carolina.

The pastor of the Washington Church, the Rev. Charles Keith, extends a cordial invitation to everyone to attend these services which begin each evening at 7:45.

Coming Events

- May 14—Youth Fellowship Day, Mount Olive College
- May 29—Commencement, Mount Olive College

Arapahoe, N. C., Church Announces Revival Services

A revival meeting is scheduled to be at the Arapahoe, North Carolina, Free Will Baptist Church on May 8, continuing through May 15, with the Rev. Alton Hines as the evangelist. Mr. Hines is pastor of Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina.

The Rev. W. B. Rodgers, pastor of Arapahoe Church, invites everyone to attend these services which begin each evening at 7:30.

Report of Revival Held at Suwannee Springs Church

Revival services were held at Suwannee Springs Free Will Baptist Church, Manatee, Florida, April 2-9, with the pastor, the Rev. Arnold Woodlief, as the evangelist. It is reported the services consisted of wonderful gospel singing, prayers, testimonies and sound gospel preaching. Several Christians rededicated their lives to Christ during the revival.

Mr. Woodlief would like for all Christians to remember him and the work he does for Christ in their prayers.

Rev. Randy Cox Accepts N. C. Pastorate

The Pulpit Committee of First Free Will Baptist Church, Beaufort, North Carolina, announces that the Rev. Randy Cox has accepted a call as pastor of the church. Mr. Cox is a graduating student of Columbia Bible College where he will receive his Master's Degree on May 30. He also graduated from Free Will Baptist Bible College, Nashville, Tennessee. His home is at Washington, North Carolina. Mr. Cox is married and has one child, a son.

The men of the church are redecorating the parsonage for the new family who they expect to move to Beaufort the first week in May. The church is now being supplied by Bruce Dudley, a ministerial student of Mount Olive Junior College.

Missouri Church Holds Dedicatory Service

The First Free Will Baptist Church, Mountain Grove, Missouri, is happy to announce that the dedicatory service for a new auditorium was held Sunday, May 7, 1960.

Services started with Sunday school at 9:45 and continued throughout the day. The 11:00 o'clock message was delivered by the Rev. Billy Melvin, executive secretary of the National Association of Free Will Baptists. Speaking at the 2:30 hour was the Rev. Thomas H. Dixon of Muskogee, Oklahoma, Bible Expositor, and pastor-evangelist.

(continued on page seven)

Christian Education

W. BURKETTE RAPER, *President*
 Mount Olive Junior College
 Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
 Free Will Baptist Bible College
 Nashville, Tennessee
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools



Shown registering above for the nursery department at the clinic are, left to right: Mrs. Charlotte B. Gray, Kinston; Sue Fort, Ayden; Mrs. Doris Davis, Wilson; Mrs.

Carolyn Boyette, Kenly; and Connie Coward, Ayden. The instructor for this department, Mrs. N. Bruce Barrow of Ayden, is shown seated at the right.

Report of Vacation Bible School Clinic

The Daily Vacation Bible School Clinic held at Mount Olive Junior College, Mount Olive, North Carolina, on Saturday, April 3, was termed a success. The total attendance this year was 379 and the total offering was \$145.66; as compared to 365 total attendance for 1959 and \$155.96 as the total offering. The schools represented at the clinic according to the conference were as follows (North Carolina unless otherwise indicated):

	1960	1959
Abemarle Conference	1	
Tripe Fear Conference	12	11
Central Conference	16	18
Eastern Conference	28	24
Western Conference	10	13
Georgia	1	
South Carolina	1	
Totals	69	66

I Love You, Mother!

by *Thelma Allinder*

"I love you, Mother!" This is ever fraught
 With timeless, universal eloquence.
 The distant echelons of stars have caught
 The echo of a child's sweet confidence.
 The Lord, His holy angels, too, have heard
 It lisped, while Mother found full recompense

For daily care, within each precious word!

Ev'ry joy or trial
 Falleth from above,
 Traced upon our dial
 By the sun of love.
 We may trust Him fully
 All for us to do,
 They who trust Him wholly
 Find Him wholly true.

"A virtuous woman is a crown to her husband: . . ." (Proverbs 12:4).

NEWS NOTES

(continued from page six)

Ministers of the Mission District Association were featured along with members of the Ministerial Alliance of Mountain Grove. Mayor Frank Grable gave the welcoming address at the 1:30 hour.

Special music was rendered throughout the day by the Meetin' Time Choir, and other special numbers which are featured on the Meetin' Time broadcast which is heard each Sunday at 12:30 to 1:00 p. m. on KLRS with the pastor as the speaker. The pastor is the Rev. Othel T. Dixon.

A basket dinner was served in the basement of the church at the noon hour.

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	66
Mrs. Lester Mills, Greenville, N. C.	34
C. L. Patrick, Walstonburg, N. C.	33
Wom. Aux. Fellowship Church, Kingsport, Tenn.	24
Bethany Ch., Timmonsville, S. C.	23
Wom. Aux. Gum Swamp Ch., Greenville, N. C.	20
Mrs. R. L. Goff, Fountain, N. C.	20
Mrs. W. J. Star, Arlington, Ga.	19
Wom. Aux. Sarecta Ch., Kenansville, N. C.	16
Wom. Aux., First Ch., Kinston, N. C.	16
Wom. Aux. White Oak Hill Cr. Bailey, N. C.	15
M. B. Hutchinson, McArthur, Ohio	15
Wom. Aux., Gethsemane Ch., New Bern, N. C.	15
Mrs. G. C. Carter Sr., Surrency, Ga.	14
William Webster, Pinetown, N. C.	14
Bettie Wells, Pikeville, N. C.	13
Rev. I. J. Blackwelder, Turbeville, S. C.	13
J. C. Griffin, Bridgeton, N. C.	12
Wom. Aux. of Marsh Swamp Ch., Sims, N. C.	12
Mrs. H. H. Casey, Goldsboro, N. C.	11
Rev. N. P. Gates, Detroit, Mich.	11
Dorcas E. Barrow, Vanceboro, N. C.	11
Mrs. W. L. Bagley, Jr., Clayton, N. C.	10
Mrs. Hugh Sasser, Pikeville, N. C.	10
S. M. Davenport, Seven Springs, N. C.	10
Mrs. Hubert Hamilton, Gritton, N. C.	10
Wom. Aux. Friendship Church, Zebulon, N. C.	10
Mrs. C. F. Heath, Cove City, N. C.	9
Wom. Aux. Mosley's Creek Church, Dover, N. C.	9
Wom. Aux., Pine Level Ch., Pine Level, N. C.	9
Mrs. Pearl Pearce, Micro, N. C.	9
Mrs. Gladys Gurganus, Greenville, N. C.	8
L. E. Sheffield, Pearson, Ga.	8
M. L. Hollis, Amory, Miss.	8
Mrs. C. F. Abrams, Macclesfield, N. C.	8
Wom. Aux. Mt. Zion Church, Nashville, N. C.	8
Wom. Aux. Elm Grove Church, Ayden, N. C.	8
Wom. Aux. Powhatan Church, Clayton, N. C.	8
Mrs. Martha M. Braxton, Winterville, N. C.	8
Mrs. Clyde Brooks, Walstonburg, N. C.	8
Mrs. F. A. Lewis, Lowland, N. C.	8
Wom. Aux. 1st Church, Auburndale, Fla.	7
Mrs. J. R. Cayton, Aurora, N. C.	7
Mrs. Pearl Amon, Mt. Olive, N. C.	7
Wom. Aux. Mt. Elon Church, Pamlico, S. C.	7
Mrs. Kathleen Slade, Merritt, N. C.	7
Wom. Aux. St. Delight Ch., Snow Hill, N. C.	6
Rev. Willet L. Moretz, Swannanoa, N. C.	6
Wom. Aux. Zion Church, Blakely, Ga.	6
Wom. Aux. St. Mary's Ch., Lucama, N. C.	6
Mrs. J. E. Smith, Deep Run, N. C.	6
Rev. C. J. Harris, Greenville, N. C.	6
Wom. Aux. First Church, Wilson, N. C.	6
Wom. Aux., St. Mary's Ch., New Bern, N. C.	6
Owen Thomas, Four Oaks, N. C.	6
Wom. Aux., Little Creek Church, Ayden, N. C.	6
Dora Combs Mem. Circle, Goldsboro, N. C.	6
Miss Elizabeth Norwood, Mt. Holly, N. C.	6
F. A. Haddock, Winterville, N. C.	5
Wom. Aux. Union Grove Church, Fremont, N. C.	5
Wom. Aux., Hull Road Ch., Snow Hill, N. C.	5
J. L. Parker, Dunn, N. C.	5
Mrs. R. L. Gainey, Bladenboro, N. C.	5
Mrs. Quentine Howell, Pikeville, N. C.	5
Ralph Staton, North Belmont, N. C.	5
Mrs. J. M. Manning, Nashville, N. C.	5
Wom. Aux. of Rains Cross Rds. Ch., Selma, N. C.	5
Mrs. Sybil Dunn, New Bern, N. C.	5
Fannie T. Swindell, Arapahoe, N. C.	5
Mrs. C. M. Whaley, Richlands, N. C.	5
Wom. Aux. Oak Grove Ch., Newton Grove, N. C.	5
Sarah Crawford Aux., Northport, Ala.	5
Wom. Aux., First Church, Rocky Mount, N. C.	5

"Be not wise in thine own eyes: . . ." (Proverbs 3:7)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Will the sinners that are not saved and living on the earth when the church is raptured know of the event when it takes place?—J. R., Michigan.

Answer: There is no Scripture of which I know to indicate that the unsaved will know what has taken place when Christ comes to meet His church in the air. It is a sure thing that those who have close friends and relatives will miss them. To many of the unsaved the translation will no doubt be a great wonder. But remember that at this time the antichrist will be revealed and that his strange behavior is to so occupy the thinking of those left behind that there will probably be little time to consider the sudden disappearing of loved ones that have acted so strangely as will the comparatively few Christians seem to act in the overwhelming and increasing ungodliness that is to be rampant in the minds and behavior of all the unsaved world. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thessalonians 5:1-6). The warning here is to the saved lest they enter a spell in spiritual lethargy or unawareness regarding prophecies that are being fulfilled in their midst day by day until the event catches them in unawareness as it will do the whole unsaved world of men. Many Christian people have paid but little attention to the changed policies of America, England and other so-called Christian nations toward ungodly nations and their ruthless, unethical tactics in dealing with Christians. We mildly protested Russia's ruthless massacre of the Hungarians and said a few things in a mild protest but rewarded the ungodly nation whose national symbol is the bear by inviting her blood thirsty, power seeking, at

any price, premier, Khrushchev, to visit us and sightsee in some of the most important parts of our land. We showed in this whether or not we are asleep. Then what of the cry of the church council to give Red China a seat in the United Nations when she has scarcely had her hands dry from the shedding of the blood of some innocent nation long enough to attend a session since she has assumed the leadership of China's mainland. What would an outlaw nation need to do in order for us to brand her an outlaw if Russia was not thus branded in her treatment of Hungary and Red China in her treatment of Tibet, and, more recent, treatment of India when she invaded her borders fifty miles or so? It would seem that America is asleep as others are.

Let us not forget, however, the remnant of martyrs that shall be saved during the great tribulation in response to the message of the 144,000 Jews taken from the twelve tribes of Israel and sealed at the beginning of the tribulation period to preach during that terrible time when bandits reign and outlaws under antichrist have a free hand. (See Revelation 14:1-4; 7:4-11.) "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matthew 24:36-39). In the days of Noah, just before the flood, all were having a gay time; so that in their unusual merriment in eating and drinking, they were caught in the flood before they gave serious thought. So in Christ's coming marriage, eating and drinking will occupy them until judgment overtakes them all, this being probably a while after the rapture. Perhaps the consternation will arouse the orthodox Jews three and one-half years following the rapture and the apostate unraptured church at a later date possibly seven years or a little less. Only the born again church members and not all professing Christians will be raptured and that before the tribulation begins.

Question: Is it possible for a murderer to be saved?—Joseph Argile, Memphis, Tennessee.

Answer: No! Not as a murderer. "Whoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). The murderer that repents and confesses his sins is a Christian and no longer a murderer. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

The thief on the cross was a murderer but repented and became companion to Jesus in paradise the day he repented. "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43). We must not in any way minimize the fact that murder is a terrible sin, but so is that of theft or adultery, but God has forgiven people for such terrible sins. Again we must not put a distinction between one kind of sin and another except as we may find such in God's Word. David was both a murderer and an adulterer, yet Christ spoke of him as being a saved person. Remember, "All ye like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6); "For all have sinned, and come short of the glory of God" (Romans 3:23). You and I are covered in the whether or not we are in any of the above mentioned sins; therefore, we must have the same mercy and grace shown or else there is no hope for us. We are saved by faith in Christ and washed in His precious blood. And that is just how each and every other sinner will be saved regardless to his or anyone else's opinion of himself and his own goodness.

1960

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The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

*My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE FAMILY AND THE BIBLE

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that ye may be as frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth" (Deuteronomy 11:18-21).

If anyone has any doubts concerning the importance of the Bible regarding the conduct of the family life, I believe that the above verses will, if considered honestly and reverently, remove those doubts. The family is one of the greatest institutions on earth. It was instituted by God for our happiness and for His glory; and, when the family fails in either of these purposes, it is short of the divine aim.

It is my conviction that many families are failing to measure up to their great privileges, principally, because of a lack of building their future upon the teaching of God's Word. The other day I read the following very good short article which I believe is worthy of our thought:

"America needs to take down the old family Bible, and, with father as the prophet and mother as the prophetess, gather the children around its pages for a feast of truth and a hearing of the voice of God. Every home in America needs a voice from heaven—it is to be found in the family Bible.

"Every home in America needs light from heaven—it is to be found in the family Bible.

"Every home in America needs bread from heaven—it is to be found in the family Bible.

"Every home in America needs the Christ from heaven—He, too, is found in the family Bible."—Selected.

"And if it seem evil unto you to serve

the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods" (Joshua 24:15, 16).

"I love the LORD, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Psalm 116:1, 2).

Prayer for Mother

"Dear Father, keep my mother in
The stillness of the night,
And let her sleep refreshingly
Until the morning light.

"God bless her as she goes about
Her loving, working day,
Just doing things for all of us
In her own precious way.

"Please make her happy, as she makes
Us time and time again,
And bless her always, please, dear God,
For Jcsus' sake, Amen."

—Selected.

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

ROCK ME TO SLEEP

by Elizabeth Akers Allen

Backward, turn backward, O Time, in your flight,
Make me a child again just for tonight!
Mother, come back from the echoless shore,
Take me again to your heart, as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep,
Rock me to sleep, Mother, rock me to sleep.

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears—
Toil without recompense, tears all in vain—
Take them and give me my childhood again!
I have grown weary of dust and decay—
Weary of flinging my soul-wealth away;
Weary of sowing for others to reap;
Rock me to sleep, Mother, rock me to sleep.

Tired of the hollow, the base, the untrue,
Mother, O Mother, my heart calls for you!
Many a summer the grass has grown green
Blossomed and faded, our faces between;
Yet, with strong yearning and passionate pain,
Long I tonight for your presence again.
Come from the silence so long and so deep;
Rock me to sleep, Mother, rock me to sleep.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. William E. Warren

On November 6, 1959, God called William Edgar Warren, Greenville, North Carolina, to his eternal reward. Mr. Warren was born December 13, 1880. He is survived by his wife, Mrs. Nina Warren;

two daughters, Mr. R. S. Pollard and Mrs. Paul Hunsucker; three sons, Willie, John and Norman Warren; eleven grandchildren; and two half brothers, Edgar and Jack Warren.

Brother Warren was a Christian for 56 years. He was a deacon in the Greenville Free Will Baptist Church for 36 years. He was a loving and faithful husband, father and friend. He was patient in his sufferings. He loved the Word and the work of the Lord, and He enjoyed talking of God's great goodness and mercy. He shall long be remembered and missed by those who knew and loved him.

Written by his pastor,
Robert B. Crawford

Over my heart in the days that are flown
No love like mother-love ever has shone;
No other worship abides and endures—
Faithful, unselfish and patient like yours,
None like a mother can charm away pain,
From the sick soul and the world-weary brain.
Slumber's soft calm o'er my heavy lids creep;
Rock me to sleep, Mother, rock me to sleep.

Come, let your brown hair, just lighted with gold,
Fall on your shoulders again, as of old;
Let it drop over my forehead tonight,
Shading my faint eyes away from the light;
For with its sunny-edged shadows once more
Haply will throng the sweet visions of yore;
Lovingly, softly, its bright billows sweep—
Rock me to sleep, Mother, rock me to sleep!

Mother, dear Mother, the years have been long
Since I last listened to your lullaby song.
Sing, then, and unto my soul it shall seem
Womanhood's years have been only a dream.
Clasped to your breast in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to wake or to weep—
Rock me to sleep, Mother, rock me to sleep.

Lillie Dale

Whereas, our loving heavenly Father, His infinite wisdom, has seen fit to remove from this earth our sister, Lillie Dale, a member of Piney Grove Church, Iredell County, North Carolina, be it resolved:

First that we humbly submit to the will of our heavenly Father;

Second, that we extend our deepest sympathy to her family and trust they will turn to God and the church for consolation; and

Third, that a copy of these resolutions be recorded in our church records, a copy be sent to her family and a copy be sent to "The Free Will Baptist" for publication.

Mrs. W. E. Brister,
Chairman of Committee

Mrs. Minnie B. Nobles

On November 6, 1959, the Lord called Mrs. Minnie Brown Nobles, of Greenville, North Carolina, wife of Marvin H. Nobles, to her eternal reward. Mrs. Nobles was born April 26, 1888. She was married to Mr. Nobles on May 25, 1915. She is survived by her husband; two daughters, Mrs. W. L. Jackson and Mrs. R. G. Walker; one son, Taylor Brown Nobles; three grandchildren; three sisters, Mrs. Thomas Houston, Mrs. Joe Winslow and Mrs. Reuben Taylor; two brothers, John and Raymond Brown.

Mrs. Nobles was a member of the Greenville Free Will Baptist Church and a Christian for 41 years. She was a loving and faithful wife, mother and friend.

Written by her pastor,
Robert B. Crawford

FOR YEARS I HAVE GONE STRAIGHT

"I have had a very unsavory past," admitted a woman to the authorities in San Francisco, "but for years I have gone straight." With tears in her eyes, she commented, "How can people get away from their yesterdays if others shove their past into their todays? I've tried to let the dead past bury the dead. But the state of California wants to make my past my present." How differently does God deal with those who penitently seek His mercy and forgiveness: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more"—Selected.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Proverbs 22:1).

NOTES

QUOTES

A
N
D



By J. C. Griffin

ETERNAL SECURITY

A few years ago, the moderator of our 10th Eastern Union Meeting (out West would say quarterly meeting) invited a visiting preacher of another denomination to preach at the union. This preacher was like a lot of preachers—he preached more of *self* than of *Christ*, more of what he thought than what God says. Aside from explaining the Scripture, this minister told of his success in evangelistic activities and how that in the early thirties he went bankrupt. He told of how he went into the streets of the world and actually engaged in drunkenness, gambling and even committed adultery; but he said that all the time he was living in sin, he was saved.

Plainly this eternal securitist repeatedly stated that he was never lost even though he was engaged in all of these sins that God forbids under the penalty of death. “. . . the wages of sin is death; . . .” (Romans 6:23). Jude says, “. . . twice dead, plucked up by the roots” (Vs. 12). Before we are born again (born of the water and of the Spirit), we are dead. Every born-again child of God admits the new birth and the new life. Paul says in Ephesians 2:1, “And you hath he quickened, who were dead in trespasses and sins.” A born-again person is alive—living in fellowship with Christ. As long as he is faithful, he is secure. We often say as long as you believe it and live it you are going right. No man can be lost living in Christ, believing in Christ, and working in Christ.

I cannot believe that the preacher referred to above was saved, even though he said, “I was saved all the time that I was living in sin.” I believe that if he had died while on a drunk that he would have been eternally lost. Why? Because Paul says, recorded in Galatians 5:21, “Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” What will he inherit? There are only two kingdoms—one of God and one of Satan. If we are not in the kingdom of God, we are in the kingdom of Satan. If that preacher spoken of had

died while committing adultery, according to the Word of God, I do not see how he could have gone to heaven and sit down with the clean, holy and righteous saints; especially since we are told that *nothing* unclean can enter therein.

One strong doctrine set forth by the eternal securitist is John 10:29, which says, “My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.” I agree that no man can take a man away from God, for God is able to keep that which is committed unto Him.

I am married to my wife by the laws of God and the laws of the state of North Carolina. I dare any man to take her away from me by either law; but, if my wife falls in love with another man and walks off with him, I cannot help it. He did not take her away by law or might; she walked off of her own accord. She left her first love and took up with another. It was her own will. She also married me with her own free will and accord. When God saves us, He does not take away from us our will power. It is by our own free will that we are to worship God.

THE DANGER OF FALLING

The writer of Hebrews says, “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame” (Hebrews 6:4-6). Notice that the writer says *fall away*. This looks to me like there is danger of falling away. However, it is said by some, “Once in grace, always in grace.”

A fellow servant of the Lord and a friend of mine said to me, “Do you believe the doctrine of once in grace, always in grace?” I said to him, “Yes.” He said, “Explain it then.” I said, “If you are not in saving grace, you are in disgrace.” When a person disgraces or brings shame on the name of Jesus Christ, that is a disgrace to his one-time confession. Let us examine another Scripture. Paul wrote, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Galatians 5:1). Paul also said, “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Galatians 5:4). So Paul warns of the danger of falling from grace.

Again Paul writes, “For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which

shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God” (Hebrews 10:26-31).

Peter writes, “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (2 Peter 1:4-10).

Notice that Peter said, “If ye do these things, ye shall never fall.” This implies that if we fail to do these things, there is a danger of falling. I cannot see how anyone, who has really been born again and fully tasted the blessing of salvation, could have any desire to go back under the bondage of sin and death. We really want to go on to perfection. There is too much satisfaction in fellowship with Christ to want to return to sinful things. There is too much pleasure in going to church and worshipping our Lord to desire the fellowship of darkness.

In concluding I would like to give the following illustration. A young man who was baptized one week prior began to curse and use ugly language. When asked about his salvation, he said, “The preacher said I was saved.” He made the mistake of thinking that he was saved eternally regardless of how he lived.

“Cast thy bread upon the waters: for thou shalt find it after many days” (Ecclesiastes 11:1).

“The LORD is my shepherd; I shall not want” (Psalm 23:1).

STORIES for our BOYS and GIRLS

A Gift for Grandmother

by Olivia Murray Nicholls

BY stretching herself tall on her tiptoes, Alice slid the Mother's Day package to the back of her closet shelf, hiding even the fluffy red bow. Surely it would be safe there until in the morning, she thought.

Well-pleased with her trip to the shopping center, she tossed her purse on the bed and headed toward the kitchen to see what was cooking for supper. Down the hall, Grandmother's door was open. Alice stopped. Grandmother! She had not bought a gift for Grandmother—and tomorrow was Mother's Day. She ran quickly back to her room and grabbed her purse. Yes, there were some coins left inside. And Mother might let her go back to the shopping center before the store closed. But what could she buy?

Perhaps Mother would have an idea. Quickly but quietly she slipped down the hall to the kitchen. Her mother was setting the table.

"Here you are, Alice," she said. "Will you put the silver on for me?"

Alice opened a cabinet drawer and took our knives, forks and spoons. "Mother," she said, "I don't have a present for Grandmother for Mother's Day. What can I get?"

Mother thought as she folded paper napkins. "What about hankies or hose?" she suggested. "A lady never has too many of them."

"Grandmother docs," Alice sighed, remembering packages sent by her aunts at Christmas time.

She heard Daddy whistling in the yard and put her last spoon in place before running outside.

"Oh, Alice," smiled Daddy, "have you seen the new roses?"

Alice nodded, but her mind was not on roses.

"Daddy," she asked, "what can I give Grandmother for Mother's Day?"

"How about a box of candy?" Daddy said, smacking his lips.

Alice shook her head. "She isn't supposed to eat sweets, except maybe dessert at mealtime," she told him. "That's what she said when I offered her some of my Easter candy."

Daddy had no more suggestions, and Alice walked back to the house.

"I'll just have to ask Grandmother what she would like," she decided, and once again went into the hall.

"Knock-knock," she sang out at Grandmother's door.

"Who's there, as if I didn't know?" laughed Grandmother. "Come in here, Alice-girl."

Alice loved her grandmother's room. The bedspread was bright with pink flowers, and the thin white curtains let in the light from outside. Pots of ivy sat on the windowsill, a big Bible lay open on the corner of the dresser, and pictures of Alice, her mother, daddy and all her aunts were scattered over the wall.

Grandmother sat in a wheelchair in the center of the room, her sewing spread across her lap, smiling cheerfully. Alice pulled a footstool up beside the wheelchair and sat on it.

"Grandmother," she said, "I have a problem."

"Problem?" Grandmother asked, her smile fading. "Is it one I can help you with?"

"Yes," Alice told her, "you can. You can tell me what you would like for Mother's Day."

Grandmother's eyes brightened and she laughed out loud. "Is that a problem, dear?" she asked. "Well, forget all about it. You don't have to give me a thing for Mother's Day."

"Oh, but I want to," Alice explained quickly. "You see, I already have something for Mother, and I don't want to leave you out."

Grandmother reached down to pat Alice's cheek. Her hands were soft and small, with blue veins like cobwebs tracing over the tops. With her own strong hand Alice pressed Grandmother's closer to her face, lovingly.

"I'm never left out," Grandmother told her, "as long as I have a granddaughter as thoughtful as you." Her face became serious again. "I have you, Alice, and your mother and daddy. That is all a grandmother really wants."

She picked up her sewing again. "Oh dear," she said, "my needle is out of thread."

"Let me thread it," offered Alice, and found a spool of thread in the bright sewing box on the table at Grandma's elbow.

"Thank you, dear," said Grandmother. "These old eyes of mine have the hard time seeing a needle's eye!"

Alice snipped off a long piece of thread and in a twinkling had the needle ready to stitch again.

"I wonder if your mother needs any help with supper?" Grandmother suggested.

Alice hopped up. "I'll go and ask her," she said. "But you know, Grandmother, you have not helped me at all with problem."

"My advice about problems," said Grandmother, "is to forget them. They usually work out. You keep your allowance to buy something you want. It makes me happy just to see you happy."

Alice bent to kiss her cheek and skipped out of the room. Now what was she to do? she wondered. Here was Grandmother, who never leaves her wheelchair, who could not have very much fun always staying at home, doing nothing but sewing. Letting down hems in Alice's dresses, sewing buttons for Alice's mother, embroidering when she finished the "chore" sewing, and still she did not want anything but a needle threaded. It did make a problem!

And then the idea came to Alice. She had a good idea that she wondered why it had not taken so long to think of it. She dashed into the kitchen. "Mother," she said, "may I go back to the shopping center? I finally have an idea for Grandmother's present."

"Yes," said Mother, "if you won't be long. Supper is almost ready."

"I won't be long," Alice promised. "It is such a little present."

Alice was up early the next morning and had the table set before her mother started cooking breakfast. At Mother's place she put the big box tied with the fluffy red bow from the gift shop. At Grandmother's place she put a smaller box, covered with white tissue paper and tied with her own yellow hair ribbon. It was not as pretty as Mother's but Alice did not think Grandmother would mind.

And she did not mind at all! In fact she was so surprised to find the package when Daddy wheeled her in for breakfast that she clapped her hands like a little girl. "For me?" she asked, her eyes twinkling. "But Alice, dear, I told you not to spend your money on me."

Alice laughed. "I didn't spend my money on me."
(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Beth, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

King and Queen Crowned at Youth Rally

A State Youth Rally was held at Wilson, North Carolina, March 5, 1960, and proved to be a tremendous success. Approximately 100 young people from all sections of the State were present and were challenged by a missionary emphasis program.

By means of the program, those present took a tour of our Free Will Baptist mission stations. All participants on the program were young people under the direction of their district youth sponsor. The program climaxed by a banquet at which the King and Queen were crowned. They were chosen by the Y. P. A. or G. T. A. which received in the most money for the national project which was to buy a station wagon for missionaries to use while home on furlough. The Saratoga Y. P. A.'s candidates were crowned. Their Y. P. A. turned in \$153 on the project. The next highest amount was \$162 by the Wilson Y. P. A. The total amount from all groups was \$60.25.

Two attendants for the King and Queen were chosen from the auxiliary with the largest percentage of their members present at the rally. This was the Grace Y. P. A.'s from Greenville, North Carolina, with 32 of their 33 members present. The other two attendants were the candidates from the auxiliary with the largest number of members present at the rally. This was Malabar's Chapel, Columbia, North Carolina, with ten visitors.

The banquet was closed by the showing of the film, "Contrary Winds." Seven young people responded to the invitation for full surrender to the service of Jesus.

The Y. P. A. of the Saratoga Free Will Baptist Church, is an active group consisting of eleven members. In addition to their various monthly activities that stimulate the young and challenge the woman's auxiliary, Faith White and Joe Boswell were crowned State King and Queen at the State youth banquet. Last year a member, Alice Saunders, was winner of the national page contest. The Y. P. A. is under the



leadership of Mrs. Fred Pittman, and Rev. Fred Powers is the pastor.

Miss Juanita Dunn
State Y. P. A. Sponsor

Illinois District Auxiliary Convention

The Illinois District Free Will Baptist Woman's Auxiliary Convention met April 21 at the Free Will Baptist Tabernacle, Ewing, Illinois. The theme of the day was "... Go home to thy friends, and tell them how great things the Lord hath done for thee, ..." (Mark 5:19).

The meeting was called to order by the president, Alene Hanna, with singing and prayer. Devotions were conducted by Eileen Dudley from Nason Church. She used a number of Scriptures stressing the word, Go.

Minutes of the last meeting were read by the secretary, Chesta Clampet. Resolutions were read and approved. Roberta Bain, Betty Hambleman and Ruth Thompson were appointed to formulate bylaws and constitutions for our auxiliary.

At 11:00 p. m., the Rev. Floyd Hartley brought a very inspiring message on "Talents," using Matthew 25:14-24 as a Scripture reference.

At the noon hour, a pot luck lunch was served in the dining hall of the church, with nine auxiliaries represented.

We were happy to have as guests the Revs. Hartley, Moulton, Childers and Thompson.

At 1:00 p. m. we were called together again with singing and prayer. Devotions were conducted by Claudia Britton from Rescue Church, using as her theme, "Tell."

New officers were elected, followed with special singing by Eudene Dees and Mary Lance from Waltonville Church. The new officers were installed by Betty Hambleman as follows: President, Dorothy Hamilton; vice-president, Maxine Hicks; youth chairman, Robert Bain; mission study chairman, Catherine Waggoner; stewardship-prayer chairman, Ruth Thompson; personal service chairman, Mary Peterson; recording secretary, Chesta Clampet; corresponding secretary, Mabel Ketterman; treasurer, Jane Norris; field worker, Betty Hambleman.

Each auxiliary brought gifts for the kitchen to be used in youth camp.

An offering was taken for the Mexico project.

Our next meeting will be with Rescue Church, October 20, 1960.

Mabel Ketterman
Corresponding Secretary

Bailey, N. C.—On Saturday, April 16, the G. T. A. of White Oak Hill Church held its semi-monthly meeting combined, with a study course on missions, at the home of Judy Ann Issette and her mother, Mrs. William Issette. The meeting was called to order by the president, Juanita Hinton, followed by a song, "Bringing in the Sheaves." Lois Anne Lamm, assistant secretary, called the roll. Sixteen members and nine visitors were present.

A visiting member from the local Y. P. A., Miss Margie Hinton, led a special prayer for missions and taught a study course lesson on missions. Following dismissal, a social hour of fellowship and an Easter egg hunt with soft drinks was directed by the hostesses, Mesdames Magdalene Issette, Cleo Patterson and Daisy Ferrell. All enjoyed the occasion.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church held its monthly meeting Tuesday evening, April 19, at the home of Elizabeth Bradshaw. There were 14 members, 1 new member and 3 visitors present. The president, Mrs. Ruth Rose, called the meeting to order and the group sang "Jesus Saves." This was followed with prayer by Mrs. Ruby Carroll. Mrs. Nancy Sawery read the Scripture, Matthew 6:5-13, followed with the group praying together the Lord's Prayer. Delegates were elected to go to the state convention.

The program, "Teach Me to Pray," was discussed by the following: Mrs. Freddie Vinson, Mrs. Etta Harrell, Mrs. Rena Woods and Mrs. Rose Lee Jones. Mrs. Harvey Pittman dismissed the group with prayer.

(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Serving Christ In the Crossroad of the Pacific

P. O. Box 1201
Waipahu, Hawaii
April 6, 1960

Aloha from your missionaries in Hawaii:

During this season of the year our hearts are challenged anew by the words the angel spoke to the women on that first resurrection morning—"He is not here: for he is risen, as he said. Come, see the place where the Lord lay and go quickly and tell . . . that he is risen from the dead: . . . and they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word" (Matthew 28: 6-8). As we daily look at these people about us with so many worshiping idols and gods which are dead we are thrilled with the message that we can give them; however, we too wonder, as did these women, ". . . Who shall roll us away the stone . . ." (Mark 16:3). There seem to be many stones that need to be rolled away that are hindering the message of the risen Christ. God sent an angel from heaven to roll away the stone for the women (Matthew 28:2), and perhaps you are the one God can and desires to use to help roll away some of the stones that today are hindering the message and the work of Free Will Baptists in the Hawaiian Islands.

Our newsletter was omitted last month and I shall not attempt to explain all the reasons why. The past weeks have been busy ones to say the least. I had hoped to have something to report about a temporary location and a building for our church, but it just didn't materialize. It is difficult for us to explain to you the acute land situation as it exists here—with ninety per cent of the land being controlled by about six large estates and the military and governmental agencies. I think that I have mentioned before that land is not sold by the acre here but by the square foot. I have written, called or visited numerous real estate agents and have run down advertisements galore, but so far we have nothing that we can report. Our need is made more acute because of the continued

rapid growth of Hawaii (especially the Island of Oahu) since statehood. Daily available land is becoming more scarce; therefore, our desire and need to obtain property soon for Free Will Baptist missions becomes more demanding and urgent. I am convinced that if Free Will Baptists ever get established in these islands it is going to cost more than we have been willing to give thus far.

Only recently the Seventh Day Adventists announced plans to build a \$6,000,000 (six million dollar) hospital on the Island of Oahu and it will be just one of the responsibilities of their Western Conference. When we see these various religious cults moving in with such force, it makes us realize our responsibility in this mission field to preach the true gospel of our Lord and Saviour Jesus Christ.

Since you heard from us last, we have seen three more of our young people accept the Lord as their personal Saviour. Our attendance is growing steadily and the interest is at its best. In January our average Sunday school attendance was 25, in February it was 30, and in March it averaged 35. We have also seen an increase in our morning and evening worship services, prayer services, and league. We enjoyed a short visit and a very interesting message by Rev. Travis Huffman from Gastonia, North Carolina, on Sunday, March 20. We also enjoyed a visit from Rev. Stewart McQuirter, a Nazarene minister friend from Cordova, Alabama.

Some of you have written and told us how much you appreciated meeting our people through a personal testimony each month. This month we would like for you to meet Mrs. Betty Wall. Betty is our church clerk and sponsor of our junior league and is very active in the music department. Betty and her husband, N. A., and their 10-month-old son have been a real blessing to us and a big help to the church. Mr. Wall is our song leader.

"My name is Betty Wall and I am from Portsmouth, Virginia. When I first came to Hawaii, I had my mind set on not liking it, but since then I have been reminded so many times that the Lord has a plan for every life. I am so thrilled to be a part of the Free Will Baptist work on this is-

land. There are hundreds of thousands who need the gospel and I count it an honor to be an ambassador for the Lord Jesus. My husband is serving with the U. S. Army at Schofield Barracks and need I say both get very homesick at times. If we were not for Rev. and Mrs. Sanders, I suppose we would be homesick more times than we are. The Lord has been good to us and our church. It's been amazing to watch it grow from the ground up. It was wonderful to know when we got here that there would be a Free Will Baptist church to attend. The Lord was gracious to send the Sanders to pave the way. I'm so glad He did."

Continue to pray much for us and we would enjoy hearing from you.

For Christ in Hawaii
Luther, Helen and Brenda Sanders

Take the Time to Show Her

by Joan Hooks

Show Mother that you love her very dear,
That you honor her each day—not just
yearly,

And you want to prove it to her—since
ly—

Take the time to show her!

Show Mother that her tender care you need,
That her upbraidings you will try to heed
And that you cherish her concern indeed

Take the time to show her!

Show Mother that you want her nearby;
That you cherish the mem'ry of each lu-
aby,

And her ev'ry desire you want to supply
Take the time to show her!

Show Mother that you need her prayer;
That love like hers is very rare,
To her no other can compare—

Take the time to show her!

Show Mother that you love her smiling face
That no one else can ever take her place
This is what you say with each embrace

Take the time to show her!

HIS MASTER'S PASSION FOR SOULS

John Wesley was a small, tubercular man. He weighed only 120 pounds. Of Wesley Samuel Johnson said, "His conversation was good, but he is never at leisure. He always has to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have his talk out as I do." Wesley's legs were "unfolded" most of his 60 years. He had his Master's passion for souls. He virtually lived in the saddle, riding horseback far and near to tell others of his Saviour.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

A Christian Influences Society

(Lesson for May 15)

Lesson: Matthew 5:10-16; 13:31-35.

Lesson Text: Matthew 5:16.

INTRODUCTION

As far as we know, Jesus never promised his disciples that they would find the way to heaven easy, popular and free from care. Instead, He laid the plain facts before those who dared to take up the cross and follow Him. They were to expect the worst that heaven could bring upon them in the way of persecution, slander, imprisonment and even death. But the greater their persecutions, the greater their reward of joy and happiness, for great is your reward in heaven. Even in the midst of their sorrow and suffering, the Lord assured them that they had a reward to rejoice and to be exceedingly happy for their reward would be great, both now and hereafter. For example, after certain of the apostles had been beaten for preaching the gospel in Jerusalem, ". . . they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And every day in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41, 42).—*Advanced Quarterly* (F. W. B.).

I. HINTS THAT HELP

1. The Christian's presence in the world insured its preservation until now (Matthew 5:13).
2. All the intellectual illumination given to the world is insufficient to lead one out of the darkness of sin (Vs. 14).
3. Intellectual illumination is bringing the world to the brink of self-destruction.
4. Even the good works of the Christian could not attract attention to him, but God who enabled him to do them (Vs. 16).

5. The Seed of the Word need only be as large as a mustard seed, if it is alive and genuine, to accomplish great results (13:31, 32).

6. We once saw a woman who weighed more than five hundred pounds, surely an abnormal size. When we realize that tens of millions of church members have never

been born again, can we escape the conclusion that the church is abnormal in size also?

7. Abnormal, outward increase is almost certain to have some evil lodging in its branches (Vs. 32).

8. Hundreds of pastors would find themselves without a congregation if they would preach salvation through the shed blood of the Lord Jesus Christ.

9. Leaven works quietly but very persuasively, and so does also all false doctrine (Vs. 33).—*The Bible Expositor*.

10. Leaven, the dictionary tells us, is "anything which makes a general assimilating change in a mass or aggregate." There are many leavens in this world. What are some of them? The pupils will explain that there is the leaven of evil, constantly tempting men to do that which is wrong; the leaven of indifference, leading us to drift along without trying to improve society; the leaven of good citizenship, which limits itself to living this life; the leaven of Christianity, which influences for good this life and the life to come.—*The Standard Commentary*.

11. A vast number of people believe they will have a thousand years after death in which to repent. A church that has a membership of nearly a million members believes God gave Joe Smith a new Bible. Millions of modernists in many churches reject the doctrines of the virgin birth and the new birth. Surely the leaven of evil works fast.

12. The Lord reserves the interpretation of His Word to those who ask for it (Vv. 34, 36).

13. The Lord has made known to us many things that were not revealed in the Old Testament (Vs. 35).

14. The Author of the Scriptures is the One who can teach them with full authority (Vv. 34, 35).

III. ADDITIONAL TRUTHS

1. The Christian must let the light of Christ shine unto all with whom he comes into contact, unto all that are in the house. He must make his faith and loyalty visible and show his dedication to Christ unto all his associates. By word and deed, he must reflect the righteousness of His Lord, for mere words are not enough; he must be a doer of the Word also. He must live his faith, not for vainglory and self-praise, but

for the glory of the Father in heaven.—*The Bible Teacher* (F.W.B.).

2. "Are they ministers of Christ? . . . I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Corinthians 11:23-27).

Paul did not find all men willing to accept the gospel any more than the Lord Jesus did. Those who claim the parable of the leaven teaches that all will be won to Christ must be wrong in their interpretation, or else Paul was wrong when he wrote 1 Timothy 3:1-13.

THE MAIL BOX

CHURCH REQUESTS HELP

"The Blair Free Will Baptist Church, Blair, West Virginia, was destroyed by fire on February 9, 1960. We are asking our brothers of the Free Will Baptist churches for a freewill offering to help us rebuild. Any amount will be appreciated. Thank you and God bless you."—Wade Miller, Superintendent of Sunday School and Treasurer, Blair, West Virginia.

AVAILABLE FOR WORK

"I was ordained at our conference in October, 1959. I am now available for pastoral work or evangelistic work. Anyone desiring my services may contact me at the following address."—J. V. Johnson, Route 2, Kenly, North Carolina.

CHANGE OF ADDRESS

"Please publish my change of address from Beaufort, North Carolina, to 5218 Monument Avenue, Richmond 26, Virginia.

"Please ask our people who have friends or relatives in or near Richmond to send me the names and addresses of such friends or relatives who have a Free Will Baptist background, that I may contact them about worshipping with us in our church."—W. A. Hales, Pastor, Richmond Free Will Baptist Church, Richmond, Virginia.

OFFERS HELP

"If anyone knows of any Free Will Baptist people in the Charlotte, North Carolina, area who would like to form a church or mission, please let Rev. Roy Rikard, Cramerton, North Carolina, have their names and addresses. He will be glad to help them organize a church."

Stories for Boys and Girls

(continued from page twelve)

money, Grandmother. But I hope you like what I'm giving you."

They all watched Mother open her present. It was a vase, a fat yellow vase, and just what Mother had wanted for an ivy bowl.

"It's your turn now, Grandmother," Alice said. "Open your present."

Grandmother's fingers worked slowly untying the ribbon and Alice wiggled impatiently. Grandmother took the paper off the box and folded it neatly. Then she opened the box. "What have we here?" she asked. "A book of needles?"

"Open it," Alice told her. "Open the book."

Grandmother held the cardboard folder in both hands and opened it slowly. "Needles," she said, "Dozens of needles, and all of them threaded! What a lovely, lovely gift." Grandmother made a kiss across the table at Alice.

"There's a note too," Alice said. "Look in the bottom of the box."

Grandmother found the note and read it aloud. "'Happy Mother's Day to my Grandmother,'" she read. "'Every afternoon after school I will thread 25 needles for you, and then you can sew all the next day. Love, Alice.'"

"What a clever idea," exclaimed Daddy.

"And so useful," added Mother.

"Come here," Grandmother said to Alice, who scampered around the table. Grandmother hugged her tight. "I told you I did not want anything, because I have your daddy and your mother and you," she said. "And now with twenty-five needles of thread every day, I surely don't need another thing! Thank you, my dear, for such a thoughtful gift."

"Happy stitching!" said Daddy—Story Trails.

This Is the First Resurrection

(Continued from page five)

if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now

if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:3-11).

Truly, this is the faith that produces salvation. We must not only believe in our Lord's death, but we must also believe in His resurrection (the firstfruits unto our salvation), for this is needful to establish us in Christ. Without it, none could be saved.

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:8-10).

In the fifth chapter of John, the Lord Himself gives us this knowledge, so clearly spoken concerning these two resurrections. First in Verse 25, "Verily, verily, I say unto you, The hour is coming, and now is (anytime one will heed the voice of God), when the dead shall hear the voice of the Son of God: and they that hear shall live."

In Verses 28, 29, it is quite a different story, in that it is not a preparation to a new life in Christ in this present world; but applies to all, both saint and sinner from a life of mortality to immortality. The apostle, Paul, says, ". . . we shall all be changed, In a moment, in the twinkling of an eye, . . . For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corinthians 15:51-53).

Jesus says we should not be surprised at His statement, "Marvel not at this: for the hour is coming (still to come), in the which all that are in the graves shall hear his voice (all shall hear, none will escape), And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Vv. 28, 29).

There is much more concerning this subject, but we will conclude with this benediction: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on

things on the earth. For ye are dead, your life is hid with Christ in God. When Christ, who is our life, shall appear, shall ye also appear with him in glory" (Colossians 3:1-4).

Woman's Auxiliary

(continued from page thirteen)

33rd Annual Session The N. C. State Woman's Auxiliary Convention

Beaver Dam Church, Columbus County
Thursday, May 19, 1960

Theme: Let Us Walk in the Spirit (Colossians 5:25)

Morning Session

9:30—Registration

10:00—Hymn, "Jesus Saves"

—Devotions, Galatians 5:14, "Walking in Love," Mrs. Hattie Adcock

—Welcome, Mrs. D. J. Pait

—Response, Mrs. J. C. Griffin

—President's Message, "The Fruit of the Spirit," Mrs. Carl Dudley

—"Who's Who and Whom Do We Represent?"

—Congregational Hymn, "More Love to Thee O Christ"

—Appointment of Committees

—Special Music, Furnished by the Local Church

—Message, "Walking in the Spirit," Rev. Wilbert Everton

12:00—Lunch

Afternoon Session

1:00—"In Memoriam," Mrs. Bill Taylor

—"Helping Our Youth to Walk in the Spirit," Mrs. R. B. Crawford

1:30—Business Sessions

3:00—Hymn, "Footsteps of Jesus"

—Benediction

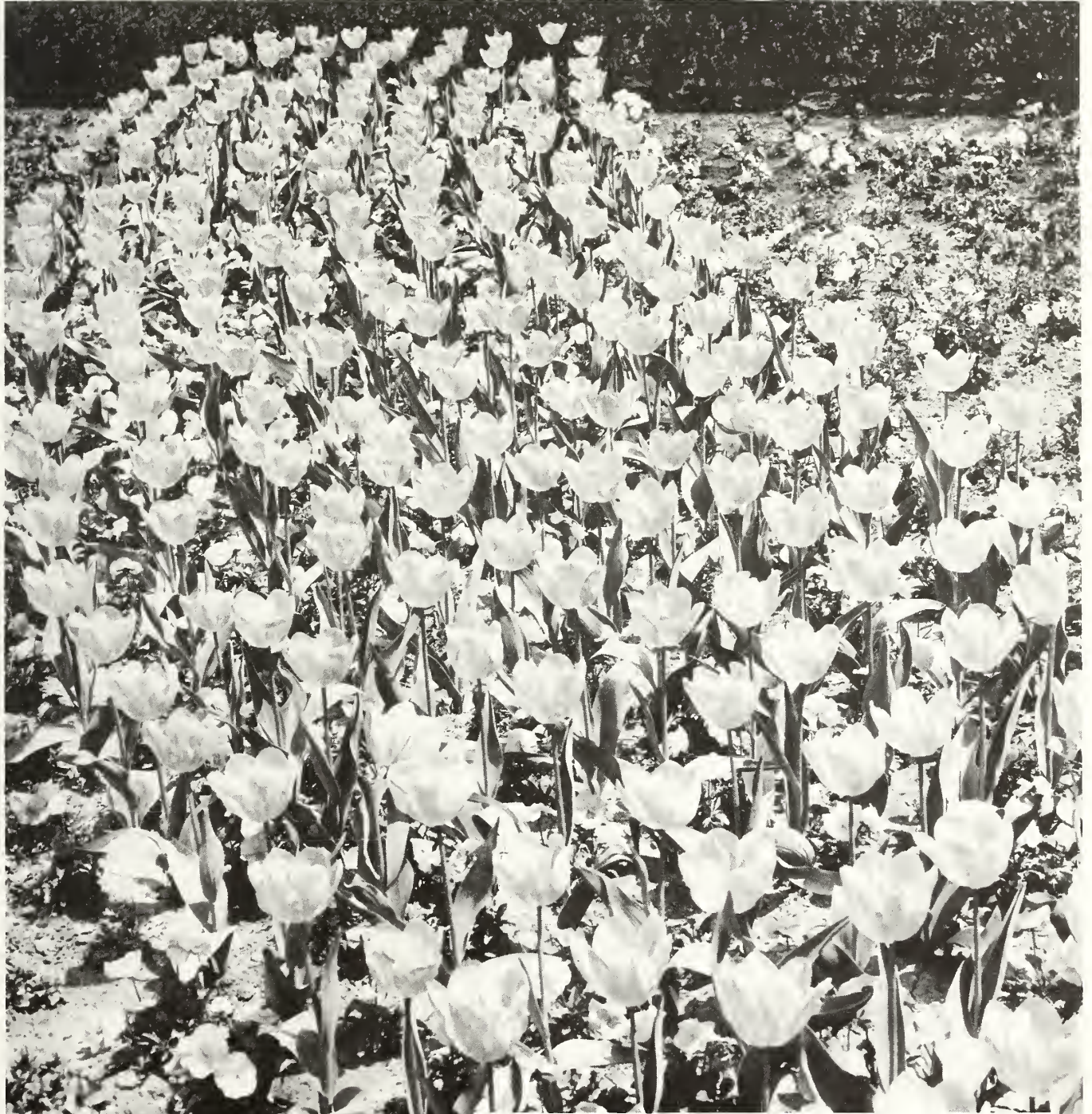
(Note: Following are the directions to the Beaver Dam Church. The local people from all directions in the state are welcome from Whiteville and Chadburn. Those going by Chadburn would take Highway 410, going south for about six miles, and turn left at a service station. There is a sign pointing to the church which is about one mile from the sign. Those going by Whiteville would take Highway 701, going south for about seven miles, crossing Beaver Dam Swamp. There is a sign there pointing right; turn right and the church is about two miles from the sign.)

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 11, 1960



Behind each lovely blossom is God's creative hand;
All of nature's beauties appear at His command.
Flowers, trees and grass—in all is God concealed.
In every form of nature, God's goodness is revealed.
We search for God, but still we're not aware
If we look close enough, we'll see His image there.

—Joan Hooks.

Editorial

IS THE LORD BUILDING?

C. H. Overman

"Except the LORD build the house, they labour in vain that build it: . . ." (Psalm 127:1).

In a recent message, one of our ministers placed special emphasis upon the fact that God is interested in number or multitudes. He is interested in as great a number as possible turning to Him and following Him by faith. God's plan of redemption is all-inclusive to whosoever will.

If God is so interested in numbers, then have not we as Free Will Baptists failed to show the same interest? The remark was made some years ago that Free Will Baptists have not grown in number because God was perhaps preserving us as a small remnant who had remained true to His doctrines. When one thinks upon this statement, it becomes quite absurd. Our doctrine is sound, but does this fact excuse us from taking part in the evangelization of the world? Something is wrong, and can't we conclude that something has been wrong for a long time? Let us remember, also, that the wrong is not always in the other person. When we point one finger at another person, there are three fingers pointing back at us.

For some reason, we have failed to become united as a denomination, so the Lord could really use us. Our history bears out that each time we really begin to show some gain, we have internal trouble. In the editorial of August 19, 1959, we said: "Something is missing. Somewhere down the historical trail we have left something out. That something has resulted in the loss of many of our people to other denominations. Some of these losses have been with good reason, others for insignificant and petty reasons." We then proceeded to list some of the things which, from all evidence, seemed wrong with our denomination.

Perhaps we can now see the basic, underlying reason as to why we have constantly been tossed to and fro with troubles and failed to grow more in number. Could not the answer be found in the verse of Scripture given at the beginning of this editorial? Have we been letting the Lord do the building for us? Have we, as a people, allowed Him to lead us in matters of denominational enterprises as based upon our need? How is it that men who say they are following God's leadership, find so many points of disagreement? Is it not because someone is failing to let the Lord build the house?

It is sad indeed to realize that men will often seek to tear down that which the Lord has built. For instance, He has built for us a heritage to be proud of, and He has given us foreparents who were willing to pave the way for us. There are some, it seems, who do not value this heritage and the work of our foreparents. In essence, they have little or no ties to the old landmarks that should be serving as a guide, thus making the way a little better for us.

Just how would the Lord build the house? May we prayerfully considering the following which bear out very clearly some of the essential ways, or things involved, when the Lord builds the house.

1. Any house must be built upon a foundation. For Christian building there is only one foundation, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corin-

thians 3:11). This is the only foundation upon which we build. If our motives, plans, actions and deeds are not built upon this foundation, then we labor in vain. His is the foundation upon which Christian services are built. In building, we seek to meet His requirements in supplying the needs of our people. Our denominational enterprises are seeking to do this; yet, they are being buffeted from most every angle, and from those who should be building upon the foundation already laid.

2. God would have us build a house of unity. The old saying, "United we stand, divided we fall," becomes more real in these perilous times. We, as Free Will Baptists, must possess a united front. We must work together, or finally, division will again tear us asunder. If this does happen, can we say it was done in the name of the Lord? Can we say it was God's will? Can we say it was disorder and unrest over God's will? Is it ever right to destroy or to criticize anyone or anything good? Unity is essential, and Christians ought to be able to unite; for unification does not mean sacrificing principles. Someone has said, "Men's hearts ought to be set against one another, but set with one another, and against evil only."

3. God would have us build a house of love. When Christians truly love one another, they can work together and overcome their differences of opinion. In fact, love is the key to success in this earthly journey. If this were not so, then why would Jesus prescribe the new commandment of love for God and man? Many of our problems would solve themselves if we possessed Christian love.

There is a dire need today to work along with our denominational leaders, and not against them. We hear much today about the need for better understanding between the peoples of the world, but we can have this understanding only if we understand our own leadership. How unchristian it must seem to the outsider when he hears about our internal problems and knows there is turmoil within our camp. The Lord has built us a house, but have we let Him build as He has wished? If we have been negligent in trusting Him to build, then we shall be as those who build the tower of Babel; all will have been done in vain—to no avail.

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Prodigal Parents Peopling the Earth with Prodigal Children

IN Luke 15:11, 12, 25, we have the account of the prodigal parent: "And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that is mine. And he divided unto them his living. . . . Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing."

In Verses 13, 29, 30, we also have the account of the prodigal children: "And not many days after the younger son gathered together, and took his journey into a far country, and there wasted his substance in riotous living. . . . And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy substance with harlots, thou hast killed for him the fatted calf."

I'm sure the father, after the consent of the mother, practiced parental indulgence, ". . . he divided unto them his living" (vs. 12). No doubt, the mother was the musician at the feast of reveling where there was music and dancing. The younger son wasted his substance with riotous living, and devoured his living with harlots. The elder son showed himself by being angry, grating and fussing at his father (Vv. 25-29).

In 1 Samuel 3:11-14, Eli showed himself to be a prodigal parent when he knew his son's iniquity ". . . the iniquity which he knoweth; because his sons made themselves vile, and he restrained them from it." His sons died a premature death, and when he received the news, he fell and broke his neck. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. When the wicked are multiplied, transgression increaseth: but the righteous shall prevent their fall. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. Where there is no vision, the people perish: but he that keeps the law, happy is he" (Proverbs 29:15-17).

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by Rev. Rashie Kennedy
Greenville, North Carolina
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Communism has become the burning issue of our time. We read such headlines as the following:

"Communism is conquering the world."

"Nine hundred million people are now being scientifically trained, brainwashed, and equipped to destroy western civilization."

J. P. Richards, former chairman of the House Foreign Affairs Committee, warns: "America is waging a war to the death against the international Colossus of Communism. America has never before been in so much danger. We can be destroyed by this international monster if we do not wake up."

A writer in the *Methodist Challenge* declares: "In the days of the prophet, Isaiah, and Hezekiah, king of Judah, Sennacherib, King of Assyria, besieged Jerusalem and boasted he would capture the city, but he had overlooked an important detail—that the God of Jerusalem was the infinite, omnipotent, eternal God."

Sennacherib's threats failed to materialize, for in answer to the prayer of Isaiah and Hezekiah, God sent an angel from heaven and destroyed 185,000 of Sennacherib's army, and later, two of his own sons slew him.

Likewise, atheistic Communism has not considered God. None of the guided, ballistic missiles can touch Him. Nor have they any means of defense against Him, and we know the Lord is just as able to stop Communism today as he was to stop the Assyrians twenty-six hundred years ago. What we need is more prayer warriors like

Isaiah and Hezekiah.

Prodigal parents are those who run from God by ignorance of Him, by ignoring Him, by neglecting Him or by denying Him through their modernistic, socialistic, atheistic, Godless philosophy and ungodly living. Prodigal parents are parents who ignore and neglect the church by their busy (too busy), covetous, business practices. Prodigal parents are those who ignore and neglect the church by their selfish pleasure, mad rush into sports, boating, camping, gambling, dancing, racing, and many other things which rob God of their souls and the souls of their children and the time and money which belong to Him. Prodigal parents are those who let television, radio, movies, pleasure reading and pleasure riding keep them from Sunday school and church. Prodigal parents are lost. Prodigal parents are on their road to hell. They need to be born again—saved by grace through faith in Christ.

As they people the earth with their prodigal children, they themselves are peopling hell. May we consider the following example of prodigal parents:

Max Jukes lived in the state of New York. He did not believe in Christian training. He married a girl of like character. From this union a study has been made of 1,026 descendants. Three hundred of them died prematurely. One hundred were sent to the penitentiary for an average of 13 years each. One hundred and ninety were public prostitutes. There were 100 drunkards, and the family cost the state \$1,200,000. They made no contribution to society. This kind of life opens hell wide open and turns the children into it.

Prodigal parents are peopling the earth. Until the fifteenth century, there were less than one-half billion in the world. From the fifteenth century until now, the population has grown to over two and one-half billion. Therefore, 5,000 are born every hour; 120,000 born every day; 44,000,000 born each year. The death rate is decreasing and the birth rate is increasing. There is more poverty-stricken people today, in proportion, than 50 years ago. The

(continued on page four)

Prodigal . . .

(continued from page three)

jails are filled. The asylums are filled. Alcoholic institutions are filled. While our nation has gone into the liquor business for the taxes, we now have to tax everything else to pay the crime bill.

We paid \$15,000,000,000 last year for crime. This equals \$120 for every man, woman and child in the United States. Washington now lists 3,500,000 criminals in the making. This would say there are 5,000,000 prodigal parents. Our young criminals committed 1,500,000 major crimes last year. We had better start a few more Bible teaching Sunday schools!

President Roosevelt was a great president, but he betrayed us when he put America in the liquor business. He betrayed us when he glorified dancing to raise money for polio. He betrayed us when he allowed dancing to become a part of our public school training. Now, all over the nation, our prodigal parents raise money even for a good cause by dancing it out. A few weeks ago here in Greenville, North Carolina, a dance was staged to raise money for crippled children. Of course, these prodigal parents say there is nothing wrong with it. This did not get into the news, but it got out that when one of the high school dances was over some of the boys and girls were found in the ears outside in a too familiar fashion. The police broke up the party. These were prodigal children of prodigal parents. The prodigal parents of yesterday helped to set up these things by their vote or sanction. Prodigal parents of today are following in the rut.

This is election year. We had better be prayerful and careful about our votes, lest we betray our country into the hands of a foreign dictator. After prayerful and careful consideration, we should vote only for honest, upright Americans. We should pray a hundred times and then not vote for John F. Kennedy.

Prodigal parents are peopling the earth with prodigal children. Prodigal children are delinquent children. If there is anything wrong with the younger generation, the adults of this country have only themselves to blame. This sentiment, expressed by speaker after speaker, set the tone a few weeks ago as 7,000 delegates to the White House Conference on children and youth swung into their first full day's work. "The cure for what ails youth," they said, "must be found by treating the moral sickness of their elders, their prodigal parents." Elder Hanks said, "We, the grownups, have delegated our moral responsibility to the schools, the social agencies, or the community funds. We have time for hobbies, for watching baseball. We have no time to help the needy, to sustain the sick, to offer

companionship to the lonely, and no time to offer guidance to our children. We need, not only more school buildings and more playgrounds, but also the restoration of the home, the resurrection of the parent as a person worthy of being revered as an example of devotion to responsibility."

President Eisenhower, formally opening the conference, told the delegates to beware of the tendency to be generally pessimistic about the youth of our country. He said, "I have an unshakable faith in the overwhelming majority of fine, earnest, high-spirited youngsters who comprise the rising generation of Americans."

Justice Edwards said, "Thirty per cent of the mothers with children under 18 are now employed, and I don't think there is a single juvenile court judge in the country who doesn't shudder at that figure. Every working mother who leaves children below high school age continually unsupervised is practicing brinkmanship with delinquency." He further said, "In the dangerous world in which we live, America will need sons and daughters deeply dedicated to belief in God. Instead, we are turning out too many young people trained to seek personal belongings, personal security and personal ease. The hard, lean youths with the questioning minds, who will provide this country's future leadership, demand a better inheritance than municipal corruption, political filibustering, payola, and advertising of sex and crime by television, radio, magazines and newspapers."

Robert H. MacRae, executive director of the Welfare Council of Metropolitan Chicago, told the conference, "It is no wonder that so many of the younger generation have discarded the principles and ideals this country has long held so dear. For an entire generation, we have been surrounded by violence. The media of mass communication glorify that violence daily. Human life and personality have been cheapened. Bribery of policemen, political and industrial chicanery, trade union corruption, and glorification of the violence of war—all these speak louder than Fourth of July orations."

Prodigal children are lost children. May we note why they are lost:

1. In many cases, their health is lost. What do they have to live for when their health is lost?
2. In most cases, their character is lost. What good are they to themselves, their families, their communities and their nation when their character is lost?
3. In most cases, their soul is lost forever. They live an unhappy life; they die a premature death; and they go to an eternal hell.

"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me,

let him deny himself, and take up his cross, and follow me. For whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (Mark 8:34-38).

We need to save our children. In saving our children, we are made happy and may save our nation.

Hope for Young People



by Norman Godbey

A much discussed question is, "What's wrong with young people?" To this may imply that young people are worse than their elders. Is that so? Lest the older generation become self-righteous, may be well for us to remember what someone else has said, "It isn't so much that a man becomes wiser and better as he grows older. It is just that he is too tired to be a fool." When we do try to act like teenagers, people are often reminded of the saying, "There's no fool like an old fool." That doesn't make a man better. Only the grace of God can do that. Young people may not be worse than their elders, but they aren't saying much for them. That leaves them sinners in need of the redeeming grace of God. There is much that's wrong with the new generation just as there has been with previous generations.

But that isn't the whole truth. The truth is that because of the grace of God there is hope for, and in, and through our young people. First, there is hope for them.

(Continued on page fourteen)

Launch Out

(Scripture Text: Luke 5:1-11)

by Mr. Walter Carson, Instructor in
Mathematics, Mount Olive Junior
College, Mount Olive, North
Carolina

In this passage we find Jesus having come upon a group of fishermen at what was to them, a very distressing moment. They had just returned empty-handed from a long night of fishing. This was to them a true calamity, since their livelihood depended on the fish which they were able to catch. They were undoubtedly quite tired and very discouraged. There are a number of things which Christ might have done in these circumstances. He might have sympathized with them in their misfortune, as perhaps you would have done. Christ, however, often did what might seem to us to be the unexpected. In this case, He told the men to *launch out into the deep*. In other words, He bade them go out immediately and try again.

Surely, there are times when all of us are troubled by a feeling of futility. We all have moments when we feel that we have labored and put forth great effort, but have accomplished nothing. We may have worked hard and diligently at a task which we are convinced is worthwhile and desirable, only to find that the results fall far short of our hopes and our expectations. Consequently, we find ourselves in a mood of helplessness and despair.

Christ has an answer for that sort of condition. His answer is a practical one. "Launch out into the deep," He said to Peter and the others. These words have a deeper meaning than merely going back to the task at hand. They suggest the solution for much of our futility. Can it perhaps be true that we have not been living for anything big enough and deep enough to satisfy our hearts? There is a real danger of our being content with our ordinary day-to-day activities. Our days and evenings are filled with a multitude of details. Much of this activity is, without doubt, worthwhile. The important question is whether anything really vital is happening. There is something in all of us

that will not be content with merely carrying on the routine activities of life. There must be something more in life than that. God has plans in which He wants us to share. He is seeking to change men and women. He wants to fill the world with love instead of hatred, to build bridges of fellowship, and to bring in His Kingdom. Anyone, wherever he is or whatever his occupation may be, can share in these plans.

However, in order for us to share in His plans, it is necessary for each of us to see beyond the end of his own nose. There is a story concerning these three men who were at work on the construction of a cathedral. Each was asked what he was doing. One replied, "I am cutting a stone." The second said, "I am earning a living for myself and my family." The third man said, "I am helping to build a cathedral." This last man saw the building rising to the glory of God and its usefulness in advancing God's cause in the many days and years which lay ahead. This man had indeed launched out into the deep.

The task of Christians is not merely to keep people decent or to make them a little better, but to bring about a revolution in their hearts. It is also to be the means of setting up God's rule on a world-wide scale. Are we truly seeking these things today? Nothing less than the purposes of Almighty God can truly satisfy our hearts.

First and foremost, we need to seek the deeper rule of Christ in our own lives. There is another story which concerns something which happened to a farmer in South Africa. He had worked a small farm for thirty years and had made very little success of it. One day he dug a little deeper in his plowing and discovered that underneath the shallow soil in which all his work had been done was a strain of gold-bearing ore. When the rock was exposed, he found a reward that put all his former earnings in the shade. We can see in this true incident a parable of many lives.

We spend our toil on the surface and gain almost nothing; but under the surface, in a deeper fellowship with Christ, there is a treasure that might well fill our lives with joy and power.

When we become weary and frustrated because of failures and disappointments, Christ has a message for us. It is to go back to the place where we have failed—but it is to go back with Him and at His command. That is what will make the difference. It takes the management of our work and our life from our own shoulders. It sends us out with the knowledge of His voice in our souls and the assurance of His presence. A company of soldiers sent out on a task may get into a difficult place. They may get lost in the dust and the conflict, and their courage may ebb away; but, at that moment their trusted captain appears, the entire picture is changed. He knows the objective. He knows the way to it. He takes command. He brings the reinforcement of his own spirit.

This is very much like what happens when we face life with Christ in command. Often our temptation is to lose sight of Him. We become entangled in our difficulties, our failures, and our fears. Our need is to get Him back at the center and take our orders from Him. These orders will sometimes be surprising. They may even seem to contradict all of our reasoning. He may take us into new paths of adventure. He may bid us tackle what we thought was the impossible, but the results may well be astounding, and our doubts and fears confounded.

Like Peter, we may feel that we are not worthy of so great a Master, for surely that was the real meaning of his self-reproachful cry. In the shame of his doubts and hesitations, he fell at Jesus' knees and said, "Depart from me, for I am a sinful man, O Lord." It is indeed true that Christ is too big and too wondrous for our small minds to fully understand; but, if we trust Him in utter obedience, He will make us equal to what He asks of us.

WE'RE FUNNY PEOPLE!

I say to you, with deliberate weighing of my words and without fear that any thoughtful man will question the truth of my assertion, that if any foreign power attempted to inflict upon the American people a tenth of the evils that we suffer at the hands of the whiskey lords and beer barons, we would fight our last battleship to the sea bottom, spend our national wealth by billions and whiten every hillside and prairie with the bones of the slaughtered before we would submit.—Wm. P. Ferguson, in *The Bible Friend*.

NEWS NOTES

Jacksonville Church Reports Successful Revival



The Rev. Lonnie Graves closed a day revival on May 4, 1960, at the Jacksonville Free Will Baptist Church, Jacksonville, North Carolina. During the revival there was a total of 89 decisions made for Christ, with 45 of these coming for salvation.

Mr. Graves is a converted Gypsy and an ordained Free Will Baptist minister. He is pastor of the Fellowship Free Will Baptist Church on Hamlin Road, Durham. He began the Fellowship Church 17 years ago with eight in Sunday school, attendance now averages 210.

The Rev. Leroy Cutler is pastor of Jacksonville Church. On May 1, the attendance record was broken with 268 in Sunday school.

Revival in Progress At Garner Mission

Revival services began at the Garner Free Will Baptist Mission, Garner, North Carolina, on Sunday, May 8. The Rev. Ibert E. Waddell, formerly of Portsmouth, Virginia, is the evangelist for these services. Mr. Waddell has recently moved to Garner to serve on a pastoral basis.

Services begin at 8:00 p. m. through the revival. You are requested to put this new work on your prayer list. The public is invited to attend any and all of these services.

Children's Home Report For April, 1960

The Free Will Baptist Children's Home Middlesex, North Carolina, reports following receipts for April, 1960. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection.

Holly Springs Church Reports Revival

The spring revival at Holly Springs Free Will Baptist Church, Johnston County, North Carolina, was held the last week of April with the Rev. James Lupton of Vanceboro, North Carolina, as the evangelist.

The reporter states: "Everyone enjoyed the fellowship throughout the week. Brother Lupton was a real blessing to our church during the revival. There were two saved and several rededications.

Calvary Church Announces Revival

Revival services are now being held at Calvary Free Will Baptist Church, Wilson, North Carolina, with the Rev. Billy Morris as the evangelist. The church is located at the corner of Deans Street and Woodard Street. These services begin each evening at 7:30, and will continue through May 18.

The Rev. Cecil E. Rose, pastor, extends a cordial invitation to everyone to attend these services. The church requests the prayers of all Christians for the success of this meeting.

Revival in Session At White Oak Church

The Rev. Noah D. Brown, pastor of the First Free Will Baptist Church of Charleston, South Carolina, is conducting evangelistic services at the White Oak Free Will Baptist Church of Bladenboro, North Carolina, which began May 8 and will continue through May 15.

The Rev. Paul Brown, pastor of the church, extends a cordial invitation to everyone to attend.

Grifton, N. C., Church Announces Revival Services

The Rev. Ronald Creech will be the evangelist for revival services at the Grifton, North Carolina, Free Will Baptist Church, May 23-28, at eight o'clock each evening. The church is located at the corner of Wall Street and Charles Street.

The Rev. Owen Ganey, pastor, extends a cordial invitation to everyone to attend.

First District Union Meeting Of N. C. Western Conference

The First District Union Meeting of the Western Conference will be held Saturday,

May 28, at Pleasant Grove Free Will Baptist Church, Wayne County, North Carolina. The Rev. R. N. Hinnant is the moderator.

The following program has been planned for the meeting:

Morning Session

10:00—Devotions, Rev. Billy Yawn

10:15—Welcome, Mr. William Taylor

—Response, Rev. R. L. Moore

10:20—Special Music

10:30—Reading of Minutes

10:40—Roll Call of Ministers

10:45—Roll Call of Churches

11:25—Congregational Singing, Led by Rev. Dewey C. Boling

11:30—Sermon, Rev. Milford Hales

12:00—Lunch

Afternoon Session

1:00—Devotions, Rev. J. C. Varnell

1:10—"The Woman's Auxiliary—Its Purpose and Objective," Mrs. Floyd Morris

1:30—Business Session

—Committee Reports

2:30—Adjournment

Each church in this district should be represented, and it is urged to do so by delegation. Please remember to fill out all reports as accurately as possible and send a liberal contribution.

Children's Home Changes Program Schedule

One change has been made in the North Carolina Children's Home anniversary programs for the month of May. It was previously announced that on Sunday, May 22, the program would be presented at Shady Grove Church, Sampson County; however the schedule has been changed to present the program at the First Free Will Baptist Church, Smithfield, at 3:00 p. m. Those living near the Smithfield area are urged to attend this program.

Coming Events

May 14—Youth Fellowship Day, Mount Olive College

May 29—Commencement, Mount Olive College

May 30—June 2—North Carolina Ministers' Conference

May 30—Memorial Day

June 19—Father's Day

or checking for any particular receipt:

<i>General Fund</i>	
Marble Conference	\$ 93.03
Rock Ridge Association	14.12
Rocky Mountain Conference	40.41
Central Conference	658.05
Western Conference	540.89
French Broad Association	84.59
Wolf's Creek Association	15.90
Dec Association	30.61
Edmont Association	10.00
Rockfish Conference	18.00
Western Yearly Conference	10.00
Western Conference	422.26
Scellaneous	817.10
World Representative	381.38
<i>Kitchen Fund</i>	
Rocky Mountain Conference	40.00
Western Conference	135.00
Dec Association	17.08
Western Conference	50.00
<i>Central Conference Building Fund</i>	
Central Conference	133.13
<i>Clothing Fund</i>	
Marble Conference	80.00
Rocky Mountain Conference	120.00

Central Conference	140.00
Eastern Conference	55.00
French Broad Association	40.00
Western Conference	200.00
<hr/>	
Total April Receipts	\$4,146.55

**N. C. Ministers Conference
At Cragmont Assembly**

This is to advise that the North Carolina Ministers' Conference at Cragmont Assembly, Black Mountain, North Carolina, is scheduled to begin on Monday night, May 30, and continue through Thursday night, June 2.

There has been some misunderstanding about the date this year due to the fact that there are five Sundays in May. However, the Ministerial Association voted last year for the conference to be held this year from May 30 through June 2.

An interesting program has been arranged. All ministers are urged to attend this conference.

**College Choir to Appear
At Bridgeton, N. C., Church**

The Mount Olive Junior College Choir is scheduled to appear at the Bridgeton, North Carolina, Free Will Baptist Church on May 15, at 3:00 p. m.

The pastor of the church, the Rev. J. C. Griffin, states: "I heard this choir sing a few days ago, and it is one of the best trained choirs that I have ever heard. We are glad to have the group visit and sing for us, and we extend a cordial invitation to the public to attend and enjoy their singing. Remember the time is May 15, at 3:00 p. m. Come and be with us."

**Recommendation and
Expression of Gratitude**

We, the Superannuation Board of the National Association of Free Will Baptists, in view of the action of the National Association while in session at Asheville, North Carolina, July 16, 1959, with reference to the offer by the Florida State Association of Free Will Baptists of property known as the Florida Free Will Baptist Youth Camp, located four miles south of Cottondale, Florida, on Highway 231, and as the National Association, by majority vote, requested the Superannuation Board to continue the investigation of the said property and other involvements, and to make recommendations to the National Association at its annual session in 1960:

Resolved, that the Superannuation Board offer to the Florida State Association of Free Will Baptists the following recommendation to be presented to the National Association at the 1960 session relative to the above mentioned property;

Whereas, each member of the National Superannuation Board has appraised the property under consideration and finds that it can be used in helping to provide housing facilities for our retired ministers, missionaries and other full-time Christian workers.

The Superannuation Board recommends that the National Association consider the wisdom of accepting the proposed property and give the board directive as to the same.

The members of the National Superannuation Board wish to express to the Florida State Association of Free Will Baptists our sincere appreciation for your interest in the cause of Christ in providing a future home for our retired ministers, missionaries and other full-time Christian workers.

Respectfully submitted,
National Superannuation Board
David Hansley, *Chairman*
Tom Hamilton, *Secretary pro tem*
Earnest M. Kennedy
Chester A. Huckaby
Joe Fort

Spring Branch Church Reports Progress



The people of Spring Branch Church in Wayne County, North Carolina, feel that God has called them to fill a rather unique niche in His Universal Church. This church is the only one in the country, but the members believe it would have them fill the need of both city church and a country church. Therefore, they are making a special effort to reach all classes of people. During the past few years, the attendance at Sunday school

has more than doubled and the attendance at worship service has increased. Unselfishly, they give God the credit for the increase.

The pastor, the Rev. Ed Miles, states, "The people of our church have a willing mind to work and an humble spirit in thanking God. They are just great to work with in the Lord's work."

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).
—Jane Reed, Texas.

Answer: There is a parallel passage which in part at least explains this verse of Scripture. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:32-38).

Note with special attention Verse 37, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." This verse indicates that the Lord is not talking about hate as we are accustomed to speak of it today but rather what could be regarded as hate by way of comparison. (Compare Deuteronomy 21:15, 16 with Hebrews 9:13.) In the case of Esau, of whom it is said God hated, the fact is that God did not give Edom to the Israelites when they approached its borders en route from Egypt to the Promised Land, but reminded them of His favor to Esau in giving that land to his descendants. Here it may be seen then that in reference to the Abrahamic covenant, God exercises special love to Jacob, making his descendants the happy recipients thereof while Esau (the hated) is sent to Edom to propagate and replenish it. In reference to Canaan, however, he is hated, rejected or cast aside, or at the best given a secondary inheritance. (See Genesis 9:25-29.) So must the born-again Christian place all his fleshly kin, including his own blood descendants compared with

his esteem for God and his loyalty to Him; and more especially is this applicable if the blood descendants are not Christians. He, as a soldier of the cross of Christ, must set himself in military array against that for which they stand and practice, for they are in a definite way at enmity with God.

I once heard a converted Seventh Day Adventist speak who said that for eighteen years he was a missionary of that cult in India. His wife and children, who were Seventh Day Adventists, disowned him and refused to go with him in the acceptance of Christ and therefore the rejection of Seventh Day Adventism. The result—he became a great exponent of the Christian faith, exposing the errors of Helen G. White, the big mogul of Seventh Day Adventism and the errors of the cult in general. He did not hate his own blood as we are to hate the devil, but rather he gave them up with all their erroneous beliefs for Christ and His way of righteousness. When a man from a non-Christian family is converted, he gives up his loved ones and their practices; and his love for Christ, the way of peace, compared with his filial affections for his unsaved relatives compares favorably with the difference between hate for one's enemies and the natural love he has for his family.

I once heard Dr. and Mrs. Howard Taylor tell about being kidnapped by Chinese bandits. One gang of bandits took Mrs. Taylor one way, another took Dr. Taylor the other way; but fate had them to come together again in a few days. All this time had been spent in prayer by both. Both gave themselves into God's hands as they had never been able to do before. She had told the Lord that if He could get greater glory to Himself in the execution of either and allow the other to live she was perfectly willing for that to be done; because, even though she loved Dr. Taylor more than anyone else on earth, her love for Him who had redeemed both their souls from hell was far greater. When they came together he said, "Oh! Dear, I am so glad to see you, but must confess that I love Jesus far more than you and much more than I had ever before realized." Then she told of her experience, so God allowed them to live a number of years after this experience, not loving each

other less than formerly but much more. However, compared with the love each had and showed for the Saviour, it was hate.

THE MAIL BOX

PUBLICATIONS PRAISED

"I still enjoy reading *The Free Will Baptist* very much. It seems like once the family is absent when I miss the paper. . . . I am glad you carry articles of B. Graham's work, and wish you could carry more of his writings. I have been taking this paper since '51 or '52 and have read every copy. I let people read them, and they most always bring them back. The paper has so many interesting and inspiring articles in it. . . . May God bless each of the staff. . . . The front covers of paper are so beautiful lately.

"Thanking you for everything in the paper and wishing you a great success in the future. I also think our league quarters are just wonderful. They have been an inspiration to us in our Christian life and our league."—Mrs. Riley Wilson, Route Muldrow, Oklahoma.

ENJOYS PAPER

"Please renew my subscription, as I have been taking the paper for 58 years. I cherish my church paper next to my Bible. In fact, it seems like I could not get along without it. May the Lord bless each of you."—Mrs. Mae Rouse, Dudley, North Carolina.

AVAILABLE FOR PASTORAL WORK

"This is to state that I will be available for pastoral work by September, 1960, the beginning of the new church year. A church without a pastor for next year would like to talk with me in regards to pastoral work may get in touch with me at the following address."—Rev. P. C. Wiggin, 313 Turner Street, Beaufort, North Carolina.

1960

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The Lighted Pathway

REV. WILLET L. MORETZ
Swannanoa, N. C.

*My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE MODEL CHURCH

"They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodring: and he fastened it with nails, that it should not be moved" (Isaiah 41:6, 7).

Here is a picture of united church activity from the Old Testament.

We all enjoy the activity of the forces of nature that go to make the world a place of beauty and blessings. Life is a scene of activity in the physical universe and in the business world. So it is with intellectual activity. Still more it must be the case if the spiritual life of the church is to be at its highest point. When there is a spirit of unity and helpfulness among the members of a church there is usually spiritual growth, and everybody is happy and striving to get closer to God and closer together.

These verses give us a scene of cheerful, unceasing toil. The prophet pictures the carpenter encouraging the goldsmith. Too many people discourage instead of encouraging. There is no better way to encourage a man or woman than to earnestly pray for them, even when they make mistakes—and who of us are free of mistakes? That man is a great man who knows how to encourage the person who has become neglectful of his duty to God and the church. It is a Christian obligation to help those who need our help. The Bible says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). Christ taught His disciples, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matthew 18:15). It has been my experience and observation that most men will readily reason with those who approach

them in a Christian manner.' It has also been my observation that many are driven away farther when approached in a critical, "holier than thou" attitude.

In these verses, Isaiah gives us a scene of prompt and thorough work. When a man acts in such a way that he gets the reputation of dilatoriness, if he does not soon snap out of it, his fate is sealed. It is just as true of a church. The model church does its work with thoroughness, and does it promptly, because it knows that delay means death and destruction.

In the model church, all are working for one common end. The church has but one aim. In the model church, everyone finds his work and does it. Some are to sing; others

teach. Still others visit the sick and speak words of encouragement to the downhearted. Somebody must attend to this, that, and the other, but all are working for one end—to glorify God. The model church is a unity—a unity in spirit, in effort, in aim, in end.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:11-13).

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

Shipwrecks on the Ocean of Time

(1 Timothy 1:19)

The Bible records these failures that they may be a warning to mankind.

1. *The shipwreck of Cain* (Genesis 4:3-7).

A lack of faith in the Word of God. Results may be the same today (Hebrews 11:4-6; Luke 17:5).

2. *The shipwreck of Lot* (Genesis 19:22-26).

In his greed for earthly gain he failed to remember his duty to God (Genesis 13:10, 11; Psalm 62:10).

3. *The shipwreck of King Saul* (1 Samuel 13:13, 14).

Pride brought a disregard for the commands of God (1 Samuel 15:9, 18, 22, 23; 15:17; 1 Peter 5:5, 6).

4. *The shipwreck of Jehoshaphat* (2 Chronicles 18:1).

Caused by forming an alliance with the enemies of God (2 Chronicles 19:2; 2 Corinthians 6:14-18).

5. *The shipwreck of Gehazi* (2 Kings 5:20-22).

Greed and deception were at the root of the whole matter (2 Kings 5:26, 27; Philippians 4:11; Hebrews 13:5).

6. *The shipwreck of the ruler* (Mark 10:21).

Reminding us of Lot—love and worship of riches (Mark 10:22; Luke 12:15-21; 1 Timothy 6:6-12—note Verse 10).

7. *The shipwreck of Demas* (2 Timothy 4:10).

Love for the present world with its many attractions (1 John 2:15-17; Matthew 16:26; 1 Peter 1:24).

—Rev. C. C. Maple.

Organizing a Mission Sunday School

(Matthew 28:18-20)
by Frank Davenport

IN the very beginning, I would like to say that I believe in the Sunday school being an auxiliary to the church. I do not believe in organizing a Sunday school before the parent body is started. Therefore, a mission should be organized before a mission Sunday school is brought into existence. Because of my convictions in this manner, we will approach our subject, "Organizing a Mission Sunday School," from this viewpoint.

FIRST—THE LOCATION

The success of a mission depends largely, if not entirely, on the location. Much prayer and study should go into the planning of a location for a mission. There are some who would think of only the better sections of towns or communities, and would forget the slums or poorer sections. I believe Jesus would have us minister to all classes. In some communities the people across the tracks have been neglected, and in other communities the need might be in the better section. Therefore, any board or church thinking of starting a mission would need to ask the question, "What would Jesus do?" Much praying should be done before the decision is made.

SECOND—THE PREACHING SERVICES

When the location has been decided then plans should be made for the preaching services to begin. In the book of Acts you will notice that churches had their beginning in the homes of the Christians. I like this plan, and I do not believe it can be beat. By the time a mission board or church have decided on a location, they will know of a few families in that area who are Christians and are in sympathy with the work. Preaching services should be started in these homes on one particular night to the week. This night should be selected to the convenience of the people expected to attend.

Jesus said, "I will build My Church," I believe in letting Him do just that. When God's man preaches God's message, God will draw people together and knit them into a fellowship. Some will be saved; other Christians in the area will be drawn into the work; and in a matter of time there will be enough to organize a mission. When the mission has been organized the next thing in the planning should be a Sunday school.

THIRD—THE FIRST BUILDING

When the mission is organized and begins its plans for a Sunday school, there is then a need for a building. The mission will need to seek to rent a building with as many rooms as possible. In Grifton, North Carolina, my first building was an apartment with a large hall and four rooms. In Tarboro, we rented an old Jewish synagogue with two large rooms; we divided one into five with plywood. In Scotland Neck, we rented a seven-room house with a large hall; the landlord let us take two partitions out, making a large auditorium. In Greenville, we rented a six-room house.

In every place, I rented as many rooms as possible and divided out students into many classes as possible. As much as possible we followed the grading system in the *North Carolina Sunday School Manual*. I have found that a good grading system always makes a Sunday school grow much faster. As soon as it is at all possible, the mission Sunday school should have at least eight classes. I have used the following age groups as a beginning when I could arrange eight classes: Birth-3, 4-5, 6-8, 9-11, 12-14, 15-17, 18-25, and 25 and up.

FOURTH—SELECTING OFFICERS AND TEACHERS

After the building has been secured then will come the important task of selecting the officers and teachers for the Sunday school. I do not believe in electing officers and teachers. The Bible says that teachers are called (Ephesians 4:11 and Luke 10:2). Jesus said, "Pray ye therefore the Lord of the harvest, that He would send out laborers into His harvest." (continued on page sixteen)

The Changed Life

A great evangelist had just finished a meeting in a small town in the West. The tent was being taken down when a young man approached the evangelist saying, "Preacher, just what kind of life do I have to live to be saved?"

"The kind of life you live will never save you, my friend," replied the preacher.

"Then why are people always telling me to change my ways and be saved?" asked the startled young man. "Those people have the cart before the horse. Be saved by accepting Jesus Christ as your Saviour and Lord, and you will change your way of life—or rather, He will change it for you."

"Oh, that is just what I need," confessed the other, "I have been trying to change it but failed every time. If He will make it different I want Him—want Him now."—Selected.

A Cure for Misery

"When you find yourself overpowered with melancholy," said a saintly man, "the best way is to go out and do something kind to somebody or other. Thousands who today are sitting daily in the gloom of a self-created misery would soon lose it if they began to care for others." One quaint writer says concerning this: "When I dig a man out of trouble, I turn the hole he leaves behind him into a grave in which I bury my own trouble."—Selected.

"I Give Myself in the Offering"

There was a missionary meeting in a church in Scotland. The people were greatly moved. They gave generously to send missionaries into God's world-wide vineyard. Little Alexander Duff, just ten years old, sat in a pew. His heart was strangely moved. But he had nothing to give. After the offering was taken, the ushers returned to the rear of the church. Little Alexander followed them. Looking into the face of one of the collectors, the lad said, "Please, sir, put the plate low!" The usher, catering to what he thought was a childish whim, put the plate on the floor. "There you are, my boy," he said smilingly. How surprised all were when the boy stood on the plate and said, "Oh, God, I have no money to give, but I give myself in the offering!"—Selected.

NOTES

AND

QUOTES



By J. C. Griffin

OUR RECENT REVIVAL MEETING

A ten-day series of evangelistic services closed May 1 at the Bridgeton, North Carolina, Free Will Baptist Church of which I am pastor. The guest evangelist was the Rev. Melvin Worthington, pastor of Union Chapel Church and Palmetto Chapel Church. Mr. Worthington is a graduate of Columbia Bible College and a member of an old-fashioned Free Will Baptist fami-

While here at Bridgeton, we never heard him criticize any other denomination, any other evangelist, any other preacher, or any other institution in a destructive manner. He condemns sin anywhere and everywhere it is found. He preaches a Biblical message, proving every statement by the Bible. No time did I hear him deviate from the doctrine as set forth in our preaching and as taught by the Bible. I questioned him on many points of doctrine and found him sound according to my knowledge.

One of his main points in presenting the gospel message was "Except you are born of the Spirit, as taught in the third chapter of the gospel recorded by John, you will die and go straight to hell." He often said, "Our church membership and even baptism, and keeping the ordinances of the church, all of which are right and should be believed and practiced, without the new birth, cannot keep you from being hell-bound."

Many church members were illuminated by the messages, and some church members were brought to a closer relationship with God and the church. Several first-time decisions were made, and on Sunday evening, May 1, there were four additions to the church. Another had previously made a decision and asked for baptism and church membership, and still another boy was saved on this evening—making six in all. Mr. Worthington is clean so far as worldliness is concerned, spiritual in his preaching, and has Biblical knowledge that few men of his age have acquired.

As pastor of the Bridgeton Church, I can assure that I have not heard a single complaint against his method of presenting the mes-

age of God. I preached on Sunday evening, as the guest speaker had to leave to administer baptism to a goodly number of converts. We saw real signs of a revival, not a protracted meeting.

OUR CHILDREN'S HOME PROGRAM

On Sunday afternoon, May 1, we attended a meeting at St. Mary's Church in New Bern where a program was rendered by a group from the Children's Home in Middlesex, North Carolina. The program was very illuminating as well as entertaining. The group was accompanied by the superintendent, the Rev. Wilbert Everton, and his wife. The Evertons are doing a wonderful job at the institution in training the children for a useful life, climaxing with real salvation from above. Our hearts were stirred with the program.

As many of our folk have learned, this is the fortieth anniversary of our Children's Home, which has been very successful in turning out men and women which is the greatest work in the world. It is work to be appreciated by loyal Free Will Baptists of North Carolina. Some of the best Christian men and women in our denomination were reared at the Children's Home. May I say, as a one-time director and secretary to the board and also one of the case workers by virtue of being on that board, that this is one of our institutions of which I have never heard any destructive criticism. I love our Children's Home and thank God for all the workers there and for all the children reared there. Personally I do not know of a single child that has brought disgrace to the institution, out of nearly 500 who have been a part of the home during the 40 years of its existence. May God bless Brother and Sister Everton as they strive to make the Children's Home the best institution that Free Will Baptists will let them make it.

PERILOUS TIMES

The apostle, Paul, certainly knew what he was talking about when he said, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" (2 Timothy 3:1, 2).

Just read the headlines of the daily newspapers and you can see that we are living in the day that Paul was speaking of. For an example, I would like to give some of the headlines from a newspaper on May 2: "Warning to Eisenhower," "University Student Dies After Shooting," "Hope for Peace Slim in Africa," "Textile Workers Plan Strike." Then only a few days ago there was a headline that read: "1,700 Die in Earthquake." These are just some of the headlines. We do not have time or space to comment on all, but we will say again that we are living in perilous times, politically, socially and religiously. All of

these conditions are brought about by sin and selfishness.

Some people seek to destroy the other fellow in order to build up themselves. The spirit of selfishness is to push down or destroy others to build up self. That spirit started with Cain, and human nature has never changed. Recently I read of our political situation. One or two seekers of office, instead of offering something helpful to the masses, based their speeches on destructive criticism of the opponents. This has always been true in politics, and I guess it will always be so.

I have known preachers to preach a selfish religion. I was talking to a minister of a certain denomination the other day and asked him to attend a Youth for Christ Rally. He said, "I don't go any more." I asked, "Why?" The answer was, "I did attend, but the last one I went to, the preacher preached everybody in hell that did not belong to his church." I could only say, "That was unethical and unchristian to take advantage of the pulpit to speak his personal belief in and at an interdenominational Youth for Christ Rally."

Yet, there are such preachers in the world, and perhaps will always be. That kind of preacher, if I know it, will not get in my pulpit—at least not but once anyway. I am a Free Will Baptist by choice and I am not ashamed of it; but God knows that I am ashamed of some of our doings of the past, such as divisions and fightings that have hindered the progress of our denomination. Jesus Christ prayed for a oneness in His Church. (See John 17.) Why not let God answer the prayer of His Son?

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. R. M. Hester

On October 3, 1959, the death angel visited the home of Mr. Bob Hester and took him to his heavenly home. He is greatly missed in the community and in the church. He was a charter member and a trustee of White Oak Free Will Baptist Church of Bladenboro, North Carolina. Mr. Hester saw that the church was kept clean and warm up until a few months before he passed away. He was always there to do his part any way he could.

His funeral service was held in White Oak Church on October 5, 1959, by the Rev. Billy Hardie, assisted by the Rev. Ray Loftus, in the presence of a large congregation of friends and loved ones.

STORIES for our BOYS and GIRLS

The Secret That Wasn't Kept

by Chester Shuler

PAULINE had been ill three days, and time was hanging heavily on her hands. She wondered and wondered what she could do. And then she had a caller.

When Mother came upstairs and said, "Mrs. Baker wishes to see you, dear," Pauline made a wry face which brought a look of mild rebuke from Mother.

"Sister Baker is a nice lady, Pauline. She means to be nice to you."

"I'm sorry, Mom," Pauline said. "I'll be good. Tell her to come up."

Mrs. Baker wasn't there ten minutes until Pauline was glad she had come. She was an interesting person and could tell the nicest stories. Before long Pauline was listening wide-eyed while her visitor related Bible stories in a new way. She made them sound so thrilling and different. She made the characters talk, always using Bible words. Pauline guessed Mrs. Baker knew nearly all of the Bible by memory.

Then they sang a beautiful hymn together, after which Mrs. Baker said she must be going.

"Wait, please," begged Pauline. "May I ask a question?"

"Surely, dear."

"We junior girls have wondered how you can know so many Bible verses by heart, Mrs. Baker. And how you always know just which one to use. We've talked about it several times. We wanted to ask you, but—well, I guess I'm the first one to really know you well enough to do it."

Mrs. Baker's face was radiant with joy. She was so glad the girls had a desire to learn God's Word. "I'll be delighted to tell you how I memorize the Word, Pauline. It's a simple little plan which I worked out for myself. It has always aided me greatly, but I'm not too certain that it will work as well for others. In fact, I don't believe that anyone else has ever tried it."

Pauline let out a delighted little squeal. "Oh, good! Then we'll share a kind of secret, if you'll tell us."

"I suppose so, my dear. Only you probably won't wish to keep the secret very long."

"Please tell me about it."

When Mrs. Baker left fifteen minutes later, Pauline was so excited that she had

almost forgotten her headache and other pains. She had something really exciting to tell the class, and would they ever be pleased to get the information!

The superintendent of Pauline's Sunday school had often felt disappointed because so few persons would respond when he asked for Bible verses. He did not know how to help them, either.

Therefore, he was greatly cheered when he noticed about a month after Pauline's illness that a number of the junior girls responded almost immediately. He stopped some of the girls after church that morning and complimented them. "How did you learn so many verses, if I may ask?" he added.

"We have the grandest plan in the world!" Pauline exclaimed. "Mrs. Baker told us about it. See—each girl has her notebook along now."

The superintendent listened with interest when the girls promised to tell him all about their plan for learning Bible verses. They went into a nearby classroom and displayed their notebooks.

Each was a loose-leaf affair with leather cover. On the pages were written with ink the verses the girls wished to learn. Each learned two new verses a week. These were written down in any way that would help each girl learn them. Some words were printed, others underlined, some done in red ink.

"Mrs. Baker says that's the way she learns her verses," Pauline explained.

"Well, she certainly knows a great many passages of Scripture," the superintendent agreed. "Her plan must be a good one. But won't you tell me more?"

"We write down the verses in our own handwriting," Pauline continued excitedly, the other girls helping her. "Then we try to see the pages or verses. It's just as easy! We could close our books now and reproduce them from memory, I suppose."

"Sounds like a most unusual plan," the superintendent agreed. "I am glad you found out about it, my girls. It makes me happy to hear you respond so quickly when verses are called for."

"It's sort of a secret, you see," Pauline laughed. "But I think we'd better not be selfish with it."

"It would be good to share your secret with other classes or individuals if they care to try it," the superintendent agreed. "And I'm sure you girls would gladly do that."

"We'll try to interest the intermediate class," Gladys promised.

"And I'll get after my brother Ben," Hazel declared.

The girls contacted others, too. They had some difficulty with the boys, because making notebooks seemed too much like school to suit them, at first. But when they noticed how quickly the girls could repeat verses, they accepted the idea as a challenge. "We'll show those smart girls they declared.

"I'm almost glad I was sick," Pauline told Mrs. Baker. "Because if I hadn't been sick, I might never have found out about your plan for learning Bible verses."

"And just suppose that I had not come to see you that day," smiled the lady. "You see, my dear, God has many things He wants each of His children to do, and you must be very careful that we do not forget Him in even one of them."

"I suppose that's the way it is with getting others to learn verses, then," Pauline said. "I'm glad we girls were not selfish with our secret plan."

"Try to add verses steadily," Mrs. Baker advised. "I have filled several notebooks during the years. The verses hidden in my heart have been a great blessing many times."

"We'll try—hard, Mrs. Baker," Pauline promised.—My Pleasure.

TO ALL MEN

To red and yellow, black and white—good news to all people. A little black boy asked the missionary in Africa, "Was Jesus a black man?" "No, my boy," answered the missionary, "He was not." The boy turned away disappointed, saying, "The white people have all the good things." The missionary reflected a bit. Perhaps the hot Syrian sun would, indeed, have darkened the skin of the Master, so he said to the boy, "I should think that His color would be between yours and mine." The boy clapped his hands, and shouted, "The He belongs to both of us!"—*The Prairie Overcomer*.

"Ten thousand, thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy."

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Attention Auxiliaries! Don't Forget the Mexico Project

How time flies! My! where has this convention year gone? A look at my calendar jolted me. There are but two months left of this convention year! And so much must be done before time for the convention at Fresno, California.

As I thought upon these things, I decided that I should write to you. We close our books as of June 30. In order for your gifts to be counted in the convention report, they must reach this office before then.

The Mexico Project must be completed, one thing. As of this date, April 25, we have received only \$4,759.96. I decided that perhaps I should break down this amount and give you a comparison with last year's suggested state quotas. They are as follows:

MEXICO PROJECT

1958-59 Suggested

State	Amount Given	Quota	Balance
Alabama	\$ 167.00	\$ 350.00	\$ 183.00
Arizona		50.00	50.00
Kansas	241.50	400.00	158.50
California	410.60	450.00	39.40
Florida	47.70	200.00	152.30
Georgia	91.15	600.00	508.85
Illinois	33.00	400.00	367.00
Mississippi		50.00	50.00
Kentucky	212.00	200.00	[*12.00]
Louisiana		50.00	50.00
Michigan	100.00	600.00	500.00
Mississippi	109.71	250.00	140.29
Missouri	583.43	1,000.00	416.57
New Mexico		50.00	50.00
North Carolina	374.62	1,850.00	1,475.38
Ohio		200.00	200.00
Oklahoma	865.49	1,000.00	134.51
Carolina	874.49	1,000.00	125.51
Tennessee	389.12	1,000.00	610.88
Texas	93.25	500.00	406.75
Virginia	166.90	300.00	133.10
West Virginia		100.00	100.00
Totals	\$4,759.96	\$10,600.00	

Over
It was voted at the W. N. A. C., Asheville, North Carolina, not to give any suggested quotas for this year's project, but . . . that last year's quotas be considered

as a gauge." One state, Kentucky, has given twelve dollars over their last year's suggested quota. All the other states are lagging behind. This is a needed, worthwhile project; so let's give it our best soon.

Now with the current project needing \$12,000 for its successful completion, you can see for yourself that gifts must be increased a great deal even to come up with last year's—much less to reach the needed amount.

So, have you sent your offerings for the Mexico Project yet? If, after you look at the totals, you know your money has not reached this office, will you please remind your delinquent treasurer that time is running out very rapidly.

Mrs. Eunice Edwards
Executive Secretary
W. N. A. C.

Perry, Fla.—The Woman's Auxiliary of Mt. Carmel Church met Tuesday, April 26, at 7:30 p. m., with eight members and two visitors present. The president called the meeting to order. The opening hymn was "At the Cross," followed with sentence prayers.

The program chairman took over and read a letter which was supposed to be from Satan, telling how proud he is of church members who let radio, television, etc. interfere with their faithfulness to Christ and His cause. She then read an article on "Revival—Our Greatest Need." The group discussed plans for a revival at the church.

The president read a letter from the mission in New Mexico, asking for support and prayers. The group voted to send \$5 and to remember this mission work in prayer each Wednesday at 6:00 p. m.

The minutes of the last meeting were read and adopted. The group was dismissed with prayer by Sister Doris Norman.

Officers of N. C. Western District

The officers of the Western District Woman's Auxiliary Convention of North Carolina are as follows. The addresses of these officers and the name of their home

churches are also given:

President—Mrs. Boyd Shook, Kenly, St. Mary's Church.

Vice-President—Mrs. Ronald Creech, 303 N. Hyde Park, Durham; Edgemont Church.

Secretary—Mrs. Charles Ray Pope, Route 1, Kenly; Piney Grove Church.

Treasurer—Mrs. Wilbert Edgerton, Micro; Micro Church.

Enlistment Chairman—Mrs. John Seley, Route 1, Wendell; Tippet's Chapel Church.

Youth Chairman—Miss Juanita Dunn, 1212 E. Main Street, Durham; Edgemont Church.

Study Course Chairman—Mrs. James Burgess, Selma; Pleasant Plain Church.

Children's Home Chairman—Mrs. Merle Godwin, Pine Level; Pine Level Church.

Benevolence Chairman—Mrs. Garland Rich, Route, Pikeville; Pleasant Grove Church.

Field Worker—Mrs. Luther Kirby, Route 2, Kenly; Kenly Church.

Program-Prayer Chairman—Mrs. Edward Wooten, Route 2, Goldsboro; Stoney Creek Church.

Youth Fellowship Day

Following is the Youth Fellowship Program which will be held at Mount Olive Junior College, Mount Olive, North Carolina, Saturday, May 14:

9:30—Opening Hymn

9:40—Devotions, Rev. Guy Owens

10:00—Declamation Contests (Y. P. A. and G. T. A.)

11:15—Special Music, Mount Olive Junior College

—Announcement of Winners

11:30—Missionary Challenge, Rev. Carroll Alexander

12:00—Adjournment

All youth groups are urged to be represented. Those who have won ranks in local churches in the G. T. A. and Y. P. A. will be recognized during the day.

Lunch will be served in the college cafeteria for those who would like to be served.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Church held its monthly meeting April 12, at the church, with 12 members present. The meeting was called to order by the president, Mrs. Nora Smith. Prayer was offered by Mrs. Bernice Gray. After the business meeting, Mrs. Laura Boyette took charge of the program. The program, which was very interesting, was based on Ephesians. During the social hour, refreshments were served by Martha Humphrey and enjoyed by all.

On April 20, the members of the auxiliary all gathered at King Brothers Restaurant for a supper and business meeting. There were 20 present.

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Let's Give Cragmont A Face Lifting

Cragmont Assembly, Inc.
Route 1
Black Mountain, N. C.

Dear Friends in Christ:

We now have a nice new building here at Cragmont. It stands out in beauty and loveliness. It was built for your convenience and pleasure and for the glory of God. Visit us and see it for yourself.

We are now asking 150 people to donate each, the price of one gallon of paint (\$4.00) to be used on the old building, so that it may have a new look, and put on a more pleasing appearance to match the new one. This work is essential in order to preserve the building, which is beginning to deteriorate in usefulness and value. If we can get the paint at once, we can get it put on before the summer season opens.

Please do not pass this up lightly. It is very important, and will surely assist Cragmont in its efforts to become a more useful institution. Think about it, pray about it, and send the \$4.00, or as much as you can, and receive a blessing.

Thank you in advance for your co-operation in this worthy cause. Remember, Cragmont belongs to you.

Yours in Christ our Lord,
Rev. and Mrs. J. E. Wooten
Manager Treasurer

Cragmont Activities

We are pleased to announce to the friends of Cragmont, to our personal friends and to the interested public that we are back at Cragmont Assembly, and that there are many visible evidences that we have a prosperous and profitable year ahead of us. May we work together and pray to that end!

When we arrived, we found the new motel-style building almost finished. Just a little more work and it will be complete and ready for the setting up of the furniture. We expect the furniture to be delivered about May 20. Several groups and individuals have agreed to furnish rooms as memorials to loved ones. There are eight rooms to be furnished at a cost of

approximately \$250.00 each. Maybe you, or some group with whom you are connected, would be glad to join others who are already actively at work, and furnish a room in memory of some esteemed and worthy individual. We would be happy to have as many pledges in as possible when the furnishings arrive, about May 20. If a pledge is not possible, then send in what you can as soon as you can. It will be a great help and will be greatly appreciated. You will be helping a commendable and worthy cause.

The new building is nice and adds much beauty and pleasantness to the general appearance of Cragmont Assembly. It will accommodate thirty-two persons and each room is equipped with a private bath, both tub and shower.

The old building is still the main building. It is being repaired while we write this news, but only in part because of a lack of sufficient funds. It is in need of a complete repair job from bottom to top, including paint. We have begun a quick paint drive in an effort to get the painting done before June 1. If you have received a letter asking for the price of one gallon of paint, please consider it carefully and prayerfully before throwing it in the waste basket. This is your institution, dear Free Will Baptist Christians of North Carolina, and it is a force in the field of Christian service. Many young people are
(continued on page sixteen)

Hope for Young People

(continued from page four)

say that they are affected by the sin virus, that they are members of a fallen race, is true. The Bible also teaches that man was made in the image of God, and while that image has been marred by sin, it hasn't been completely destroyed. There is still a wonderful potential about man at every age. We have sinned ". . . and come short of the glory of God" (Romans 3:23). Still there is the evidence of God's handiwork in us. God has not given us up. God's Son believed man worth dying for!

God was willing to make the greatest sacrifice of all eternity to redeem us. This applies to young and old. So there is hope for our young people.

More than that, there is hope in them.

They haven't been eroded by frustration and become cynical. Too many adults have lost their idealism, their vision, their dreams. The sparkle is gone from their lives. It isn't so apt to be true of young people. Life is full of disappointments, frustrating defeats. It is easy to become sour. A few people live up to our best expectations. They disappoint us. What is sadder is we disappoint ourselves. But young people haven't had this happen enough to let their zest dulled and their dreams smashed. They still have hope.

The natural hopes of youth are redeemed when Christ comes into their lives. Their hopes take on new content. They become Christian hopes. In giving His Spirit, Christ promised that, ". . . your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28). The spirit of eternal hope is imparted by God. ". . . that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint" (Isaiah 40:31). Christian young people have experienced this truth. There is a hope for them that is rooted in God. Older Christians, too, have caught something of the spirit of eternal renewal.

Not only is there hope for and in our young people, but there is hope through them. Perhaps you remember the question about the school teacher who asked, "What is in our world today that wasn't there fifty years ago?" Imagine her surprise when an irrepressible Johnny piped up, "Mr. Johnny had something. Every new generation, in fact, every new individual, is a restart from God. Young people are important. There is hope in this fact.

You expect me to say that "The hope of the world is in its youth." That is one of those bromides that the world has been repeating since the dawn of time. But it just isn't true. That statement is as false on the one side as the other saying that "The younger generation is going to take the dogs off the other side. Neither is true. The hope of the world is in Christ! From this we may go on to say that the hope of the world is in those young people in whom Christ lives by faith. The hope of the world is not in its young people, but in its Christian young people who know Christ and live for Him.

". . . if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new" (1 Corinthians 5:17).

". . . put on the new man, which of God is created in righteousness and true holiness" (Ephesians 4:24).—American Tract Society.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Sincerity in Religious Practices

(Lesson for May 22)

Lesson: Matthew 6:1-13.

Olden Text: 1 Samuel 16:7.

INTRODUCTION

The Lord has little respect for insincere religious activities, however lofty and pious they may appear to be. On the other hand, He is always had respect and praise for those who were sincere, humble and modest in their religious worship and service. Among His own people, the Lord Jesus and some whose sincerity He did not question; for He saw and understood the faith, hope and love which motivated the religious customs, habits and traditions of their day. When Jesus saw the insincerity that showed itself in every word and act of the religious practices of the most conspicuously religious people about Him, He denounced them in the most scathing terms, saying, "Woe unto you, scribes and Pharisees, hypocrites! how can ye escape the damnation of hell."—*The Advanced Learner* (F. W. B.).

I. HINTS THAT HELP

1. It is Scriptural to practice benevolence, but in such a way that God can reward it (Matthew 6:1).

2. If our benevolence is done in order to give the praise of men, that is all the reward we will ever get for it (Vs. 2).

3. It is best not to let the nearest and most intimate of our friends know how much of our income is given back to the Lord (Vs. 3).

4. It pays to invest money in helping the poor, for some day the Lord will pay it back with interest (Vs. 4).

5. We should not be ashamed to be praying, but we should be ashamed to pray in order to be seen (Vs. 5).

6. It is hardly possible for public prayer to be sincere if the individual so praying never prays in secret (Vs. 6).

7. It is not the quantity of prayer which counts in the sight of God, but the quality (Vs. 7, 8).

8. The best order of prayer is first to glorify God, and then to present our petitions (Vs. 9).

9. Prayer for forgiveness of the past

should always be coupled with a petition for victory in the future (Vs. 12, 13).

10. The model prayer opens with the glorification of God and closes with an ascription of all the majesty that belongs to Him (Vs. 13).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Giving alms was an exceedingly important part of Jewish piety. Jesus had observed this practice from His youth, and while He admired and wished to preserve the custom, His whole righteous being cried out against the public show which the Israelites made of it. First, He said, don't ring a bell so as to demand the attention of a crowd when you make an offering, because this is the way pretenders do. The classical Greek word here translated hypocrites means actors in a play. The Aramaic word which corresponded with it means a profane person. Those who desire the praise of men receive it, but God receives no glory from a display of unreality. It is generally accepted that if a person receives his reward on this earth, he will not be rewarded in the world to come.

2. Jesus next turns from the negative to the positive. Do not do as the actor but in truthfulness and sincerity give secretly to those in need. The people closest to you, even members of your family need not know—just you and the Father. He sees and knows the secret things, and if it is His will you shall be publicly rewarded.—*The Bible Teacher* (F. W. B.).

3. The parable of the Pharisee and the publican is suggested for our study by way of enforcing this teaching of the Sermon on the Mount. The lack of humility which amounted to the most contemptible egotism, immediately stands out in the speech and conduct of the Pharisee. Prayer offers an opportunity for confession of our sins to God and for an appeal for mercy. It also gives the means of seeking more strength and wisdom for nobler living. But the Pharisee confessed no sins or shortcomings. In fact, he had no petitions to offer: he felt no lack or need. He wanted only to use prayer as a trumpet to blow to attract the attention of his fellows. He spoke to God in the most patronizing manner and congratulated God on having such a marvelous servant as himself. In fact, it is evident that he felt that God

would be an object of pity, if He should lack the worship of this His perfect servant.—*The Standard Commentary*.

4. Jesus gave what we have come to know as the Lord's Prayer to serve as a pattern which we might well follow in our praying. Let us analyze this prayer briefly:

(1) Our Father which art in heaven, . . ." (Vs. 9). We begin, not by recognizing God merely as our Creator and Ruler; we address Him as our loving Father who is in heaven, but who is so concerned about His children on earth that He is keeping a constant watch upon them. We acknowledge that He possesses all the attributes in perfection that good earthly fathers possess in imperfection of the flesh.

(2) ". . . Hallowed be thy name" (Vs. 9). We acknowledge that He is worthy of our worship and supreme devotions.

(3) "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Vs. 10). We submit our own way and that of the world to the will of God. We acknowledge that God's will is altogether right and that His plans for man's activities are just what the world needs. We long for God's rule upon earth as He rules in heaven.

(4) "Give us this day our daily bread" (Vs. 11). We confess that we are dependent upon God for everything we have. All material blessings, as well as spiritual, come directly from the loving hand of our heavenly Father.

(5) "And forgive our debts, as we forgive our debtors" (Vs. 12). This verse is best understood when interpreted to mean our debts to God and to our fellow men, including all our shortcomings, our failures, our sins, and our trespasses. We plead for the application of the atoning blood of our Saviour and the merciful forgiveness of our Father. We furthermore agree to exercise the same forgiving spirit toward others.

(6) "And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen" (Vs. 13). We confess that we are weak and need God's power to keep us from yielding to temptation; we plead for Him to keep us from evil; and we acknowledge His control of the entire Kingdom.—*The Bible Student* (F. W. B.).

5. A college professor once said that Presbyterians usually said, "Forgive us our debts as we forgive our debtors," but Methodists almost always said, "Forgive us our trespasses as we forgive those who trespass against us."

Turning to a professor who belonged to a Baptist denomination, he asked him which of the two expressions the Baptists used and received the following reply: "We try to get both ideas." That is a good idea, don't you think?

Mission Sunday School!

(continued from page ten)

forth laborers into His harvest." I believe that special seasons of prayer should be held, praying that God would call out teachers and officers. Then a special service should be announced and an appropriate message delivered with an invitation for those who feel that God would have them serve as an officer or teacher to come forth. I sincerely believe that God will supply, through this method, a more consecrated and dedicated staff than would be elected at random.

From those who present themselves should be selected officers and teachers according to their ability. Each teacher should be placed in the class he or she is best fitted for, determined by the training, age and personality.

FIFTH—TRAINING OFFICERS AND TEACHERS

In every mission or church there should be a continuous program of training for the officers and teachers. In the beginning, the training would need to deal basically with qualifications of the officer and teacher and methods of teaching. The North Carolina Sunday School Manual by Rev. Raymond T. Sasser, has proven to be a good text for the first course of study. A mission should arrange for this manual to be taught *before* beginning its school, and *require* its teachers to attend.

SIXTH—REGISTRATION

When the building has been obtained, the officers and teachers selected, and given basic training, then the mission is ready to register its students. Proper announcements should be made and advertisement should be circulated through the mission area, announcing the registration. Much care should be taken on the day of registration to get a good record of each student. A good registration card should be selected, so as to get information needed for future ministry to the student.

The registration card should reveal at least the following information: Name, address, phone, age, whether or not he or she is a Christian or church member, member of what church. The teacher will need this information to help get acquainted with the student and to know his or her need.

SEVENTH—THE SUNDAY SCHOOL AT WORK

In conclusion may I state the work of the Sunday school. The work of the Sunday

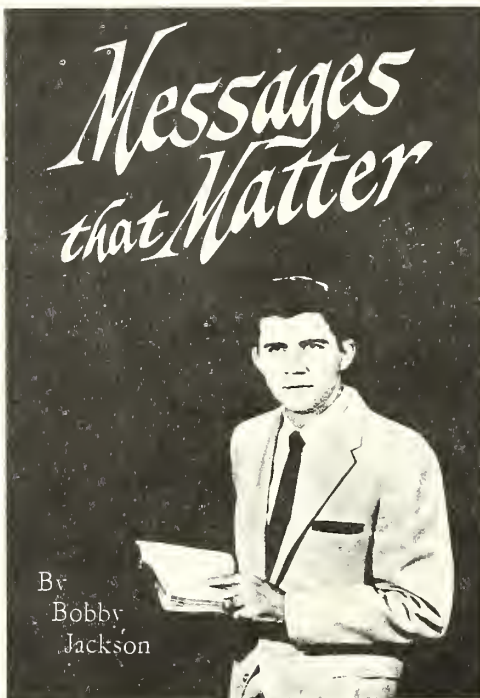
school is to faithfully teach the Word of God with the following purposes:

1. To win each student to Christ.
2. To train each student to live a dedicated Christian life separate from worldliness.
3. To train each student to win souls.

I pray that these words will be of help to you in organizing a mission Sunday school.

Books That Are Better

from
THE FREE WILL BAPTIST PRESS,
AYDEN, N. C.



Price \$2.50

by Rev. Bobby Jackson

We are glad to announce that we now have for sale another book of sermons by one of our own evangelists. Mr. Jackson is a graduate of Free Will Baptist Bible College where he received his B. A. degree, and Bob Jones University where he received his M. A. degree.

Since his graduation in 1955, he has done extensive evangelistic work throughout the Free Will Baptist denomination, having conducted an average of 35 revivals per year.

Messages that Matter contains ten sermons which have been used during Mr.

Jackson's evangelistic meetings. They "Paul—the Qualified Soul Winner," "Crimson Cord," "The Simplicity of Salvation," "Man's Most Deadly Enemy," "Refuge from Wrath," "Man's Great Need—the New Birth," "Be Prepared—Hell," "When Christ Returns," and "conditional Surrender."

In the Preface, Mr. Jackson states: "Every thought, outline, and illustration is meant to be evangelistic. No originality can be claimed for the content of the sermons. Most of the material is almost public domain. . . .

"If one soul is brought from darkness to light, from death to life, through these sermons, the author will be repaid in full for the effort which has gone into preparing this volume."

Order from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

Christian Education

(continued from page fourteen)

led to Christ here and trained for service in their local churches. Adult Christians also are encouraged and strengthened by Christ. Ask those who have been here.

We are pleased to learn that many of our young people are making plans to attend the youth conferences this summer. We understand that the Woman's Auxiliary Conference also is expected to fill the house. Come and join the group. For information concerning the scheduled conferences contact the directors as follows: Sunday School Conference, Rev. L. Ballard, P. O. Box 338, Scotland Neck, N. C.; League Conference, Rev. Adam Scott, Winterville, N. C.; Mission Conference, Rev. Frank Davenport, P. O. Box 95, Clinton, N. C.; Auxiliary Conference, Mrs. E. Ballard, P. O. Box 338, Scotland Neck, N. C., and Ministers' Conference, F. C. B. Hansley, Newport, N. C.

May we look for you to attend one of these conferences? If you cannot attend a conference, come in to see us any time. If you wish to bring a family or a group of friends to stay over one or more nights, please write us in advance if possible. Address all Cragmont mail to Cragmont Assembly, Route 1, Black Mountain, N. C.

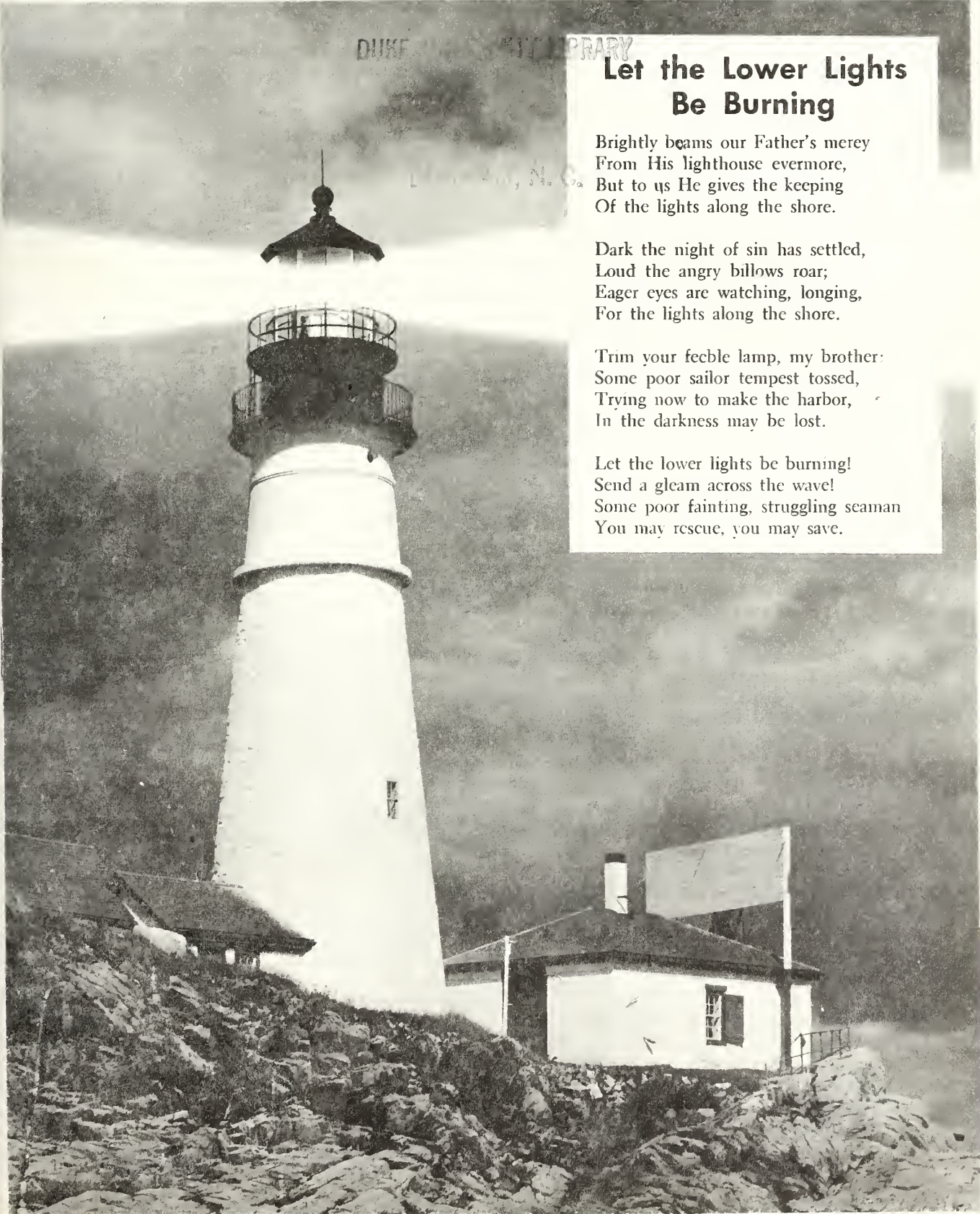
J. E. and Mrs. Wooten,
Business Manager-Treasurer

THE FREE WILL BAPTIST

DS ✓

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 18, 1960



Let the Lower Lights Be Burning

Brightly beams our Father's mercy
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore.

Dark the night of sin has settled,
Loud the angry billows roar;
Eager eyes are watching, longing,
For the lights along the shore.

Trim your feeble lamp, my brother:
Some poor sailor tempest tossed,
Trying now to make the harbor,
In the darkness may be lost.

Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save.

Christian Parents Peopling the Earth with Christian Children

CONSIDER the following facts which should awaken us to the need of this

you know:

That, according to F. B. I. Director J. Edgar Hoover, the rise in crime since 1920 reveals that we are faced with an abnormally high rate of juvenile misbehavior?

That youngsters under 21 years of age are responsible last year for 51% of the thefts, 41% of the burglaries, 28% of the robberies, 27% of the thefts, and 15% of the rapes?

That there has been an increase in the percentage of arrests of girls under 15 for frequent charges?

That in every large city there are gangs of youngsters from ten years old and up prowling around the streets at night, committing such crimes as housebreaking, auto thefts and pandering?

That breeding places of crime and vice are more common today than ever; that they are wide open and doing a land-lubbers business?

That more than one half of all crimes committed during the last year were committed by persons under 25 years of age?

That drunkenness is increasing, and \$58 per person was spent last year on intoxicating beverages?

That immorality and vice rates are mounting alarmingly in high school age groups?

That the blame for these conditions is placed largely with parents who often overlook the proper training of their children who are too wicked or too busy to provide their children with the proper Christian companions?

That every neglected child sooner or later brings grief and sorrow to his parents (his prodigal parents)?

POLICEMAN USES HIS BIBLE WITH GANGS
Deputy Inspector Conrad S. Jensen is a 5-foot-7, 230 pounder, and is six feet one inch tall. He is a crack pistol shot, and has been with the New York Police Force for 23 years. He performs his duties in one of the city's toughest neighborhoods, not only

|||
by Rev. Rashie Kennedy
Greenville, North Carolina

|||
with a strong arm, but also with spiritual stimulation. The Bible is his handbook. It is not a rare sight to see him kneeling in prayer with a pair of teen-age boys. "It is the only real answer for any situation," he says. "What most of these people need is a little love and attention."

He has proved this in the 23rd Precinct, which embraces Manhattan's discordant radically variegated, gang ridden East Harlem. "I try to discharge my duties first as a Christian, then as a policeman," he said. "When a person comes to the place that he realizes the Word of God does have the answer to the problems of society, it is amazing what happens," he observed.

The high crime rate has declined in the motley, jumbled East Harlem with its Italian, Negro, Irish, German, Puerto Rican population and the largest concentration of youth gangs in town, during Jensen's tenure.

He urges his force to make friends with the residents, to help them with their troubles. Officers are sent into schools to give talks. "We try to latch on to every opportunity to do good," he said.

His office door is always open to any youngster who wants to see him. Jensen keeps a Bible on his desk. In discussions with upset families or worried teen-agers, he often reads suitable passages from it.

"I don't believe the answer is in new houses and new playgrounds, but in new natures," he said. "They can be changed, and only the gospel can change anybody."

Did you know that the Bible plainly

states, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

Did you know that the Bible places this responsibility of training on the parents? "And ye fathers (and mothers), provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4).

God told Abraham to look at the stars of heaven and see if he could number them. The Lord said, "So shall thy seed be." Abraham ". . . believed in the LORD and he counted it to him for righteousness" (Genesis 15:5, 6). The Lord said, ". . . Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children, and his household after him, and they shall keep the way of the LORD, to do justice and judgment; . . ." (Genesis 18:18, 19).

As a God-fearing man, God trusted Abraham to fulfill his mission and people the earth with God-fearing children.

THE ROLE OF CHRISTIAN PARENTS

1. Christian parents believe on the Lord (Acts 16:31).

2. Christian parents are born again. "Whosoever believeth that Jesus is the Christ is born of God: . . ." (1 John 5:1). ". . . whatsoever is born of God overcometh the world" (1 John 5:4).

3. Christian parents are saved by grace through faith in the Son of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10).

4. Christian parents are active and faithful church members (no exceptions).

5. Christian parents are God-fearing parents who will people the earth with Christian children. God said to Adam and Eve, "Be fruitful, multiply, replenish the earth and subdue it."

Jonathan Edwards lived in the state of New York. He believed in Christian training. He married a girl of like character.

(continued on page four)

Christian Parents

(continued from page three)

From this union they have studied 729 descendants. Out of this family have come 300 preachers, 65 college professors, 13 university presidents, 60 authors of good books, three United States congressmen and one vice-president of the United States; and outside of Aaron Burr, a grandson of Edwards, who married a questionable character, the family has not cost the state a single dollar.

CHRISTIAN PARENTS PEOPLING THE EARTH

1. God told Abraham that he would people the earth with children "... as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis 22:17, 18).

2. The Early Church, under the ministry of the apostles, grew into multiplied thousands in a short while. They soon peopled the earth. Three thousand were saved in one day. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14). These multitudes of early Christians were scattered abroad over the face of the earth by persecution, and they "... went every where preaching the word" (Acts 8:4).

3. The People's Church of Toronto, Canada, has a missionary budget of \$300,000 yearly. This one church supports 350 missionaries on foreign fields. This one church is literally peopling the earth.

4. There is a church in Chattanooga, Tennessee, that has twelve thousand members. They operate several branch Sunday schools. They operate a school to train Christian workers, missionaries and pastors. They have organized several branch churches. They operate several Sunday school buses every Sunday. This church is really peopling the earth.

5. The Park Street Church of Boston, Massachusetts, has a missionary budget of over \$250,000 each year.

6. The Edgemont Free Will Baptist Church of Durham, North Carolina, has a missionary budget of about \$10,000.

7. The Grace Free Will Baptist Church of Greenville, North Carolina, has a missionary budget of \$1,500 this year. The church supports a missionary in India.

8. A church in Detroit, Michigan, grew from 250 to 2,200 in ten years by faithful visitation.

We could name hundreds of cases where God's people, Christian parents in the

churches, are peopling the earth with Christian children.

Prodigal parents beget prodigal children. Christian parents beget Christian children. Like begets like.

PEOPLING THE EARTH WITH CHRISTIAN CHILDREN

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:5).

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

The best way for Christian parents to people the earth with Christian children is the family altar. Prayer and Bible study are carried on daily around the family altar. I do not say this in a boasting way, but in gratitude to God for Christian parents I must say it: All I am today and all I ever expect to be I owe to my Christian parents and to God. There were seven children in my family, and three times a day at mealtime we got on our knees in prayer. At bedtime, my father read or let someone else read a few verses from the Bible and he explained it to us. We sat and took in his words, like a little bird takes in the worms. When Father was gone, Mother did the same thing. Each night we would have prayer together. Those were precious years. All of my brothers and sisters are Christians, and today they are active in their church. They will not depart from it.

If our children are to be Christians, we, as parents, had better wake up and start a family altar. There around the family altar, we can teach them the Word of God daily, pray with them, lead them one by one to the Saviour, and train them for Christ. The family that prays together not only stays together, but also goes to Sunday school and church together. If we, as parents, are to people the earth with Christian children, we must wake up and take our children to Sunday school and church regularly.

After the family altar, the Sunday school is next in importance. The church of Jesus Christ is the foundation of our Christian civilization. If there is to be a church tomorrow, there must be a Bible-teaching Sunday school today. Eighty-two per cent of the church world came out of Sunday school classes.

The Sunday school is important because the Bible is the textbook. The late Woodrow Wilson said, "There can be no liberal education without a knowledge of the Bible." Daniel Webster said in the halls of congress, "The Bible is our safe guide. So long as we take it as our instructor for

conduct and character, we will go on prospering in the future as in the past. At the moment we relegate it from our lives, catastrophe will come to us such as we have not known before."

Of our American youth 17,000,000 not receive Christian instruction last year. There are 37,000,000 young people, under the age 25, without any kind of religious instruction. The breakers are ahead, according to Mr. Webster. The Sunday school is absolutely imperative. The Sunday school is important because it takes the child in the formative years of its life. This is when destinies are settled. James H. Thompson, the psychologist, said, "A person rarely changes his habits after he has reached majority years." A questionnaire was sent to 1,500 preachers, asking them the date of their conversion. The average was 12 years.

The Sunday school makes Christian citizenship this is the objective. It produces Christian citizenship, and from its 37,000,000 pupils come the Christian fathers and mothers who will save our Christian heritage. Christian parents produce Christian children.

SOME SUNDAY SCHOOL POINTERS

Judge Fawcett of Brooklyn, New York, said that out of 2,700 boys brought before his court not one of them was a Sunday school pupil.

Prodigal parents produce prodigal children. A western judge said, when a 16-year-old girl was brought before him, "Why didn't the parents of this child keep her in Sunday school? Sunday school girls do not come to see me."

The Sunday school takes the child during the plastic period of life. Age 13 is the peak of conversion. It was said by Fawcett Sunday that only one person out of every 1,000 is ever converted after Age 20. Only one person out of 40,000 is converted after Age 40.

SHOULD I FORCE MY CHILD TO GO TO SUNDAY SCHOOL?

Shall I make my child go to Sunday school and church? Yes!

How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school anymore? You know! Junior goes. How do you answer when Junior comes in very much besmudged and says "I'm not going to take a bath." Junior bathes, doesn't he?

Why all this timidity then in the matter of his spiritual guidance and growth? Why not let him wait and decide what church he'll go to when he's old enough? You're kidding. You don't wait until he's old enough to decide whether he wants to go to school or not to start his education. You don't wait until he's old enough to decide

(continued on page sixteen)

Indelible Imprints



HUBERT BURRESS
Box 326
PINETOPS, N. C.

If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in column.

A BIOGRAPHICAL SKETCH OF ELDER W. W. GURKIN

At the request of the conference held with the church at Little Creek in Greene County, North Carolina, I write a brief sketch of the life and death of Elder W. W. Gurkin.

He was born March 2, 1853, and died November 2, 1898, making him 45 years and 8 months old when he departed this life.

He was married to Miss Mary E. Caskey on December 3, 1874. She is a lady of high standing and Christian character. He has two dead children that preceded him to the spirit world. A wife and six living children are left to mourn his loss, but not as those that have no father.

Brother Gurkin joined the Free Will Baptist church at Corinth, Martin County, North Carolina, on the fourth Sunday in October, 1877, under the preaching of Elder Mallechi Linton, and was licensed to preach by Elder B. B. Albritton, October 18, 1886. After preaching for them two years, he then moved his membership to Roanok Grove and on September 12, 1888, the church extended his license at Roanok Grove by Elder A. A. Tyson, pastor. After then, he was ordained main elder of the church at Roanok Grove in good standing until his death.

Brother Gurkin was a Christian gentleman, a good husband, a kind father and a good preacher, and was well beloved by all who knew him. He preached twelve years, and was faithful to the cause of his Heavenly Father, and was an instrument in the hands of God to the conversion of many precious souls in all his churches that he served as pastor. At home he was kind and his door was always open to his brethren and friends as they came and went. His house was always his brother preacher's home.

Brother Gurkin will be missed by all who knew him. He was never known to turn anyone from his door or his table. He was always quiet in his manner, apt to teach, and giving good advice to his comrades and friends. He was a man that possessed great patience and always appeared to be in a good humor. He seemed to be strictly

honest in all his business with his fellow man and very modest indeed. He was fervent in the Spirit, diligent in business, and always serving the Lord. His triumph in prospect of death was much like that charge of Paul's to Timothy. It seems as if in his dying hours he could but say to all, "Watch thou in all things, endure afflictions."

He has done the work of an evangelist and made full proof of his ministry while he had health. "For I am now ready to be offered and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." His life seemed to be complete and his work well done.

In his last hours, I asked him if he knew me. He said it was Brother Davenport. I then asked him if he was trusting in that God that he preached to others, and he said, "Oh, yes," with a precious smile upon his face. He bore his afflictions well; then the Lord said unto him, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Me. G. Davenport

(The above obituary was copied from the minutes of Little Creek Free Will Baptist Church, Greene County, North Carolina, November 10-12, 1898.)

FINAL CALL FOR JUNE GENERAL CRAGMONT YOUTH CONFERENCE

To Young People of North Carolina:

This is the final call to register for the General Youth Conference sponsored by the North Carolina Free Will Baptist Sunday School Convention at Cragmont Assembly, Black Mountain, North Carolina, June 13-18, 1960.

Why do we call this the General Youth Conference?

First, it is planned to give instruction in all phases of our denominational program as it appeals to young people. There will be an illuminated Sunday school course for prospective teachers, L. E. Ballard; there will be a study of the Free Will Baptist League Manual, Billy Morris; there will be Y. P. A. and G. T. A. instruction, Mrs. R. B. Crawford; there will be missionary features, stories and mission films—perhaps a missionary; there will be counseling on youth problems, a new and novel plan including skits, stories, correct way demonstrations. Then the Reverend Earl Glenn

is planning some wonderful vacation features for the young people. This conference is being especially planned for those who can only attend one conference during the season and need general help to become better Christians and workers for the Lord. Ages: 10 up—but if you lack a little. . . .

Second, a successful young evangelist will conduct a youth revival in the evenings.

Third, these people will see that all goes well for a good time along with a spiritual uplift: Earl Glenn and Billy Morris for the special features, Mr. Glenn will be camp supervisor; Mrs. R. B. Crawford for the State Auxiliary Convention; "Ma" Ballard, on the bus and at the assembly, just in case. . . . "Pa" Ballard will be around, too; some of the finest young people of North Carolina; and you—well, we hope!

Cost is \$30 to cover everything except personal spending money. Busses pick up passengers at New Bern, Kinston, Greenville, Wilson, Smithfield, Raleigh and Durham. Full instructions to all who register. Registering is simple: Just send names, addresses and ages, along with \$5.00 deposit to Rev. L. E. Ballard, Box 338, Scotland Neck, North Carolina.

Hurry up! We'll be pulling out soon.

THE MAIL BOX

REQUEST FOR HELP

"We have a Geiger Free Will Baptist Mission located two miles south of Jacksonville, North Carolina, on Highway 17. We are in need of pews, chairs, money and prayers of Christian people."—Rev. J. Albert Harris, 19 White Oak, Jacksonville, North Carolina.

SEEKING PASTOR

"We are trying to secure a pastor for Mt. Tabor Free Will Baptist Church, Creswell, North Carolina, for the year beginning in October. We have services on second and fourth Sundays. If anyone is interested, please contact the following."—Rev. Richard C. Ambrose, Creswell, North Carolina.

Each One on Earth

by Ila R. Monday

A soul, a life, holds much in store;
The schooling of a man,
That brings each day a lesson learned,
Years widen scope and plan.

Each life's e'er seeking pleased things,
The rest a good sleep lends,
Enjoyment of hearty foods,
The presence of good friends.

Yet, somehow in each one there lies,
A deep and aching prod,
Unsatisfied till he has found
His heal-for-heart in God.

NEWS NOTES

Revival in Session At Fellowship Mission

Revival services are now in session at the Fellowship Free Will Baptist Mission, 2411 Harvard Avenue, Durham, North Carolina, with the Rev. Lonnie Graves as the evangelist. These services began May 16 and will continue through May 21, beginning each evening at 7:30.

The pastor of the church is Mr. Edward Corn. He extends a cordial invitation to everyone to attend these revival services.

New Sandy Hill Church to Be Host to Union Meeting

The Union Meeting of the Western Conference of North Carolina will convene with New Sandy Hill Free Will Baptist Church on May 28, 1960. The church is located near Bailey, North Carolina. The following is the scheduled program for the meeting:

Morning Session

- 10:00—Devotions, Mr. Boswell
- 10:10—Welcome, Rev. Hall
- 10:15—Response, Mrs. Lillian Jackson
- 10:20—Union Called to Order
- 10:25—Reading of Minutes
- 10:30—Roll Call of Ministers
- 10:35—Roll Call of Churches
- 11:00—Business Session
- 11:20—Offering for Children's Home
- 11:25—Special Music, Bunn Sisters
- 11:30—Sermon
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions
- 1:10—Special Music
- 1:20—Reports of Committees
- 2:00—Business Session
- 2:30—Adjournment

Albemarle District Meetings To Convene at Sidney Church

The Albemarle District meetings will convene with the Sidney Free Will Baptist Church, Beaufort County, North Carolina, on May 28, 29. The church is located near Bellhaven. The following programs have been planned for these meetings:

ALBEMARLE UNION MEETING

Saturday, May 28, 1960

Herbert Bryan, Moderator

Morning Session

- 10:00—Devotions, Seaton Davenport
- 10:10—Welcome Address, Local Pastor
- Response, Rev. Roland Cherry

- 10:15—Moderator's Address
- 10:20—Minutes of Last Union
- Roll Call of Ministers and Churches
- Greetings
- Announcements

- 11:15—Congregational Singing and Worship
- Offering
- Special Music, Host Church
- 11:30—Union Message, Rev. H. E. Willis
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions
- 1:15—Business Period
- Report of Treasurer
- Announcement of Next Union
- 2:15—Closing Hymn and Benediction

ALBEMARLE LEAGUE UNION
Saturday Evening May 28, 1960
Dennis Swain, President

- 7:30—Message, Rev. Eugene Waddell
- 8:00—President's Message
- 8:05—Appointment of Committees
- Roll Call of Leagues
- Minutes of Last Union
- Recognition of Ministers
- Announcements
- 8:20—Congregational Singing
- Special Music, Host Church
- 8:35—Business Period
- Reports of Committees
- Awarding of Banner
- Treasurer's Report
- 8:50—League Program
- Bible Drill

- 9:20—Closing Hymn and Adjournment

SUNDAY SCHOOL CONVENTION
Sunday, May 29, 1960
William Gaylord, President

Morning Session

- 10:00—Devotions
- 10:05—Welcome Address, Local Sunday School Superintendent

Coming Events

- May 14—Youth Fellowship Day, Mount Olive College
- May 29—Commencement, Mount Olive College
- May 30—June 2—North Carolina Ministers' Conference
- May 30—Memorial Day
- June 19—Father's Day
- July 4—Independence Day

- Response
- 10:10—President's Message
- 10:15—Sunday School Lesson, Eugene L. ton
- 10:40—Enrolling Ministers
- Reading Minutes of Last Convention
- Sunday School Reports
- Announcements
- Congregational Singing and Worship
- Offering
- Special Music, Host Church
- 11:30—Message, Rev. Louis Moulton
- 12:00—Lunch

Afternoon Session

- 1:00—Afternoon Message
- 1:30—Business Period
- Treasurer's Report
- Announcement of Convention
- 2:30—Adjournment

Gum Swamp Church to Be Host to Union Meeting

The Second Union Meeting of the Central Conference will convene with Gum Swamp Free Will Baptist Church near Greenville, North Carolina, May 28, 1960. The following program has been scheduled for this meeting:

Morning Session

- 10:00—Hymn
- Devotions, Rev. R. A. Gaskins
- 10:10—Business Period
- 10:30—Report of Denominational Enterprises
- 10:55—Hymn
- 11:00—Program, Children's Home
- 12:00—Lunch

Afternoon Session

- 1:15—Singspiration, Rev. Henry Melvin
- 1:20—Scripture Reading, Rev. R. Crawford
- 1:25—Special Music, Gum Swamp Church
- 1:30—Afternoon Message
- 2:00—Committee Reports and Final Business
- 2:30—Adjournment

Revival to Be Held At Poplar Head Church

The Rev. Chester A. Huckaby, pastor of Pine Level Church, Alma, Georgia, will be the speaker in a revival at Poplar Head Church near Chipley, Florida, May 16-20. Services will be held daily at 7:30 p. m.

The Rev. Leon Owens, pastor of the church, invites everyone in the vicinity to attend these revival services.

Rev. Albert Rollins Resigns Pastorate

The Rev. Albert Rollins has resigned the pastorate of Antioch Free Will Baptist Church in Craven County, North Carolina, effective August 31, 1960, the end of the

urch year. Mr. Rollins has been pastor of this church for three years. During the year, he has made many friends in the community, and the church has been greatly blessed through his leadership.

West Florida Liberty Convention to Meet

The West Florida Liberty Sunday School convention will convene with the Popular Road Free Will Baptist Church, south of Bonifay, Florida, on May 28, 1960. The convention will begin at 9:30 a. m. All schools which are members of this convention are urged to be represented at this meeting.

C. 5th Eastern Union Meet at Warden's Grove

The Fifth Eastern Union Meeting will be held at Warden's Grove Free Will Baptist Church, Lowland, North Carolina, on May 28, 1960. The Rev. James Lupton will serve as song director. The following program has been planned for the day:

Morning Session

- 9:30—Congregational Singing
- 9:45—Devotions, Rev. Elmo Harper
- 10:00—Roll Call of Ministers
- 10:05—Appointment of Committees
- 10:10—Recognition and Reports of Denominational Enterprises
- 10:30—Congregational Singing
- 10:35—Reading of Church Letters
- 10:00—Praise Service
- 10:15—Message, Rev. T. H. Willey Sr.
- 10:50—Offering for Children's Home
- 11:00—Lunchtime and Fellowship

Afternoon Session

- 1:15—Congregational Singing
- 1:20—Devotions, Ray Carmody
- 1:30—Final Roll Call
- 1:40—Message, Rev. T. O. Terry
- 1:10—Business Period
- 1:30—Adjournment

Tennessee Church Reports Successful Revival Meeting

The Fellowship Free Will Baptist Church of Kingsport, Tennessee, recently had a successful revival meeting with the Rev. J. E. Floyd Sr. as the evangelist. There were 23 decisions during the meeting—13 first-time decisions and 10 rededications. There were 17 additions to the church.

The Rev. Winston Sweeney is pastor of the Fellowship Church.

Revival in Session at Maranatha Church

Revival services are now in session at the Maranatha Free Will Baptist Church, Greenville, North Carolina, with the Rev. Guy Owens as the evangelist. These services began May 16 and will continue through May 21, beginning each evening at 7:45.

The Rev. Larue Davis is pastor of the Maranatha Church. He extends a cordial invitation to everyone to attend these services.

Atlanta, Ga., Church Moves to New Location



The first service was held at the new location for the First Free Will Baptist Church of Atlanta, Georgia, on Sunday, May 8. The new address of the church is 29 Clay Street, S. E., Atlanta 17, Georgia. Approximately 75 per cent of the group attended the services on this Sunday. The pastor of the church is the Rev. J. R. Davidson.

The above picture shows those who attended the first services of this church in its new location.

Associate Hints Graham Plans Crusade in Russia

Dr. Paul S. Rees, an associate of Evangelist Billy Graham, says an evangelistic crusade in Moscow within three years would not be at all impossible. Returning from a visit to Russia and the Far East, Dr. Rees recently reported that although two applications for a Billy Graham campaign in Moscow have been flatly refused by Russian authorities, there appears to have been some relaxation of the more stringent rules and restrictions since Mr. Khrushchev came to power. He believes any visit by Mr. Graham to Russia would get a tremendous reception from the Russian public.

Commenting on the present state of religion in Russia, Dr. Rees said, "Religion is restricted. In Moscow, a city of five million people, Protestants are allowed only one congregation. This congregation numbers 1,600—packed into a church which has seating for only 600. Watching those Russian people at worship, it is easy to see how impossible it would be for the communists to destroy religious faith. Their faces are evidence of the greatest devotion."

He admits that the number of young people

attending churches in Russia is relatively small. He blames this on the Russian policy of refusing to allow persons under 18 years of age to identify themselves with any religion.

U. S. Church Membership Trailing Population

Church membership in the United States, as a whole, is steadily losing ground in a race to keep up with the expanding population, according to a recent interdenominational survey. Every year 1,000,000 persons are being added to the 66,000,000 Americans who have no church affiliation. In 24 states, more than half of the total population lives without religious ties, while in 110 counties it has been found that 80 per cent of the people are similarly unaffiliated. Little hope for improvement is held by experts. They point out that the estimated growth of the nation in the next 10 years will be 40,000,000, a challenge far beyond the means of the organized faiths and denominations to meet.

This analysis of the situation was presented recently to the Board of American Missions of the United Lutheran Church by the Rev. Dr. Donald L. Houser, executive secretary. He noted that his church would have to organize 100 congregations annually to keep pace with the population increase. The board, he added, has plans for 60 in the United States and Canada this year. "The failure to meet the problem by organizing more congregations," concluded Dr. Houser, "will become worse in the immediate future. Lack of funds, not opportunity, is the principal reason."

4th Union Meeting of N. C. Central Conference

The Fourth Union Meeting of the Central Conference of North Carolina will be held at Peace Free Will Baptist Church on Saturday, May 28, 1960. The following program was planned by the program committee:

Morning Session

- 10:00—Devotions, "The Peace that God Gives," Rev. Hubert Burress
- 10:15—Welcome, Rev. Hubert Burress
—Response, Rev. Robert Norville
- 10:20—"Christians As Messengers of Peace," Rev. Robert Lee Norville
- 10:30—Moderator's Message
- 10:40—Business and Reports
- 11:25—Message in Song, Local Church
- 11:30—Sermon, Rev. Fred S. Powers
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, "The Church As a Messenger of Peace," Rev. J. C. Lynn
- 1:15—Business
- 2:30—Adjournment

(continued on page sixteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Do the genealogies in Luke and Matthew contradict each other? I do not think they do but I heard a preacher say so. I accept the whole Bible as being inspired. Please explain.—Derwood Jones, Ohio.

Answer: In Matthew we find Joseph's genealogy and in Luke, Mary's. Some may question the reason for the Holy Spirit's recording the genealogy of Joseph, since he was not Jesus' father. It was because that through Joseph, the foster parent of Jesus and head of the Nazareth home, Jesus Christ had the legal right to His Father David's throne. If there had been a legitimate king of David's throne during his reigning over the Jews while Joseph lived, it would have been none other than Joseph himself. And as the eldest son of Mary, which was the eldest son in that home, Jesus Christ our Lord would have had every right to succeed Joseph as king.

Now back to the two genealogies. It is indeed both interesting and enlightening to study them carefully. Whereas Matthew traces Joseph's ancestry back no further than Abraham, since Matthew was especially written for the Jews, and this gave ample proof to the fact that Jesus was eligible, as Joseph's foster son, to the throne of David, for Jesus was the legitimate heir to Abraham's land and therefore the covenant heir to David's throne. Luke, on the other hand, traces Mary's ancestry back to Adam, which was the son of God; for Luke is showing that Jesus Christ is the perfect Son of man, the Saviour of the entire world. It is necessary, however, to note that in these genealogies the Holy Spirit exercises most scrupulous care in protecting the virgin birth of our Lord and Saviour Jesus Christ. Matthew uses the word, *begat*, all the way until he arrives at Matthew 1:16. He refrains from saying that Joseph begat Jesus. He does this, there is no doubt, in order to sacredly guard the precious fact that our Lord Jesus Christ was born of the virgin Mary. On the other hand, Luke employs different phraseology, omitting the words in italics, which in the English Bible are always put in by the translator to preserve the full meaning. "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was

the son of Heli" (Luke 3:23). Therefore, according to Matthew, *Jacob begat Joseph*; and according to Luke, *Joseph . . . was of Heli*, that is, the son-in-law of Heli. From this we see that both Matthew and Luke are writing in keeping with the Jewish custom, keeping all their genealogies in the names of men rather than women. It is worthwhile again that we note how the Holy Spirit kept sacred guard over the truth of the virgin birth of Christ, according to Luke. It is worthwhile that we pay strict attention to the fact that Joseph came through the line of David and Solomon, kings of Judah. But instead of Mary's coming through Solomon, it was through Nathan, another son of David, that she sprang. "Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David" (Luke 3:31).

An early writer on this subject has said, "Anyone who calls these two genealogies contradictory only manifests his ignorance of the way to read the original Greek—or for that matter, our English translations; or he shows that he doubts the infallible Word of God." In my opinion such a person would come in the class described by Paul, "Professing themselves to be wise, they became fools" (Romans 1:22). All so-called contradictions of the Bible turn out in about the same way. Dr. Grant Stroh, deceased Bible teacher of Moody Bible Institute, used to say, "Valid faith believes more than weak faith when it has the grounds for the belief." There are many infallible proofs in the Scripture to testify to its accuracy and unity; some of the best of these require effort beyond casual reading to ascertain. The master mind that wrote all the Bible knew how to give us a perfect Book complete in every way; therefore, there are no contradictions to observe in it in its entirety. Only the unregenerate, finite mind of some septic, presumes to find contradictions in the sacred book. Any imperfections of any kind that associate themselves with the Bible are man made. "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which

are some things hard to be understood which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction" (2 Peter 3:16). The original writers were controlled by the Holy Spirit who caused them to write each word of His own choosing. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3:15-17).

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

This word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THE MESSAGE OF THE CHURCH

"O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; life it up, be not afraid, say unto the cities of Judah, Behold your God!" (Isaiah 40:9).

Last week I tried to give you Isaiah's conception of the model church in the gospel age. Now, I want to lead you in thinking of the message of the church in the same age as seen by Isaiah about seven hundred years before Christ founded His Church and gave it anew its message and mission.

The text speaks twice of bringing good tidings. We are told that the word, *gospel*, means, *good tidings* or *good news*. Then, surely, God has ordained from the beginning that the church should be the messenger of the good news that He has made our redemption a reality in Christ His Son.

The preaching, or publishing, the Word of God is the chief business of the Church Christ founded. We are told of the apostles that, "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). This matter of preaching the Word of God takes on a number of aspects, for we are commanded not to neglect the preaching of the Cro

preaching Christ and Him crucified; the preaching of the resurrection of Christ; the preaching of His second coming for His redeemed people. All these things, and many more, are parts of good tidings which Isaiah spoke of, and that the New Testament gives us the message of the church.

J. B. Phillips, in one of his recent books wrote, "There is another side to the preaching of Christ crucified. There is much in it which appears to deny a God of love; and, to be brutally truthful, there is much in it which makes men resentful of a Supreme Power who sits, as it were, in celestial comforts in the heavens, serene and insulated from the world's sin and suffering. Men may indeed feel afraid of such a Being; they may try to seek His favor or attempt to mollify His anger, but they do not love Him. But when they see that the immeasurable love of God expressed itself by a personal visit, a personal redemption, their whole idea of God is radically altered. When a man comes to what lengths his God will go to bring him to himself, the springs of love are not infrequently unsealed.

"From the tiny church in Japan the same message is producing the same results in human life."

When Christ commissioned His Church to evangelize the world He told His disciples, "... Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). No other message than the gospel need ever be sent by the true Church. In Luke we find the Christ-given message still more explicit and direct, but how often do we remember it or refer to it? Let us hear these words and teach them: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46, 47).

As a closing thought, and as an assurance of results for those churches who bring Christ's message, and only His message, to the world, let us think seriously on the closing verses of the book of Mark.

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs and followings. Amen" (Mark 16:19, 20).

A lame foot may tread the right road. Better be a lame man on the right road than a good man on the wrong road.

"Impossible" is a hopeful word, for it is direct invitation to let God in.

The Church Usher

WHEN you go to church Sunday you will very likely be met right inside the door by a courteous gentleman who will greet you pleasantly, whether he sees you for the first time or he is an old friend of yours. With a program, bulletin or hymnbook in his hand for you, he will beckon you to follow him. He will lead you to your favorite pew, or if you are a stranger he will lead you to the best available seat in the house. He is a good man to follow. He is the church usher.

Who is he? He may be old or young, rich or poor. He may be a bank president

or a farmer or a machinist or a school principal or a college professor or a merchant or a blacksmith or a high school student. He may be dressed in an ordinary business suit, or if it is a big city church, he may be appropriately garbed in a frock coat and striped trousers. He may wear a flower, or some other badge of office. But whatever his garb, it will be clean and well pressed and he will look his best. He must, for he is the church usher.

His is a labor of love. You can be sure of that. Others who serve you within the sanctuary may receive a monetary remuneration for their services. The preacher gets a salary. The organist, the choir director,

(continued on page eleven)

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

Exalting the Christ—That Christ May Be All in All

(1 Corinthians 1:23, 24; Colossians 3:11)

1. We are to receive Christ (John 1:12).

Many accept Him, but do not receive Him into their lives (Ephesians 2:19; 3:17-19; Colossians 1:27).

2. We are to confess Christ (Matthew 10:32, 33).

We are to confess that Jesus is Lord (Romans 10:9, A. S. V.; John 20:28).

3. We are to make Christ first (Colossians 1:18).

Only as we make Him the Head can there be unity in the body (Ephesians 1:22, 4:12, 15).

4. We are to crown Christ Lord of all (Hebrews 2:9).

In the individual life; we are living in an antichrist age (Matthew 28:18, A. S. V.; 1 Corinthians 2:2).

5. We are to pray in Christ's name (John 16:23, 24).

He is the only Mediator; many overlook the privilege (John 5:23; Hebrews 12:24; 1 Timothy 2:5).

6. We are to live for Christ (Galatians 2:20).

Our life will be a testimony to His saving power (Luke 8:37-40; Matthew 5:14-16; Philippians 2:15, 16).

7. We are to acknowledge Christ (Acts 8:5).

Many study to avoid the mention of His name (John 19:28; Proverbs 3:6).—Rev. C. C. Maple.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Simultaneous Mission Conference

SPONSORED BY THE ALBEMARLE
MINISTERIAL FELLOWSHIP

OF NORTH CAROLINA

May 22-29

The following is the schedule of mission
workers and churches taking part: Rev. W.
A. Hansley, State Home Missionary:

Walking Home with Jesus

Edith M. Preston

Walking home with Jesus
Along life's sunlit way,
I do not fear whatever comes
Nor what the world may say.
My hand held close in His dear grasp,
My heart attuned to His,
Wild storms may break and winds may rage,
The road I cannot miss.

Walking home with Jesus
I know the world is sweet,
Its scenes of beauty filled with joy,
It's fruitfulness replete.
But still we journey on our way
To happy homes above
Where all earth's strivings and demands
Are drowned in endless love.

Walking home with Jesus
Is pleasant, restful day.
The sun is always shining now
Though clouds may block its way.
The silver cloak of sorrow's pain
Has golden lining bright,
For walking home with Jesus is
A pathway cleared with light.

General Lee Recommended Enemy!

Asked about his opinion of an officer, General Robert E. Lee spoke highest praise of him. A fellow officer, hearing General Lee's words of praise expressed astonishment to General Lee, saying, "Why, General, that man is one of your worst enemies. He never misses an opportunity to speak illy and unkindly of you!" Replied General Lee, "Sir, I wasn't asked that man's opinion of me. I was asked my opinion of that man!"

"Let all . . . evil speaking be put away from you" (Ephesians 4:31).—Selected.

Sunday, May 22: Free Union
Monday, May 23: Union Chapel
Tuesday, May 24: Malachi's Chapel
Wednesday, May 25: St. Paul's
Thursday, May 26: Mount Zion
Friday, May 27: Union Chapel, Chocoma, N. C.

Saturday, May 28: Sidney (2:00 p. m. Union)

Rev. H. E. Willis, National Home Missions:

Sunday, May 22: Sidney
Monday, May 23: Oakgrove, Vanceboro, N. C.

Tuesday, May 24: Hickory Chapel
Wednesday, May 25: Sound Side

Thursday, May 26: Free Union
Friday, May 27: Shiloh

Saturday, May 28: Sidney (11:00 a. m. Union)

Sunday, May 29: Grace, Greenville, N. C. (11:00 a. m.)

Rev. Louis Moulton, Foreign Missions:
Sunday, May 22: Winterville Church, Winterville, N. C.

Monday, May 23: Mount Tabor
Tuesday, May 24: Juniper Chapel

Wednesday, May 25: Washington, First Church

Thursday, May 26: Hickory Chapel
Friday, May 27: Free Union

Saturday, May 28: Ayden, N. C., First Church

Sunday, May 29: Sidney (11:00 a. m.)

Rev. Bobby Pool, Foreign Missions:
Sunday, May 22: Piney Grove

Monday, May 23: Belhaven
Tuesday, May 24: Bath Mission

Wednesday, May 25: Plymouth, First Church

Thursday, May 26: Sidney
Friday, May 27: Hickory Chapel

Saturday, May 28: 2nd Union Cent. League Convention

Sunday, May 29: Bethany Church, Winterville, N. C. (11:00 a. m.)

Rev. Engene Waddell, Foreign Missions:
Sunday, May 22: Mount Zion (11:00 a. m.)

Plymouth, First Church (8:00 p. m.)
Monday, May 23: Shiloh

Tuesday, May 24: Sidney
Wednesday, May 25: Mount Olive

Thursday, May 26: Trinity
Friday, May 27: Maranatha, Greenville, N. C.

Saturday, May 28: Sidney League Convention

Sunday, May 29: Parker's Chapel, Greenville, N. C. (11:00 a. m.)

Rev. J. C. H. Carter, Foreign Missions:
Sunday, May 22: Mount Olive

Monday, May 23: Palmetto Chapel, Vanceboro, N. C.

Tuesday, May 24: Trinity
Wednesday, May 25: Gum Neck

Thursday, May 26: Belhaven

(continued on page sixteen)

NOTES

A
N
D

QUOTES



By J. C. Griffin

GOSSIPY EARS

If it were not for so many gossip ears, there would not be so many gossip tongues. So many of us human beings enjoy gossip. We like for our comrades to have something to tell us about someone else. Many people just take pride in listening to gossip about someone, especially about those whom we want to hear something degraded—perhaps about someone we do not like for one reason or another. Perhaps the reason we do not like has been exalted in society or politics or even in religion. We are envious; there is a spark of jealousy in our hearts. This being true, that jealousy makes our ears enjoy gossip.

I would like to tell the story I read in a letter form. I may not give it to you word for word, but maybe you will get the gist of it anyway. A new girl had moved to town with her parents. On the first day of school, this girl was walking along with a neighbor with whom she had gotten acquainted, a least partially acquainted. On reaching the campus, the new girl spoke to someone who called, "Hi!" Her acquaintance said to her, "If I were you, I would have nothing to do with that girl. Why, she is . . ." About that time the newcomer said, "Would you say what you are about to say to me to that girl?" The other girl answered, "No." "Well, then," said the newcomer, "then do not tell it to me." This girl who was new in town did not have gossip ears. If we did not have so many gossip ears, we would not have so many gossip tongues.

My father used to say to us, "Boys, if you cannot say anything good about a person, say nothing." We can condemn things in a person and not call names. After the person who has done wrong will get on and begin to remedy his ills. One time when I was preaching, I got down pretty hard on adultery, saying that some church officers and religious leaders thought more of some other lady or woman than they did of their own wife. At the door of the church afterwards, I shook hands with a Sunday school teacher who said, "Who has been talking to you about me?" He was really up in the air, and he concluded, "I'll see you later." I said, "All

right." I did not know from the tone of his voice but what I might have trouble with him. Well, he saw me later, and was so deeply under conviction that he confessed his relationship with a member of the church. It would not have been good ethics nor right to have exposed his name. A gossip tongue might have enjoyed the telling. Let the Holy Ghost do the talking in my way.

One minister, several years ago, started to tell me something concerning a brother minister and said, "He ought to be carried before the character committee of the conference." Then I said, "Will you report him to the committee?" He said, "No, I don't want my name in it." The charges against ministers have to be presented in writing and signed by the presenter. (See No. 4, Page 47 of 1953 Treatise of the National Association.)

The treatise also says that disputes should be settled according to Matthew 18:15-17 which reads: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." This is God's way, but often we take another course.

Politicians, that is many of them, try to get elected by destroying the opposer. Some politicians will spread every ugly thing that he is told, regardless to the truth of the matter. Now all politicians are not gossip hearers, nor do they spread false rumors against their political brothers, but some will. Some preachers also try to build themselves up by magnifying the faults of others. I found that out when I was young. One of my brother ministers, when I had been elected to the pastorate of a church which he had been pastoring, said, "You've called a money preacher now. He will certainly preach money to you." This is what I was informed that he said, but I have always wished that I had never heard the accusation.

Yes, some people try to build themselves up by running the other fellow down. I try to keep my ears from being the gossip kind. In almost every church you visit, you will hear some gossip about some members. When I was doing evangelistic work years ago, I would tell people not to tell me the faults of any of the members. I would make this request at the first service. Why did I make that request? Simply because I wanted to feel free to preach against sin without some fellow hanging around and saying, "Who has been talking to you

about me?"

I remember hearing an old-fashioned Methodist minister say, "I had a lady in one of the churches I served who kept something going about someone all the time. She caused trouble between the sisters very often." Then this good man said, "I prepared a sermon on gossip, and did everything but call the name of this sister. When I finished my message, she came to me and said, 'Brother, I am so glad that you preached that sermon this morning, because Sister Jones was here and she ought to have heard it—she's always talking about someone.'" You see, a gossip tongue can always see the mote in the other fellow's eye, but can never see the beam in his own.

This tract which I read on this subject had this to say:

"A gossip tongue is a dangerous thing,
If its owner is evil at heart;
He can give whom he chooses many a sting
That will woefully linger and smart.
But the gossip tongue would be balked in
its plan
For heart burning and tears,
If it were not helped out by the man
Who has the gossip ears."

THE CHURCH USHER (continued from page nine)

the sexton, even the man who "counts the collection" may get some pay, but you can depend on it that the usher gets none, and yet he very likely is the most pleasant-looking of them all. He has to be, for he is the church usher.

Upon him depends very largely the impression that strangers within the gates receive of that particular congregation. He is the real contact man. He must be a mind reader and a diplomat of the first water. He must have the ability to satisfy the stranger's unspoken desire. He must generally lead the hesitant and diffident and subordinate himself to the brusque and aggressive. He is the personified welcome of the church to the people—for he is the church usher.

He is a minister of worship in the Lord's house. By his decorum, his Christian gentlemanliness, his reverence and his observant service of others, he helps to create a spirit of worship. He makes us think of the amiableness of the tabernacle as expressed in the eighty-fourth Psalm—" . . . I had rather be a doorkeeper in the house of my God, . . ." That is the motto of the church usher.

Next time we go to church, let us take the hand of the church usher and thank him for his service. It may give him greater joy in his service to know that it is appreciated—for the church usher is just a man. —The Bond.

STORIES for our BOYS and GIRLS

TEST DAY

by Betty Steele Everett

DAN LOTT walked slowly along the street. His red-topped head was bent, and he frowned as he studied the list of history dates clutched in his hand.

"Hey, Dan, wait up!"

Dan turned around and then grinned as Jim Otis came running up.

"Boy, you were away off," Jim laughed. "What's so interesting that you don't even hear your best friend calling?"

Dan sighed. "These notes for the history test today. I think I've got everything straight except these awful dates we have to know. I've studied and studied them and still I get them all mixed up. And I just have to get a good grade on this test so I can stay on the honor roll."

Jim asked, "Have you prayed about it?"

"Sure, but I still keep getting them all mixed up."

"Well, I'll pray about it, too, and you just remember that the Lord's with you in the test, too."

Dan sighed. "I know what you say is usually right, Jim. After all, if it weren't for you, I'd still be lost and without Christ. But I'm afraid this test is something I've got to do alone."

Jim stopped walking and laid a hand on Dan's shoulder. His voice was soft, but definite. "No Christian ever has to do anything alone, Dan. Thinking that is a big mistake that can lead to trouble. God's ready to help us all the time."

The boys walked on without saying anything more. They were almost to the school when Jim said, "There goes Mitch Cameron. You know, if it weren't for him and the way he talks to the other fellows, I think we'd be able to get some of them interested in coming to Sunday school and church."

"I know," Dan agreed. "He keeps telling them there's no difference between a Christian and anyone else. I wonder what he's got against us."

"He says he saw a religious man put some old people out of their house once, because they couldn't pay the rent. It must have made a big impression on him because he still holds that against anyone who says he's a Christian. All we can do is try to prove to him that having Christ makes you different."

"Sometimes I think we are getting close

to some of the fellows, especially Bill and Tom. Then Mitch comes along and makes those cracks, and the guys lose interest in what I'm trying to say," Dan said.

"Well, maybe someday we can prove it to him. I've got to go to the office for a minute. See you later, and remember what I said about those dates."

Dan worried through his first two classes. Then it was time for the history class.

Just before the class began, Mitch said, "Those dates are pure murder. Even with that printed list Miss Allen gave us to study they're tough. Danny boy, you got all those dates straight in your mind? Don't forget it is history class and write down some Bible stuff."

Dan fought down the anger rising in him. He ignored the laughing around him.

Miss Allen handed out the test papers, and Dan groaned silently. There were more dates than anything else.

"I'll never get them," he thought desperately. He started to write the answers to the questions he knew. The dates were still foggy in his mind.

He was chewing the end of his yellow pencil when Mitch sauntered up the aisle toward the pencil sharpener. As he passed Dan's desk a slip of paper dropped from his hand.

Dan leaned over to pick it up for him. Then he suddenly froze. The paper was part of the study list Miss Allen had given them—the part with all the dates!

Dan hesitated, but it was too late—he had seen most of the dates. Some of them were the ones he had not been able to remember.

Mitch was coming back now, his eyes laughing. "Thanks, Danny boy. I guess I dropped that."

Dan handed him the paper silently, and then turned back to the test.

He finished answering all the questions that did not ask for dates. Then he looked at the column of events that had to have the correct dates. Before, he had not been able to remember them. Now, having seen the dates on Mitch's dropped list, he could not seem to forget them.

He stared at the paper before him. His thoughts were going fast. "I probably would've remembered some of them," he assured himself. "Then I could've gotten the rest by elimination. It wouldn't have been so hard."

"But how many would I really have re-

membered?" he then wondered. "Maybe none of them if I got too nervous."

"But this isn't really cheating," he decided. "I couldn't help it if Mitch dropped that paper right by my desk. I did know what it was when I picked it up for him. And how could I help seeing what was on it? It isn't like I asked him to give me the dates. It was just a good break."

Dan wrote rapidly now. In a few minutes he had finished the test. He knew he would get the good grade he needed to stay on the honor roll.

He was almost to Miss Allen's desk with his paper when he suddenly remembered Jim's words. The Lord is with you in the test, too."

Dan suddenly stopped. What did the Lord think about his using Mitch's dropped paper—even if it had been an accident?

Miss Allen was staring at him, her hand outstretched to take his finished paper. "You are through, aren't you, Dan?" she asked anxiously.

Dan took a deep breath. All he had to do now was hand over his paper. It would be so easy—no one had seen the dropped paper on the floor. But he hesitated, and suddenly he heard himself explaining the whole thing to Miss Allen.

"I filled all the dates in, but I don't know how many I would have remembered for myself. I kept getting mixed up at home when I finished."

Miss Allen smiled. "I would say you aren't a bit mixed up now, Dan. Look, suppose you stay after school today and I'll give you another test on the dates."

The bell for lunch time rang just as Dan finished thanking her. He went out into the hall. To his surprise, Mitch brushed past him angrily. But Bill and Tom waited for him, shuffling their feet uneasily.

"Boy, Dan, we sure didn't think you were going to say anything to her about those dates," Bill said.

Dan stared. "I don't get you. You couldn't have known anything about it if no one saw anything."

"But we knew all about it. Mitch told us yesterday that he'd prove once and for all that Christians are just like everyone else when it counts. He said anyone could go around praying and singing hymns all the time when it doesn't count."

Dan nodded. "But that isn't necessarily being a Christian—even if Christians

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

The Mote Hunters

by Alice E. Lupton

A mote hunter goes along the way
rehearsing for motes the livelong day.
The good he sees except his own—
in some soul be heaven-born.

They carp, find fault, complain and whine
because they never see anything fine
in anyone else, no matter how good
the person may be, or how meek his mood.

Some people rather complain and whine
because others treat them very unkind;
The beam is so great in their own narrow
eyes.

They cannot see plainly the good and the
wise.

Somebody is always treating them wrong,
bringing some injury and bringing them harm.
They are so innocent, they never can see
the beam that they carry is large as can be.

The searchlight of God is pointing them
out

With their beams and flaws floating
about—

At every one who on Jesus will call,
They will find that His promises stand for us
all.

There is a comfort that meets every ill
When mote hunters go out to catch and to
kill.

The joy of true living for Christ every day,
And in the end that they've lost the right
way.

Mote hunters never see the beam in their
eyes;

They are never guilty, nor ever tell lies.
For this kind will gather around and
about—

When they find a mote, they make a great
shout!

Stop and consider the harm that you do
When looking for motes, its no matter
who—

The good or the bad, your own will shine
out,

Just as you're an outcast within and with-
out.

Newton Grove, N. C.—The Annie McPhail Auxiliary of Oak Grove Church met at the church on May 3, at 7:30 p. m., with Mrs. C. I. Godwin presiding. Following the opening hymn, Mrs. Godwin read Proverbs 22:6 and made an interesting talk on training children. Mrs. Emma Rose read the minutes of the last meeting, called the roll, and gave a financial statement.

After the business session, Mrs. Godwin turned the meeting over to the program chairman, Mrs. Lollie Holland. Mrs. Holland read the introduction to the program and made an interesting talk. Others who took part on the program were Mesdames Eunice Edwards, Muriel Swinyer and Katie Lee. Mrs. Annie McPhail prayed the benediction.

There were sixteen members and one new member present. The group sent flowers to Mrs. Berta Warren while in Clinton Hospital.

Maelesfield, N. C.—The Woman's Auxiliary of Edgewood Church held its monthly meeting Monday evening, May 2, at the home of Mrs. Junior Abrams. The meeting was called to order by the president, Mrs. J. T. Trevathan. Mrs. J. R. Baker read the Scripture reading, followed with prayer by Mrs. C. F. Abrams.

Those taking part in the program were Mrs. J. L. Baker, Mrs. Julius Wooten and Mrs. Sam Hathaway. The business session followed. Mrs. W. L. Hart called the roll with 17 members present. The minutes of the last meeting were read. Mrs. Irene Trevathan gave the treasurer's report. Mrs. J. R. Baker was appointed to represent the auxiliary at the union meeting. The group discussed some needs of the church. The meeting was adjourned with prayer by the pastor, Rev. R. L. Norville.

Refreshments were served by the hostess and enjoyed by everyone. The next meeting will be held at the home of Mrs. Max Gardner.

Pocahontas, Ark.—The Woman's Auxiliary of Sutton Free Will Baptist Church met in the church basement on May 3 for the monthly meeting. The president called the group, consisting of 15 members, to order. Following the opening

hymn, Geneva Slayton led in prayer. The program chairman then took charge of the meeting. The Scripture for the evening was taken from Proverbs. Following the introduction of the program by the chairman, different members discussed the program.

The secretary read the minutes of the last meeting. Old and new business was discussed. The hostess served delicious refreshments.

Fruits of the Spirit

by Jaunes R. Miller

“. . . the earth bringeth forth fruit of herself; . . .” (Mark 4:28)

LET not without certain other influences upon it. If the sun does not shine upon it, and if there is no rain from heaven, the seed will never germinate, however rich the soil. The human heart is the soil in which the seeds of truth grow; but it must have the sunshine and rain of divine grace upon it before it will produce any spiritual fruit.

A gentleman tore down a building that had stood for many years in his yard. He smoothed over the ground, and left it. The warm spring rains fell upon it, and the sunshine flooded it; and in a few days there sprang up multitudes of little flowers, unlike any that grew in the neighborhood. Where the building had stood was once a garden, and the seeds had lain in the soil without moisture, light or warmth all the years. So soon as the sunshine and the rain touched them, they sprang up into life and beauty.

So oftentimes the seeds of truth lie long in a human heart, growing not, because the light and warmth of the Holy Spirit are shut away from them by sin and unbelief; but after long years the heart is opened in some way to the influences of the divine Spirit, and the seeds, living still, shoot up into beauty. The instructions of a mother may lie in a heart, fruitless, from childhood to old age, and yet at last may save the soul.

When we have sown the heavenly seed, we should continually pray that God would pour His Spirit, like rain and sunshine, upon the heart where it lies to quicken it into life. Then, for ourselves, we should seek always to keep our hearts open to every invigorating influence of the grace of God. We need to pray constantly for the rain to come down, else our hearts will lie bare and sterile, though filled with the divine seeds.—Copyright E. R. A., 1960.

“We will obey the voice of the LORD our God” (Jeremiah 42:6).

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Former Student
Recognized

May Day Festivities at Mount Olive College

The Second Annual May Day festivities of Mount Olive College were held on the front campus of the college Saturday, May 14, beginning at 4:30 p. m.



The May Queen, Miss Judy Foreman, of Washington, North Carolina, pictured above, reigned over the festivities. Surrounding her during these activities were her attendants: Miss Edith Stith, maid of honor, Dudley; Miss Bertha Ellen Jackson, Seven Springs; Miss Diana Porter, Mount Olive; and Miss Eleanor Haley, Manning, South Carolina. Little Miss Teresa Pelt and Miss Debbie Moye acted as flower girls, with W. Burkette Raper Jr., as the crown bearer.

Escorting the queen was Lee Grover of Dover. Other escorts were: Billy Fleming, Greenville; David Jaynes, Nebo; Leonard Hopkins, Goldsboro; and Pat Corbett, Beaufort.

During the course of the afternoon, the program, honoring the Queen, was given. The Mount Olive High School Band, under the direction of Mr. John Thompson, presented a program of music. A combo and various other acts, in the form of skits and pantomimes, were given by students of the college.

Announcement of Commencement Exercises

The Rev. Clarence F. Bowen, pastor of Shady Grove Free Will Baptist Church, Dunn, North Carolina, will deliver the commencement address at Mount Olive College on Sunday, May 29, 4:00 p. m. An awards program and concert by the College Chorus will be held at 2:30 p. m.

At 4:00 P. M. on Saturday, May 28, the Alumni Association will gather for a business meeting, with President Melvin Everington of Wilson presiding. The association will hold its annual banquet honoring the 1960 graduating class at 6:00 p. m. in the college cafeteria. A special feature of the alumni meeting this year will be the presentation of an award to the faculty member chosen by the student body as the person having made the greatest contribution to the college during the year.

Mr. Bowen holds an A. B. degree from Wake Forest College and a M. A. degree from George Peabody College for Teachers, Nashville, Tennessee.

All friends of Mount Olive College are cordially invited to attend the awards program, chorus concert and commencement exercises on Sunday, May 29.



Mrs. Ruby Blackmore of Warsaw, a former student of Mount Olive College, was elected president of the Collegiate Academy of the North Carolina Academy of Science at the spring meeting of the Academy at Woman's College in Greensboro, North Carolina, on May 6 and 7.

Mrs. Blackmore, now a junior at Atlantic Christian College, Wilson, North Carolina, completed her first two years of study at Mount Olive College where she served as president of the Henderson Science Club during 1958-1959. She attended the state meeting with Mrs. Lorelle Martin and student delegates from the local college.

Students attending the state meeting Greensboro on Friday and Saturday included: Gail Grantham, Grantham; Lee Glover, Dover; Patricia Herring, Albertson; Audrey Alphin, Mount Olive; Stanley Harre Rose Hill; Jean Stephenson, Smithfield; Brent Baker, Beulaville; David Cahoon, Columbia.

The Collegiate Academy, which is sponsored by the North Carolina Academy of Science, is an organization which encourages research among undergraduate students. There were sixteen papers presented at the state meeting by students from Davidson College, Duke University, University of North Carolina, State College, Woman's College, Wake Forest College, East Carolina College, Queens College, and Guilford College.

Mount Olive Junior College is the only junior college in the state whose science club and individual students are affiliated with the Collegiate Academy.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. M. N. Whitley

On April 14, just at the close of day, God called Mrs. M. N. Whitley home to be with Him. She had been confined to her bed for four years and one month. About an hour before she quietly crossed the border, she had her Baptist paper in her hand and asked me to read to her about Easter from the paper. She loved her church and was proud of her Free Will Baptist affiliation.

Her daughter,
Martha Whitley

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Rich Toward God

(Lesson for May 29)

Lesson: Matthew 6:19-21, 24-34.
Bible Text: Matthew 6:20, 21.

I. INTRODUCTION

Materialism has been and continues to be the great evil of the day. It is an easy thing for people to become so engrossed in making a living that they forget to make life.

The greed for material possessions grows a person until, if he is not very careful, it will choke out from his nature everything that is noble and elevating.

Material things have a part to play and of great importance, but they are small when compared to spiritual things. Material values are measured in time, but spiritual things are of eternity.

The Lord Jesus realized that people were prone to worry too much about material things, for this reason He said: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added to you." It takes a great deal of faith to live by this promise, but if we can acquire that faith, it will free our lives of most of the anxieties that perplex us.—*Senior Quarterly (F. W. B.)*.

II. HINTS THAT HELP

1. Greed is commonly the sin of the rich, and worry the sin of the poor; but the order may become exactly reversed (Matthew 6:19).
2. It is not a sin to own property, but it is a sin to value property above God (Vv. 20, 21).
3. The weakness of earthly treasures is shown in their instability and their insecurity (Vv. 20, 21).
4. Treasures laid up in heaven will serve to draw our hearts constantly heavenward (Vv. 20, 21).
5. Cross-eyed man looks only toward heaven, but the one who is merely cross-eyed tries to look at heaven and earth at the same time (Vv. 23, 24).
6. The unsaved man can never form a correct estimate of values, because his eye is not "single" to the light of God (Vv. 22, 24).
7. Double service is impossible. Friend-

ship with the world is always enmity with God (Vs. 24; James 4:4).

8. The same God who made the body has also provided sufficient food for the needs of that body (Vv. 25-27).

9. The God-given glory of the flower of the field outshines the artificial glory of royal garments (Vv. 28, 29).

10. Without God's Kingdom and righteousness "these things" are of very little value (Vs. 33).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Earthly treasures fade away. It would seem to be a trite statement to say that one cannot take earthly treasures with him to heaven; however, from generation to generation, people are still acting as if accumulation of earthly treasures were the most important activity in life. Over and over, we must be reminded of the statement of Jesus. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Vv. 19). As we have already said, we do not believe this teaching of Jesus forbids one to be saving and preparing for the future in this world, but we do believe He would have us remember that accumulation of goods and money in this world should be secondary to the real business of laying up treasures in heaven by faithful and consecrated living.—*The Bible Student (F. W. B.)*.

2. By contrast, treasures in heaven can never be subject to such loss. These consist of obedience to the will of God; service to others in Christ's name, and the spreading of His truth in the world. The reward of such a life is everlasting; not subject to time or space, and cannot be taken away from the possessor in any manner. In concluding this thought, Jesus left no room for middle ground; no shades of gray, but only black or white—one serves God or one serves mammon (material wealth); he cannot serve both at the same time.—*The Bible Teacher (F. W. B.)*.

3. A man might serve under a general and also a captain in the same army. But he could not accept service under and obey the commands of two officers who were at the head of opposing armies locked in desperate battle. The moment he enlisted in the army of one commander, he made himself the enemy of the other. The conflict

between God and the devil is agelong and without truce.

4. Mammon is an Aramaic word which means riches. Jesus used it to typify all that the devil offers in this world to lure men away from God and heaven to seek the vain things of this world. If we set ourselves to seek the treasures of this world, we automatically enroll in the army of the devil. If we serve God, we must seek the things that are above.—*The Standard Commentary*.

5. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Vs. 33). This is the most important thing in all the world for everybody, but in a special way does it apply to those who know the Lord Jesus as their Saviour and Master. This is the first obligation of believers, and they can never put first things first until they learn to seek God's Kingdom and His righteousness in the right way and at the right time. Those who seek the Kingdom of God and His righteousness first of everything else—before food and raiment and other material things, as silver and gold—will receive all the necessary things of life also. This promise is not that all our desires shall be supplied, for then we should have so many things that we don't need that we should care little about the things we actually need. How clearly this very thing is seen in the confusion that an abundance of this world's goods brings into the lives of those who have them!—*The Advanced Quarterly (F. W. B.)*.

6. Where is your treasure? A man of some means sat at his desk in his home figuring with paper and pencil. After a time he remarked, "There, I have a nice sum laid up." His little niece overheard the remark and asked, "Laid up where? In heaven?" "No, little one, I fear not," was the reply. "I should think you would want some in heaven," remarked the child, who went on with her play. The words sank deep into the man's heart, and he could not shake them off. They resulted in his conversion.—*Selected*.

7. Years ago Jay Gould, the multimillionaire, was traveling west by train. Engine trouble delayed the train for hours in a small town. To pass the time away, Mr. Gould walked along the main street. An auction sale was in progress. "What's being sold?" asked Mr. Gould of a man. "The church is being sold to satisfy the builder's claim against it," said the man. Mr. Gould bought the church. Three gray-haired men asked, "What are you going to do with the church?" "What is it to you what I do with it? It is mine now, to keep or to give away," said Mr. Gould. One of the men said, "That is what it is to us: We three men are trustees of that

(continued on page sixteen)

ST. CLAIRE BIBLE CLASS

(continued from page fifteen)

church. We were sent here to see and then report what disposal was made of it. In the church, at this moment, the entire congregation is down on their knees before God asking Him to divinely intervene in some way to save our church, so that it may not be lost to us!"

"That being the case," said Jay Gould, "the church, now free of debt, is yours!"—Selected.

8. God recommends a *divine economy*, the placement of our treasures *in heaven*. They are safe there. What is deposited in heaven will never be lost.

My dad was a hard working coal miner. We were always poor. Finally Dad was able to save several hundred dollars. In those days that was big money. A smooth talking promoter persuaded him to invest his money in the Parenti Motor Corporation. The auto never hit the market and the foolish investors lost everything. This can never happen to one who lays up for himself treasures *in heaven*.—Selected.

Stories for Boys and Girls

(continued from page twelve)

those things. But what about Mitch?"

The boys looked away from him, but finally Tom answered. "Mitch dropped that paper with the dates on it on purpose, so you couldn't help reading them. We all knew that was the toughest part for you. Mitch said you'd use them and keep quiet about it because you wanted a good grade so much."

"You mean he was testing me?" Dan asked in surprise.

"That's right," Bill said. "But he was wrong. You didn't act like the rest of us. We would have kept quiet. You know, if Mitch was wrong about that, he might be wrong about the rest of it, too. How about taking us with you to Sunday school and church next Sunday, so we can find out how to be different like you are?"

Dan grinned. "Sure thing. And, say, let's ask Mitch to go with us. He may have changed his mind a little by then."—My Pleasure.

Christian Parents . . .

(continued from page four)

whether he wishes to be clean or dirty do you? Do you wait until He's old enough to decide if he wants to take his medicine when he is sick? Do you?

What shall we say when Junior announces he doesn't like to go to Sunday school and church? That's an easy one to answer. Just be consistent. Tell him, "Junior, in our house we all go to church and Sunday school and that includes you." Your firmness and example will furnish a bridge over which youthful rebellion may travel into rich and satisfying experience in personal salvation and useful Christian living.—J. Edgar Hoover.

The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency, if our mothers and fathers will take their children to Sunday school and church regularly. Don't be a prodigal parent but be a Christian parent. Don't be a rebel against God.

Dear parent, the Bible says, "Bring them (your children) up in the nurture and admonition of the Lord." You cannot do so unless you accept Christ. You cannot do so unless you repent. You cannot do so unless you confess and serve Christ.

The Sunday school is a God-given institution to provide Christian character training for children.

Parents, take your children to Sunday school and church next Sunday. They will be placed in classes with youngsters their own age. Their teachers will be sincere Christian men and women who have a warm love for children and a sympathetic understanding of child psychology. These teachers are trained for their job; they know the Bible and can interpret it in terms of the modern needs of young people.

In the Sunday school you will find friendly people. There are classes and departments for all ages, including a stimulating adult group. A warm welcome awaits your children and you. Plan to be present next Sunday.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7, 8).

Prodigal parents sow to the flesh. Christian parents sow to the Spirit. Which will you do?

MISSIONS

(continued from page ten)

Friday, May 27: Malachi's Chapel
Saturday, May 28: 5th Eastern Union League Convention

Sunday, May 29: Union Chapel, Chowinewity, N. C. (11:00 a. m.)

Rev. T. H. Willey Sr., Foreign Mission

Sunday, May 22: St. Paul

Monday, May 23: Gum Neck

Tuesday, May 24: Union Chapel, Chowinewity, N. C.

Wednesday, May 25: Shiloh

Thursday, May 26: Piney Grove

Friday, May 27: Union Chapel

Saturday, May 28: 5th Eastern Union (11:00 a. m.)

Sunday, May 29: First Church, Washington, N. C. (11:00 a. m.)

Note: All services will be at 8:00 p. m. unless otherwise announced.

NEWS NOTES

(continued from page seven)

Attention! Correction of Singspiration Announcement

In the May 4 issue of "The Free Will Baptist" an announcement appeared concerning a singspiration to be held at Co. Point Chapel Free Will Baptist Church on May 22. Please note that an incorrect location of the church was given. The Co. Point Chapel Church is located at Co. Point, North Carolina.

The singspiration will begin at two o'clock in the afternoon. All neighboring churches are invited to attend and be prepared to represent their church with song and special music.

Morehead, N. C., Church Announces Revival Services

A revival meeting is scheduled to begin at the Faith Free Will Baptist Church, Morehead City, North Carolina, on May 23, continuing through June 1, with the Rev. Billy Morris of Durham, North Carolina, as the guest evangelist.

The pastor, the Rev. David Hutchison, extends an invitation to everyone to attend these services. The church requests prayer for a great revival.

The successful man is not the one who never makes mistakes but who catches his mistake checks promptly at about 100 percent.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 25, 1960

NEW BIBLE COLLEGE PROPERTY ALUMNI BUILDING



Pictured above is the new Bible College property at 3606 West End Avenue, Nashville, Tennessee, to be named the Alumni Building in honor of the Alumni Association's plans to raise funds to cover the \$37,500 purchase price.

The property was acquired the last of March, and at present is being readied for the college's administration offices on the main floor. Plans call for the decorating and remodeling to be complete for occupancy sometime in June. The spacious second and third floors will be used for pressing school needs.

The Marching Orders of the Church

BY READING the above mentioned Scriptures, you will see what I mean the *Marching Orders of the Church*. In the sixteenth chapter of Matthew you will find that Jesus said that the gates of hell would not prevail against His Church. In the Acts of the Apostles, Chapter 1, Verse 8, again the disciples are told of their marching orders. In every great battle there are certain things that are necessary to be successful. In the Scripture mentioned in the Gospel of Luke, we are reminded of the death, burial and resurrection of Christ. Verse 47 says that repentance and remission of sins are to be preached in His name. Now look at this: The order is to begin at Jerusalem and then among all nations. Verse 48 reminded the disciples and us that we are to be witness of these things. Practically the same message is given in the Scripture mentioned in Matthew. Jesus said, "Go ye therefore." Do we really take His words?

Let's look at the various aspects of this particular warfare. The first thing involved is that we have to have the power that our Commander said we needed. Look carefully at Acts 1:8. Have we been empowered by the Holy Spirit? Are we possessed by Him? In order to be effective soldiers we must have power. No army ever wins a battle unless there is power gained by numerical strength, weapons, knowledge and the Lord. Even so the church, when she begins to move, must have the power of the Holy Spirit. It is the Holy Spirit that moves us into the front lines! It is the Holy Spirit that gives holy boldness! It is the Holy Spirit that will use us to spread the Gospel of the Lord Jesus Christ. Ask yourself the question, "Do I have the power of the Holy Spirit?"

Let's look at another aspect just now, that is the armor of the Christian soldier. Remember ours is a spiritual conflict. In Ephesians, Chapter 6, Verse 12, we are reminded that this battle is against "... principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is for this reason that we are commanded in

by Rev. Winston Sweeney
Kingsport, Tennessee

TEXT: Matthew 28:18-20; Luke 24:46-48

Verse 11 to put on the whole armor of God. If we were fighting flesh and blood, we would need the armor that the world provides; but since we aren't, we need the armor that God has provided. You will note that this armor will enable us to withstand the wiles of the devil. He is a real being and a real adversary. In Verse 13, the apostle enjoins us to take the whole armor. Just part won't do; we must have it all. As you look at the Scripture you will see that no armor is provided for the back. Is there a reason for this? I believe there is a definite one—the Christian should never be on the defense, but always on the offense. If we begin to retreat before the devil—he will get us. So we must keep going forward with the banner of the King of kings.

After having been empowered and having put on the whole armor of God, are we ready to march? Yes, but there are some things that we must do as we go forward toward the objective. First we are to pray always. In a physical battle in this world during war there is always, or should be, a telephone line connecting those in the front lines with the command post in the rear. Now prayer is the Christian's telephone line to the command post. Many times in this fight of faith we need words of encouragement to go on. Many times there is a particular problem that we can't solve. Prayer connects us with the command post, the throne room, where the Captain of our salvation has the words that we need. He has

the right directions for us. But we must be very careful because there may be a break in the line and we couldn't get through just at the time we would like to. The devil has many ways of breaking the connection momentarily; but thanks be unto God, we can always get it repaired pretty quickly.

Next, the Bible tells us we are to walk circumspectly. This means as we march we are to look all around. We are to be careful where we walk, how we talk, and what we see. In this same command we are told to *redeem the time*. Why? Because Satan is on the move, and we can't afford to let a moment be lost. Many an offense has been stopped or slowed down because all the time wasn't utilized. In this battle for the souls of men, we can't afford to let Satan get ahead of us any more than he is now. I realize many times we get weary, tired and so on, but we must keep pressing on if we want to beat Satan.

Jesus told us to always be on guard watching for the enemy, because he fights in a lot of ways. In Mark 13:22 He says, "... false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect." Also we are told in Galatians 2:4, "And that because false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." Be on the lookout for these characters. In 1 John 4:1 we are told to "... try the spirits whether they are of God: because many false prophets are gone out into the world." In 2 Peter 2:1 we are told that there shall be false teachers among us. These four Scriptures that we have mentioned should be sufficient to get across what the Lord was talking about. Satan many times changes himself into a minister of light, so we have to be extremely careful or he will have done his work before we are aware of it. We, as Free Will Baptists, need to march forward; we need to make progress in all our denominational work. But as we march, as we go forward, let's keep our eyes open; let's keep our guard up and stay by our *marching orders!*

A MISFIT

A wise preacher has said: "Though I have a scientific mind and a university degree in sociology and philosophy, and although I am an expert in social service and an authority on Browning, and though I use the language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar, and have not a message of salvation and the love of Christ, I am a misfit in the pulpit and no preacher of the gospel."—*Christian Life*.

"The Pause That Refreshes"

by Cecille Miller

THE WORLD highly advertises its "pause that refreshes." Various media of publicity will not let us forget this catchy bit of advice.

Christians, too, have a pause that refreshes. The trouble is it is so wonderfully personal, we keep it to ourselves. I refer, not to the period we call daily devotions, but the shorter pause of quiet meditation and prayer. Very few are known to utilize this pause, but those who do, affirm its lasting results.

The Bible itself indicates this would be a worthwhile habit to encourage. It is suggested in this all-inclusive invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1).

My childhood home was not blessed with a copy of the Bible. Therefore, the outward appearance of the Book was foreign to me until I was ready for school.

One day I visited a Christian lady who was ill. Her open Bible lying on the patchwork quilt, made me curious. I inquired what the strange book was.

"This is the Word of God," she explained. "While lying here alone, I read a little. Then I rest and think about what God has said to me."

As I recall her words, many years later, I realize she was saying, "My Bible furnishes the 'pause that refreshes.'"

A new Christian found she needed frequent pauses with her Bible. Her time was too full for long hours of study. Therefore, she left the Word open on her dining room table all day. As she passed by it, going from one task to the other, she would read a few verses. Returning to her tasks, she pondered the new truths she found therein. Her spiritual pause culminated in the salvation of most of her family in less than a year's time.

Mrs. Billy Graham, wife of the famous evangelist, is also the mother of five active children. The Bible is so vital to her spiritual life, that she keeps one in every room of her house. Thus, she is ready any moment for the "pause that refreshes."

To be most effective, a spiritual "pause" for the soul should also include prayer. Just a few moments with bowed head and a spoken prayer gives the release we all need. The strain is lifted from us, but more important it pleases our heavenly Father. He

May 29: Mount Olive College Day

There is a poem which you probably had to recite when you were a child. It begins, "I shot an arrow into the air; it fell to earth I know not where."

Unlike the arrow whose destiny was unknown, the gifts made to Mount Olive College have a known destiny—the training of youth now for leadership in the church of tomorrow.

We thank the Lord for the blessings—yes, the trials, too—that he has given to us and the college this year. We have had the best year yet.

For everything that you have done, for your prayers, and for your gifts, we are indeed grateful.

To finish the school year and to prepare for the visit in the fall of the committee from the Southern Association of Colleges and Secondary Schools, we need the generous support of every Free Will Baptist.

Won't you urge your church and Sunday school to give a generous offering to Mount Olive College on fifth Sunday, May 29?

Individuals who do not find it convenient to give through an offering in church or Sunday school are urged to send a personal gift directly to: Mount Olive College, Mount Olive, North Carolina.

THE MAIL BOX

ENJOYS PAPER

"I have thought for some time I would write and tell you how much I have enjoyed reading and working in the interest of *The Free Will Baptist* paper. I have been reading the paper for more than 40 years, and I have not become tired of it yet. I have also solicited subscriptions for several years. In fact, I think that every Free Will Baptist home should receive the Baptist.

"I am still able to go the most of the time, and I am planning to go to camp this summer. So far, I have not missed a session, nor even a day, in 20 years."—C. J. Harvey, 664 Society Avenue, Albany, Georgia.

waits in vain sometimes for just a kind word or a "Thank You" from His child.

Could it be that you have never tried this prescription? Join forces then, you—the Word—and your Lord. Let Him lift your burden and lessen the stress of daily living. Hear Him say to you: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).—*Gospel Herald*.

Come With Us, and We Will Do Thee Good

by Rev. Carol B. Hausley,
President of North Carolina Ministerial Association

THE ANNUAL Ministers' Conference of North Carolina will begin with the opening service on Monday evening, May 30, continuing through Thursday evening, June 2. As we look forward to this year's opportunity of fellowship together with the ministers from all corners of the state, we share some of the anticipation which must have been felt by our late and esteemed brother, the Rev. Randall Bennett, who called the first session together.

This year will be the fifteenth annual session of the North Carolina Ministerial Conference to be held at Cragmont Assembly, Black Mountain, North Carolina.

We recall that first assembly with cherished memories. History was made. Cragmont, our newly-acquired assembly, was opened that year for the first time. The ministers were the first to meet there—many of whom had not heretofore become acquainted with each other. Then and there Free Will Baptists in North Carolina were reinvested with that faith and courage in which our founding fathers pressed forward preaching the gospel of Christ. Progress has been made; we have experienced growth and expansion in all phases of our church ministry under the inspiring leadership of our Lord and Master. We have a new feeling of appreciation and respect for the outstanding and unique privilege to present to all the world the inspired Word of God in its fullness. This, our heritage, was given to His disciples by the Lord Jesus Himself; and is confirmed by the presence and power of the Holy Spirit today.

Many of our brethren, like Brother Bennett, have laid aside the working tools of life, having been called by the Master to that heavenly rest. They no longer meet with us at Cragmont. Yet, that Spirit in which we gathered for that first conference that Spirit which drew the twelve and then the many around our Saviour, will continue to live and prompt our hearts, year after year, on to Cragmont; until we, too, shall be called to that eternal reunion in the Father's house.

We urge and invite every Free Will Baptist minister in the state of North Carolina to come with us, and we will do thee good. We also invite Free Will Baptist ministers everywhere to attend—whosoever will may come.

Pray that God's blessings will be upon us as we continue to carry Christ's banner. May it be lifted higher than ever before in this year of 1960.

The Lock

REMEMBER that afternoon very well. It was cold and gloomy, and a fitting background for the story to be told. Travis and I were walking down the long steps from the entrance to the Linnemore Hospital, having come from a visit with a mutual friend. As I remember it now, it was my voice which first broke the silence on the descent.

"Medicine certainly has reached new heights of marvel, Travis. At least, I would say so in the case of Warren." That was the name of the mutual friend. I turned slightly to note the nod from Travis. "Not many a man has had such a narrow escape from lockjaw, as he has had. A marvel of medicine indeed."

Travis said nothing, and it seemed a strange silence for a man who almost had more or less of a word for any situation. We were at the street level now, ready to turn the corner to the railroad station, when I felt the strangeness of the grip upon my arm. He faced him with a puzzled turn.

"Do you have a moment or two, Ed?" he said. "There's . . . there's something about this, that seems to bring up something that I have wanted to say." He glanced away for a moment to the park square with the cluster of benches which lined the farther walk, and I accepted the invitation of the glance. A moment or two later we were seated, and I waited for the word.

"The case of Warren seems to bring it to mind," he said with a slow, low tone to the voice, "and it has to do with—lockjaw. Not a pleasant thing, but then some of the most important things in life are not pleasant." He scuffed the earth with a nervous foot. And that brings it home. Would you believe it, Ed, that I had a form of lockjaw not so long ago—and in more serious form than Warren had ever known?"

"What?" I made no attempt to hide my puzzlement. "What was that? Lockjaw? . . . you . . . ? But I had not known anything about it . . ."

He shook his head. "No, you would not have known of it. No one would. It was not that kind of lockjaw." He sighed deeply. "Much deeper it was . . . much deeper. Mine was a case of 'spiritual lockjaw!'"

That did not enlighten me any further than the previous word. "Spiritual . . . lockjaw? I don't believe that I follow you exactly, Travis."

A thin smile etched the features and he gave a slight turn. "Perhaps not—perhaps it's just my own way of definition. But there is a story to tell—and I should like to tell it. Perhaps you can pass it along, and save some other Christian from the horrors of it . . ." The voice trailed away with the memory of the referred to event, but quickly returned.

"It was about two years or so ago, just before the time of our first meeting," he began, "when I was working for Culver Brothers over at the Landover plant. I was a Christian of . . . of sorts. That is, I went to church one Sunday, and the midweek service once in a while, but that was all." He paused and bit his lip. "That was all. I never told anyone about it, and I never gave a word of testimony to the fellows with whom I was working. Particularly big Bill Summers, working with me on the job. A clean chap, quiet, not like a good many of the others. I should have said something, I should have given some kind of a word, for as the Lord knows there were plenty of opportunities, as we were more or less alone in one corner of the room." His voice became strangely low. "But Ed, I—I never did . . ."

I waited and saw the shadow of a tear trickle across the features. "I never did—and that was the spiritual lockjaw—do you see? But it did not seem to mean much until—until late that Tuesday afternoon, when it all—happened. I can see it as clearly as if it were only today—only this very minute . . ." The voice became very low, and I had to strain to catch the words. "So very clear. Bill Summers was coming back from the tool crib, walking down the aisle. I was standing at one corner, more or less watching. And then I saw the wild swing of the overhead trolley-boom trip its lock and

smash across that aisle, right in front of poor Bill . . ."

I knew what he meant. Those accidents have happened before. But I volunteered the words, "And was Billy badly hurt, Travis?"

He looked up. "Badly hurt, Ed? Badly hurt? He lingered for just about ten minutes, there on the floor. I remember rushing over. I remember picking him up in my arms, and resting that poor head on my arms. I remember the look in his eyes as he looked at me. He tried to say something . . . something . . ." Suddenly Travis gripped my arm. "And Ed, that is the horrible crime of the whole black thing! Poor Bill Summers was conscious to the very end, laying there on the cold, greasy floor, looking up at me. I should have said something—I should have given some sort of a word. I should not have knelt there, just holding onto him in that awful silence. But . . . but somehow, deep, deep down inside of that backslidden heart of mine, I felt that I could not. You see, it suddenly burned home to me that . . . that my life had locked my lips—my life had locked my lips . . ." He repeated the words over and over again.

There was a long pause. I felt that no word of mine should have added anything, but I did really feel the deep horror of the whole thing. Travis had painted it so realistically, that I could see the poor man on the cold, greasy floor, going out into eternity with a look in his eye . . . and what sort of look was it? Was it entreating? Was it accusing? Who could ever tell—now?

I was conscious of Travis' closing word as he rose to his feet. "And that is what I have called 'spiritual lockjaw,' Ed. Much worse than what Warren had—much worse. This is deeper, and more terrifying! I have never forgotten it, and the Lord used poor Bill Summers to smash the coldness of my heart and bring me back to Himself. And what a cost—what a cost!"—*Gospel Herald.*

Special Announcement

The Board of Directors of the Free Will Baptist Press hereby announces that stock in the above-named institution is released for sale to the public, the effective date of said release to be September 8, 1960. Applications for stock may be filed with the Press for issuance after the effective date.

Signed:

R. N. Hinnant, President
J. W. Alford, Secretary

NEWS NOTES

Camp Mount Bethel Announces Summer Schedule

The summer schedule for Camp Mount Bethel, located near Ashburn, Georgia, is as follows:

- June 10—Woman's Auxiliary Youth Fellowship Day
- June 11—State Sunday School Convention
- June 23—State Woman's Auxiliary Workshop
- June 26—July 1—"Youth Faces Life," First Youth Session; Rev. S. T. Shutes, General Director
- August 7-12—"Evangelizing Youth," Second Youth Session; Rev. Chester Huckaby, General Director
- August 14-19—"Training for Service," E.T.T.A. Courses Offered; Rev. Tom Hamilton, General Director
- November 25—State League Convention

Each session includes spiritual training and wonderful recreation. The fee is \$7 per session, including student insurance. Individuals bring their own bed linen and toilet articles. Each group will please notify the Rev. C. J. Harvey, 664 Society Avenue, Albany, Georgia, at least 10 days in advance of dates and give the number planning to attend the sessions.

1st Church of Erwin, Tenn., Reports Successful Revival

The Rev. Harley Brown of Kingsport, Tennessee, was the evangelist for the recent revival at the First Free Will Baptist Church in Erwin, Tennessee. There were 21 decisions, and 12 new members added to the church. Nine of this number will receive baptism.

The Rev. Johnnie Floyd Jr. is pastor of this church.

N. C. Central Conference Ordaining Council to Meet

The Ordaining Council of the Central Conference will meet June 7, at the Free Will Baptist Press, Ayden, North Carolina, beginning at 10:00 a. m. All members of the council are urged to please take note of this meeting and to be present.

Mount Calvary Church, Host To Quarterly Conference

The Mount Calvary Free Will Baptist Church, Rockingham, North Carolina, will

be host to a quarterly conference on Saturday, May 28. Services will begin at 10:00 a. m., and dinner will be served on the church grounds. The Rev. Paul Brown is moderator, and Mrs. Clayton Stein is clerk.

Everyone is invited to attend this meeting.

Rev. Joe Ange to Conduct Revival at Grace Church



The Rev. Joe Ange will be the speaker for revival services at the Grace Free Will Baptist Church, Greenville, North Carolina, beginning May 30 and continuing through June 5. These services will begin at 7:45 each evening.

The pastor of this church, the Rev. Rashie Kennedy, urges the members of the church to attend these services and to bring their friends. Everyone is cordially invited.

Coming Events

- May 29—Commencement, Mount Olive College
- May 30—June 2—North Carolina Ministers' Conference
- May 30—Memorial Day
- June 19—Father's Day
- July 4—Independence Day

Union Meeting to Convene With Garner, N. C., Mission

The Cape Fear Union Meeting will convene with the Garner Mission, 302 South Main Street, Garner, North Carolina, on May 28. The theme for the day will be "Establish Mission Churches." The Rev. R. Eugene Waddell, pastor of the mission, will bring the message at the 11:00 a. m. worship hour. A panel discussion on establishing mission churches will highlight the afternoon's program.

Report of Revival At Bethany Church

Evangelist Jack Paramore was the speaker for the spring revival held at Bethany Free Will Baptist Church near Winterville, North Carolina. The pastor, the Rev. B. Fulcher, reports 37 decisions made during the meeting. Many families dedicated themselves to begin family altars in their homes.

The pastor and members of Bethany Church highly recommend Mr. Paramore to the churches of our denomination.

Balance of 1960 Itinerary for Evangelist Billy Graham

The itinerary for Evangelist Billy Graham for the balance of 1960 includes only one major crusade in the United States. This crusade will be held in the nation's capital from June 19-26 at Griffith Stadium.

During July, Mr. Graham will be speaking in conferences and conventions in Rio de Janeiro and Europe.

In August, the associate evangelists, Roy Gustafson, the Rev. Joe Blinco, the Rev. Leighton Ford and Dr. Grady Wilson, will join Mr. Graham in crusades in Switzerland. Dates for the Switzerland meetings are:

- Berne: August 20-25
- Zurich: August 27-28
- Basle: August 26-31

Lausanne: August 29—September 4
Meetings in September will be held in the following cities in Germany:

- Essen: September 10-16
- Hamburg: September 18-24
- Berlin: September 26—October 2

Immediately following his return to the States, Mr. Graham will be speaking to the Spanish-speaking people of New York City in Madison Square Garden, October 7-9.

Rev. Carroll Alexander to Conduct Ormondsville Revival

The Rev. Carroll Alexander of Kinston, North Carolina, will be the evangelist for revival services at the Ormondsville Free Will Baptist Church near Ayden, North Carolina, May 29—June 4. Mr. Alexander will be assisted by the pastor, the Rev. Clifton Rice.

services will begin each evening at eight o'clock.

The church requests the prayers of all Christians for this meeting, and invites the public to attend.

Peace Church, Host to S. S. and Auxiliary Convention

The Fourth Union Sunday School and Auxiliary Convention of the Central Conference will convene with Peace Free Will Baptist Church, Pinetops, North Carolina, on Sunday, May 29. The following program has been planned for this meeting:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mr. Woodrow Wooten
- 11:10—Welcome, Mrs. Edward Moseley
—Response, Mr. Albert H. Proctor
- 11:15—Recognition of Ministers and Delegates
- 11:20—Offering for Children's Home
- 11:25—Special Music, Spring Branch Quartet
- 11:30—Sermon, Rev. Frank Davenport
—Alternate, Rev. C. D. Hamilton
- 12:00—Announcements
- 12:15—Lunch

Afternoon Session

- 1:15—Devotions, Mr. Irvin Wooten
- 1:25—Special Music, Edgewood Choir
- 1:30—Business Period
- 2:00—Program, Children's Home
- 2:30—Adjournment

Sunday School Convention To Meet at Gum Swamp Church

The Second Union Sunday School Convention of the Central Conference will be held at Gum Swamp Free Will Baptist Church near Greenville, North Carolina, on May 29. The theme for this convention will be "Sunday School Visions Unlimited in the Sixties," and the theme Scripture verse will be John 4:35. The following is the scheduled program for this meeting:

Afternoon Session

- 2:00—Hymn
—Welcome
—Convention Offering
—Short Business Session
—Scripture Reading, Mr. Bobby Smith
—Special Music, Mrs. Bill Fulcher
—Recognition of Ministers and Superintendents
—Workshops: "Planning an Opening Assembly," Rev. Raymond Sasser; "Lesson Preparation for Young People and Adults," Rev. C. H. Overman; "Lesson Preparation for Children," Miss Juanita Dunn
—Business Session
—Hymn
—Benediction

National Superannuation Report for April

The following is the financial report of the National Superannuation Board of Free Will Baptists for month ended April 30, 1960, as submitted by Mrs. K. V. Shutes, secretary-treasurer:

Cash on Hand, April 1, 1960 \$3,664.31

Receipts

Cooperative Plan of Support
States Credited as Follows:

Alabama	\$ 1.81
Arkansas	6.57
Arizona	1.15
California	11.98
Florida	7.98
Georgia	6.08
Illinois	2.51
Missouri	20.71
North Carolina	2.67
New Mexico	2.79
Oklahoma	16.91
Oregon	.30
Tennessee	19.29
Texas	4.08
Virginia	1.60
From States:	
Georgia	71.76
Michigan	21.97
North Carolina	29.29
South Carolina	4.49
Tennessee	40.87
Virginia	19.57

Other Receipts:

From Insured on
Premiums 266.66

Total Receipts 561.04

Total to Account For \$4,225.35

Disbursements

Ministers Life & Casualty Union (For Premiums on Insured)	\$504.81
Traveling Expense of Board Members	259.78
Secretarial Service	120.00
Shipping Charges	16.10

Total Disbursements 900.79

Balance in Treasury,
April 30, 1960 \$3,324.56

Sunday School Convention To Meet in Wilson

The First Western District Sunday School Convention will meet with the First Free Will Baptist Church, Wilson, North Carolina, May 29, 1960. Sunday school will begin at 9:45. Miss Hilda Owens of Fountain, and also as student at East Carolina College, will teach the Sunday school lesson. The Rev. Herman Hersey of Raleigh will bring the morning message. Lunch will be served on the church grounds.

The afternoon service will consist of a panel discussion on the subject of Sunday school absenteeism and all phases of visitation. Those serving on the panel are: Rev. L. E. Ballard, the Rev. Herman Hersey, the Rev. Leonard Woodall, Mr. Jimmy Spain and Mr. Harvey Pittman. There will be special music during the services.

Report of Revival At Mount Holly Church

The Rev. O. P. Stokes of Johnston City, Tennessee, recently closed revival services at Mount Holly Free Will Baptist Church, Mount Holly, North Carolina. There were 53 professions of faith in Christ, with 26 additions to the church.

The pastor of the church, the Rev. Norman Perkins, states, "We praise God and give Him all the glory for the success of this revival."

Sunday School Convention to Convene at Warden's Grove Church

The Sunday School Convention of the Fifth Eastern District will convene with Warden's Grove Free Will Baptist Church, Lowlands, North Carolina, on Sunday, May 29. The theme for the meeting will be "Rich Toward God," and the theme Scripture will be Matthew 6:20, 21.

The following program has been planned for this convention:

Morning Session

- 10:00—Prayer, Walter R. Sandlin, President
—Hymn
—Welcome Address, George A. Lupton, Host Superintendent
—Response and Devotions, Herman J. Ireland, Vice-President
- 10:15—Business Period
- 10:45—Program, Children of Host Sunday School
- 11:00—Sunday School Lesson, Herman Lee Ireland, Teacher
- 11:20—Offering
—Offertory, Webster Morris, Superintendent of Juniper Chapel
- 11:30—Special Music, Warden's Grove Choir
- 11:40—Worship Message, "Laboring Together in God's Vineyard," Rev. W. S. Burns, Host Pastor
- 12:00—Lunch and Fellowship

Afternoon Session

- 1:00—Devotions, Rev. Elmo Harper, Pastor of Bethel Church
- 1:15—Business Period
- 1:30—Program, Senior Class, Saints Delight Church
- 1:45—Special Music, Melody Trio, Rock of Zion Quartet, Wintergreen Quartet
- 2:45—Visitors Recognized
- 3:00—Benediction

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Where was the other tribe when Rehoboam reigned over one tribe and Jeroboam over ten tribes?—A. Peterson, Michigan.

Answer: The tribes were all present in the several different divisions by which Scripture presents them. "And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) Because that they have forsaken me, and have worshipped Ash-toroth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there" (1 Kings 11:31-36).

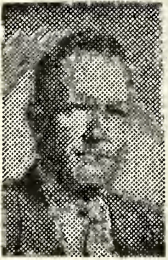
The Levites had no tribal possessions as a unit, but possessed inheritance within each tribe to act as God's mouthpiece to the tribes in whose borders they resided. "The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. Therefore shall they have no inheritance among their brethren; the LORD is their inheritance, as he hath said unto them" (Deuteronomy 18:1, 2); "Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them" (Joshua 13:14). The fact that the Levites should have certain cities with the border or outlying fields within the possessions of all the tribes can be seen from Scripture. "And the LORD spake unto

Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance" (Numbers 18:20-24); "And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities. And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs. And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall

give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth" (Numbers 35:1-8).

Joseph's descendants had two tribal divisions of the land under the names of Ephraim and Manasseh. These in most places in the Bible are referred to as thought of as being on a par with the ten sons of Jacob, whose names are identified with tribal divisions of land. At times however, Joseph's name and one tribal division of the land are associated. Then again in the book of Revelation, we have the names of Joseph and Benjamin come into a tribal position. "Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand" (Revelation 7:8).

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THE PURPOSE OF THE CHURCH

"And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves" (Mark 11:17).

Writing of the mission of the church someone has said, "As we read the gospel story we find many startling items. One of these is the account of Jesus' visit to the temple. Artists have called it 'The Cleansing of the Temple,' and have pictured Jesus angry of countenance, lashing right and left at the frightened money changers, the sellers of cattle and doves, and the rabble that gather in the courtyard. It is a thrilling scene and one to be remembered, but the chief theme of this account does not concern Jesus' anger but His prophecy, 'My house shall be called of all nations the house of prayer.'"

In this act and in these words, Jesus gave His definition of the church. It is to be a house of prayer. The question arises, what is prayer? The best definition to prayer that I have ever seen is, "Prayer is adjustment to God." As we study the real prayers of the Bible we find that they show men and

men seeking to adjust themselves to the will and purpose of God.

How truly has it been observed, "A church can do a lot of good if it does not care who gets the credit." No church can hope to be the instrument of God's purpose in the world if it is not a church of prayer. If real prayer is not contained in the uttering of a few, or of many, words, sincere they may seem to be; but prayer is the practice and development of an attitude in which makes the most of every opportunity in accordance to the will of God.

In Butler-Dunn's *Systematic Theology*, Pages 338 and 341, we read, "That the church exists by divine authority under the gospel cannot be doubted by any believer in the New Testament. Christ and the apostles modified it, gave it new ordinances, and adapted it to the nature of this later dispensation, and established it to be equal with the gospel itself.

"The gospel Church was organized by Christ. He is its chief cornerstone, its head and lawgiver. The constitution of the gospel Church rests wholly upon the precepts and practice of Christ and His inspired apostles. They not only organized and governed churches, but also transmitted a record of their doings to us, to be followed in the perpetuation of the Church. Essentials of church building are not left as matters of indifference to be regulated by uninspired men. The acts of popes, councils, or any other mere human authority, have no right to change the divinely established constitution of the Christian Church."

In Matthew 28:18-20 Christ gives His authority over the Church and His purpose for it throughout the ages. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." If, or when, the Church fails to measure up to, or goes beyond, these instructions given by Christ, its Founder and Head, it fails in its divinely constituted purpose.

"... Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

"Behold how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1).

The Use of Thorns

Eagles put thorns in their nests and cover them with down. When the young eagle is large enough to fly, the old birds put the down out and leave the thorns naked. The young bird cannot stay in the nest, but climbs to the edge, and then the old bird pushes it over, and it instinctively spreads its wings. So our Heavenly Father uncovers thorns that we may wing our way to something better.—Selected.

The Mule Is Always Right

It seems strange to find that a mule at times may be a much better guide than the ordinary man, yet we are told that in mountaineering, and when it is necessary to reach

a water supply in a desert, the instinct of the rough mule has often proved more reliable than the reason of his driver. The man might be deceived by a mirage, but when the mule quickened his pace it was because he knew by some means unknown to men that there was water ahead. And the surefootedness of the mule is proverbial, making it safe for him to go where even a rash man shrinks from following.—Onward.

"There are only two powers in the world: The sword and the pen, and in the end, the former is always conquered by the latter." —Napoleon.

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

A TRUE BELIEVER

(John 1:47)

1. Abides in Christ (John 15:4-10).
2. Abides in His Word (John 8:31; 1 Peter 1:23).
3. Abides in His grace (Acts 13:43; Revelation 3:11).
4. Abides in His doctrine (2 John 1:9).
5. Abides in prayer (Colossians 4:2; Luke 18:1).
6. Abides in the faith (Acts 14:22; Hebrews 11:32-38).

COMMON DELUSIONS

(Proverbs 16:25)

1. Trusting in our own forefathers for salvation (Matthew 3:9).
2. That praying with many words is of value (Matthew 6:7, 8).
3. That any foundation will do (Matthew 6:25, 27).
4. That we will have time tomorrow (James 4:13, 14; Hebrews 3:13; 4:7).
5. That men can argue with God (Matthew 7:21-23; Isaiah 45:9).
6. That they can err with impunity (Hebrews 3:9, 10).
7. That riches are a great help (Psalm 49:6-8; Luke 12:19, 20).
8. That any religion can be just as good (John 14:6; Acts 4:12).

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

May 5, 1960

Dear Friend:

Easter, 1960, has come and gone and our hearts have rejoiced anew as a result of an-

other special time of calling to remembrance the events of the life, death and resurrection of our Saviour. Along with these special blessings, there is a renewed obligation for each Christian to carry out the last command of our blessed Lord as recorded in

PRIDE

(Proverbs 11:2; 13:10)

1. Pride leads to hypocrisy (Luke 18:11, 12).
2. Pride accompanies the new converts (1 Timothy 3:6).
3. Terrible fruits of pride (Esther 7:10; Daniel 5:18-21).
4. Sinfulness of pride (Proverbs 21:4; 28:25).
5. Pride engenders rebellion (John 8:33, 39; Romans 2:19).
6. Pride causes spiritual blindness (Revelation 3:17).
7. Pride is followed by shame and destruction (Proverbs 11:2; 16:18).
8. Pride is seen in false teachers (1 Timothy 6:3, 4).
9. True Christians hate pride (Psalm 131:1; 101:5).

—Gospel Herald.

I'M A POOR AND NEEDY SINNER!

It is said that Vanderbilt, the mighty multimillionaire, as he neared the opal gates of death, asked a faithful Negro servant to come to his bedside and sing the old gospel hymn, "Come Ye Sinners, Poor and Needy." The aged Negro put much feeling and pleading and pathos into the hymn.

"Come ye sinners, poor and needy,
Weak and wounded, sick and sore,
Jesus, ready, stands to save you,
Full of mercy love and pow'r!

"Let not conscience make you linger,
Nor of fitness fondly dream,
All the fitness He requireth,
Is to feel your need of Him!"

At the conclusion of the hymn, Vanderbilt, forgetting his millions, said, "I'm a poor and needy sinner!" Such are all of us in God's sight whether we be penniless paupers, or multimillionaires! The only prayer for the unsaved ones to pray is this prayer, "God be merciful to me a sinner!"—Gospel Herald.

Acts 1:8, ". . . and ye shall be witness unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Some churches and individuals gave generously in the special Easter missionary offering; yet, there were very many who did not respond. If you were among those who sent in an offering, I want to say to you "Thank you, sincerely." Be assured that you have made an investment in eternal souls.

I wish to share with you the following items of missionary significance:

New Arrival: Mr. and Mrs. Ken Eagleton missionaries in Brazil, have announced the arrival of their third son, Andrew James. He was born on April 14.

From Africa: Mr. and Mrs. Lonnie Sparling have reported two short sessions of Bible school which were very encouraging. They also report nine new Christians in a new village.

Our newest missionaries in Africa, Mr. and Mrs. Bill Jones, state that they have been able to go into eleven different villages with the gospel. They also state that there are hundreds of villages without a gospel witness whatsoever. They ask that the needs there be made a special matter of prayer.

From India: Mr. and Mrs. Dan Cronin wrote recently of three young men who completed their Bible training and have begun village preaching.

Miss Wilson wrote that her church received its first offering for foreign missions on Easter Sunday. The offering totaled 50 rupees (\$10.50 in American money). Also Miss Wilson stated that the church has pledged to give 25 rupees each quarter for foreign missions.

"My heart bubbled over with joy when this decision was made. I am sure that there is new blessing in store for the church," said Miss Wilson.

Sacrificial Giving: A special Easter offering for foreign missions was given by the Bloss Memorial Church in Washington, D. C. This work was begun only four months ago. It is under the auspices of the National Home Missions Board. Rev. Kenneth Walker is the pastor.

An offering for foreign missions was recently received from the Free Will Baptist Church in Monterrey, Mexico. This work, too, is under the direction of the National Home Missions Board. Rev. Arthur Billow is the pastor.

Limas in States: Mr. and Mrs. Hester Lima and baby are now in the States. Mr. Lima plans to attend the summer session at the Bible College.

Missionary Conferences: A conference will be held in the Albemarle District in (continued on page sixteen)

NOTES

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QUOTES



By J. C. Griffin

SCRIPTURE REGULATIONS FOR CHRISTIANS

Jesus Christ says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you again. And why beholdest thou the mote that is in thy brother's eye, . . . Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" (Matthew 7:1-4).

May we notice that Jesus said, "Thy brother." This is why we entitled this message, "Scripture Regulations for Christians."

We cannot tell what is in a brother's heart, but we can know a tree by the fruit it bears. If I see a man drunk and staggering down the road, I do not have to judge him. I know he is a drunkard; and I know that, according to the Bible, no drunkard can enter the Kingdom of heaven. Get your Bible and read Galatians 5:21, and mark the third word, *drunkenness*. So we do not have to judge a man; he is judged by God's Word. We will do well to ponder other words in this verse.

MAN JUDGED BY HIS CLOTHES

Many years ago as I was traveling by train, a gentleman who was a preacher said, "A clergyman came into the coach, "That man is as sure to reach hell as a martin flies to his gourd." The preacher who made the remark was sitting by my side on the same seat. This preacher judged the clergyman by his dress; neither of us were acquainted with the newcomer. Later, this same preacher said of a man who was using tobacco that he was going to hell. Now I do not use the weed in any form, thank God, but I cannot believe that all the people of the past who used it have gone to hell because they used tobacco. People go to hell for rejecting Christ and living in sin. A fellow said to me some time ago, as he was smoking a cigarette, "Do you think cigarettes will send me to hell?" My answer was, "They may get you there earlier than otherwise." What I meant was that they may im-

pair health and cause death. I say that if you are saved by accepting the Lord Jesus Christ and are Spirit filled, the Holy Spirit will show you what is wrong and what is right—not only in large matters, but in small ones. So I am no man's judge.

Jesus said, "My words shall judge." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:48-50).

Let's go back to the man, the preacher, who judged the other man by his dress and then another because of his tobacco. Well, I caught this preacher in a falsehood. So I did not have to judge him because I find in the Bible, "Thou shalt not bear false witness." God is the Judge of the sin of falsehood.

WHAT GOD HAS WRITTEN AND CLASSIFIED AS SIN

God has caused to be written that which tells of damning sins. I would like to make mention of some of them. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: . . ." (Galatians 5:19-21). So we know that these characteristics in a man are sin, because they are forbidden by God.

Jesus goes further by saying, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). So it is possible for a man to live in adultery, but adultery that is hid from the eyes of man is not hid from the eyes of God. If it is possible to be an adulterer in heart, is it not also possible for a man to be a murderer in his heart?

JUDGMENT BELONGS TO GOD

Paul asks the question, "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (Romans 14:10-13).

John says, "Beloved, let us love one another:

for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:7-10).

AN OLD MAN'S TESTIMONY

Years ago as I drove my car on the lot of a county church, I saw an old man, an old faithful man. By the time I drew near to him, he arose from the steps of the church where he was sitting, waiting for the worship service. As he came in reach, he stretched out his feeble hand and said, "Brother Griffin, I am so glad to see you; I love you." Then as the conversation went on he said, "People do not love now like they used to." That was about 30 years ago, but I can say now with that old man, "Folks do not love now like they used to." We love certain individuals who agree with us, and those that disagree we do not love very much. We are not liked if we do not agree with the thinking of another.

Let us remember our Church Covenant and keep it before our people. This will help us as preachers, as well as laity. We give a copy to every new convert that he may know we are obligated to love each other.

"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. . . . because he hath given us of his Spirit" (1 John 4:12).

I have no apology for using the Scripture in the fifth chapter of Galatians as to the works of the flesh, even though I used it some time ago. I have learned that a good method of teaching is by repetition, so I have repeated in using the Word of God.

Almost Summer

by Louise Darey

Almost summer, spring is going,
Daisies bud where grass is blowing
The sun is higher, school is ending
Spring and summer now are blending
Into one sweet loveliness,
All God's earth is fairest dress.

—Story Trails.

THE BIBLE

A lamp to my feet, a light to my path,
A rest to my soul through the tempest's
fierce blast;
A storehouse of treasure, pure nuggets of
gold;
A chart and a compass till safe in the fold.

STORIES for our BOYS and GIRLS

In John's Workshop

by Beulah Myers

"Hey—John!"

John turned and saw Dick running up the street toward him.

"John, Mr. Stevens wants us to go with him to invite those new boys to Sunday school. You know—those two who have moved out on Morris Hill in the rock house."

John had been so busy he had forgotten all about someone having moved into that empty house.

Dick kept talking. "Mr. Stevens said it would be hard for them, to get acquainted since school is out and they might be real glad for a chance to meet the boys in our class."

"When was he going to go out there?" John asked.

"Right now—said he'd be by your house in a few minutes and pick us up."

John's heart sank. He simply couldn't go out there now. Why, he had just bought the new parts for his model plane and was hurrying home as fast as he could to put it together again. He could hardly wait to see how it was going to work. He didn't have much time because the contest was on Monday. He had won second place last year and just knew he was going to win first place this year. If he could get it to work like he wanted it to, he would have a lot more speed this time.

Just as they reached the front gate, Mr. Stevens drove up. "Ready, boys?" he called smilingly.

John hated to tell his beloved teacher that he wasn't going, but he just had to work on his plane. "I'm sorry, Mr. Stevens," he said regretfully. "I've got some work planned for this afternoon. Wish you weren't going until tomorrow." He was careful not to say what kind of work.

Mr. Stevens appeared disappointed. "Wish you could go. I felt that you boys might influence them to come. I'm going to be out of the city all day tomorrow, so I'll have to go on today."

John felt ashamed as he watched them drive off. However, he soon forgot all about it as he went to work on his plane.

That night John's mother read his Sunday school lesson to him. It was about people worshipping idols. It seemed so silly

to John. Anyone ought to have more sense than to worship an idol, he thought.

Mr. Stevens called him early the next morning. "John, the boys weren't home when we got out there yesterday. I sure wish you and Dick would run out to see them some time today."

John promised that he would, then went out to his workshop to finish his plane. Later Dick called and wanted to go that morning. "They might be gone again this afternoon."

"I'm sorry, Dick—I sure wish I could," John replied. "To tell you the truth, I'm having some trouble with my plane, and I've just got to get that extra speed before Monday."

John felt better when Dick sympathized with him and said he would wait until afternoon. He hurried back to work and worry over his plane again.

When Dick came by that afternoon he had just torn it up and was starting to assemble it again. "Dick," he groaned. "I just can't leave this now. I've just got to get it to work before Monday."

Dick decided to go on without him.

The next morning the two boys, Joe and Larry Hunt, were in Sunday school. Dick had got them to come. John felt he would like them very much. They seemed so intelligent and well-behaved. Mr. Stevens was so proud to have them that he simply beamed with pleasure.

"Thou shalt worship the Lord thy God, and him only shalt thou serve," was the golden text for that Sunday's lesson. Mr. Stevens gave the lesson a practical application. He said even boys today sometimes had idols which they put in the place of God. Perhaps they liked to fish better than work for Jesus—or play ball—or perhaps it was something else they were very interested in.

John suddenly had a peculiar feeling that the teacher might mention model planes directly. He darted a shamed glance toward the man, but Mr. Stevens was not looking toward him.

John had been thinking it was so silly for people to worship idols and all the time he had had one out in his workshop! He knew that he hardly lived for anything except to make a faster model plane than anyone else. He suddenly had to admit that it had become an idol.

John was up before daylight the next morning. At last it was time for the races

and he had to take his plane to the field. He was afraid he would not win first place. He had never been able to get the speed he wanted. He still couldn't figure why his idea had not worked.

The new boys, Joe and Larry, came to see the races. John learned that they also made model planes. Joe's plane had won the county contest just last year in the county where he had lived.

Then it was time for the races to start. There were 25 planes in it this year.

John was terribly disappointed when he only won third place. He could have cried. As he started home, Joe came along and walked with him. John explained what he had been trying to do to get more speed and Joe understood at once. He had done the same thing and made it work. That's how he had won the contest in the other county.

When they reached the workshop John showed him where he had made his mistake in the assembly. John could have kicked himself for not having seen it before.

Or, if he had only gone out to Morris Hill with Dick Saturday morning, Joe could have told him what to do before it was too late. Joe had shown his planes to Dick that day. John would have been sure Joe would have told him about the trouble he was having.

John realized that his having stayed to worship his idol instead of working for Jesus was the worst thing he could have done, even naturally speaking. If he had only put Jesus first, everything else would have worked out fine.

John asked the Lord to help him never forget the lesson he had learned. No more idols for John. Jesus must come first.—*Gospel Herald*.

AS WE HAVE DONE

How few there are who would dare to address God each night: "Lord, deal with me tomorrow as I have this day dealt with others: those to whom I was harsh, and from malice, or to show my own superiority exposed their feelings, others to whom from pride or dislike, I refused to speak one I have avoided, another I cannot like because she displeases me: I will not forgive—to whom I will not show any kindness."

And yet let us never forget that, soon or later, God will do unto us even as we have done unto them.—Selected.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Study in Ephesians Chapter 5

Ephesians was written by the apostle, Paul, and addressed to the saints and faithful Christ Jesus. It is not to the unsaved, but to the saved. Thus the whole epistle is one letter from Chapter 1, Verse 1, to Chapter 6, Verse 24; addressed to the true believer.

We should always think when we read Ephesians that it is a letter to us as well as to the Ephesians, if we are saints and faithful in Christ Jesus.

THE WALK OF CHRIST

Verse 1: "Be ye therefore followers of God, as dear children." God's children are admonished to walk like God; that is in love and fellowship. May we get this: "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Vs. 2). Here we learn that we should have the same Spirit that our Christ possessed; that is, to love our brethren and sisters (the children of God sacrificially). This shouldn't be a selfish love, but one that would go all the way to help a child of God in a special way. If he stumbles and falls, we should do our best to lift him up—not to wound him and make it worse for him; not to try to destroy him.

Verses 3-5 warn against the child of God yielding to sin. It is not impossible for a child of God to sin, but we are not to practice sin—that is, continue to follow sin, but shun the very appearance of sin. If we do make an error and commit sin, the writer of 1 John, Chapter 1, Verse 9, says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This, too, is the word of God to His child.

Verse 6 says, "Let no man deceive you with vain words: because of these things cometh the wrath of God upon the children of disobedience." Verse 7 warns against being partakers with the children of disobedience. Verse 8 reminds us that we were sinners and ones of darkness. Certainly God wants us to remember darkness as an unpleasant experience and disdain the fact of sin. Verse 9 says, "(For the fruit of the Spirit is all goodness and righteousness and

truth.)" Thus, as a fruit bearer, we must be Spirit filled. We are admonished, in Verses 10-12, to have no fellowship with the unfruitful works of darkness—that is, not participate in those things that are shameful. Verse 15 admonishes us to walk circumspectly. This means for us to be cautious. Caution means watchfulness, care, warning secure, etc.

Verse 18 says, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Warning against drunkenness, but be filled with the Spirit. To my mind it is a sin for a believer not to be filled with the Spirit. A non-spiritual believer is worthless to the church. He is what a fountain pen is with no ink. He may scratch, but makes a worthless mark. So to write for Jesus, we must be filled with the Holy Spirit. Verses 19 and 20 tell us how to speak and how to give thanks. A real Christian is a thankful being, or he lives below the standard set for us by the Word of God.

Begin with Verse 21 and go through Verse 33. (Here I suggest that all turn to Verse 21 and read and make your own comments, for no tongue can add to this sacred Scripture; it is a well of deep truth on the marriage life in the flesh and to Christ as a true believer.) Notice these words: "Submitting yourselves one to another, in the fear of God" (Vs. 21). We are not to fight each other, but be submissive with a fervent love and esteem. Now listen to what the wife should do: "Wives, submit yourselves unto your own husband, . . . (Vs. 22). To whose husband? Your own husband. Why? "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Vs. 23). What body? The answer is the body of believers, which is the Church of Jesus Christ. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Vs. 24).

What kind of husbands should the wife be subject to? This is very important. Well, Verse 25 says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." God's plan for husband and wife is to love each other with love like that which Christ presented. I

think that this is a sacrificial, mutual, living and a dying love. No wife, who is a Christian, could be untrue to a husband that loves as Christ loved; and no husband, who is saved, could be untrue to a wife that is after the will of God. As the adage goes, "Wives and husbands that pray together, stay together."

Verses 26, 27 tell us about our sanctification, by the washing of the word, which is presented to Christ. He does the cleansing and takes out every spot that would defile us, so that we, the body, (the bride of Christ) must be without blemish.

Verse 28 says, "So ought men to love their wives as their own bodies . . ." Also Verse 29 says, "For no man ever hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Why this declaration? Because Paul says we are members of His body, of His flesh and of His bones. This is what Adam said when God presented to him Eve, his wife (Genesis 2:23).

Verse 31 says, "For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh." We have to leave all that binds us to the world and be joined unto Jesus. Paul says in Verses 32, 33: "This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

If all men and women were Christians and would obey the Word of God, there would be no divorces. Divorce courts would go out of business.

Mrs. Carl Dudley

HE TAUGHT ME WHAT CHRIST IS LIKE

A native became very angry with John Selwyn, Bishop of Melanesia. The bishop, being a strong man physically, could have knocked him over with his bare fist. Instead, he quietly folded his arms and looked kindly at his assailant! Years passed. The bishop returned to England. There, he became president of Selwyn College. His assailant of former years came to England. There, he was converted. When asked what Christian name he had chosen, he said, "Call me John Selwyn, for it was he who taught me what Christ is like!"—Selected.

"But now, O LORD, thou art our Father; we are the clay, and thou our potter; and we all are the work of Thy hand" (Isaiah 64:8).

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee



Dr. Luther R. Taft, (seated in the center), professor in education at the University of North Carolina, confers with members of the faculty of Mount Olive College during his visit to the campus. Shown discussing the program of guidance at

Mount Olive College with Doctor Taft are, left to right: Seated, Mrs. Josephine H. Ricks, registrar; Doctor Taft; Mrs. Mildred S. Councill, librarian; standing, Dean Michael R. Pelt and President W. Burkette Raper.

University of North Carolina Professor Visits Mount Olive College

Mount Olive College, leaving no stone unturned in its move for accreditation by the Southern Association of Colleges and Secondary Schools, is holding a series of in-service training programs for its faculty during the spring. The most recent educator to visit the college was Dr. Luther R. Taft, professor of education at the University of North Carolina, who discussed the role of the faculty in guidance and counseling.

Doctor Taft, a former junior college instructor, emphasized that the small college can carry out a far more effective guidance program than is possible in the larger colleges and universities where the relation-

ship between students and teachers is more formal. He commended the local college for its interest in the total welfare of its students, and explained that guidance and teaching cannot be separated.

Mount Olive College, which was accredited by the North Carolina College Conference in 1958, expects to become the first college in the history of the Free Will Baptist denomination to obtain regional accreditation. The Standards Committee of the Association will visit Mount Olive College this fall.

Attention N. C. Leaguers!

The time for Cragmont League Camp is not far away (June 20-25). There is still time to get your application in, and there is still some room left for campers. It would be a great help to those who plan the

activities for this week if all applications were sent in as soon as possible.

The cost for the entire week is \$30. This includes transportation by chartered bus, recreation, room and board, and insurance. In case you provide your own transportation the cost for your week at Cragmont will be \$15 for room and board, plus \$5 registration fee.

Send your application and registration fee to the Rev. Adam Scott, P. O. Box 16, Winterville, North Carolina.

An Open Invitation to Commencement at Mount Olive College

Mount Olive College is now closing its eighth year of operation, and we invite all of our friends to our commencement on Sunday, May 29. We would like for you to share this great occasion with us.

At 2:30 p. m. in the college auditorium there will be a concert by the College Chorus and an awards program. At 4:00 p. m. the commencement exercises will begin with the main address being delivered



REV. CLARENCE F. BOWEN

by the Rev. Clarence F. Bowen, pastor of Shady Grove Free Will Baptist Church, Dunn, North Carolina. Twenty-nine students are candidates for diplomas and certificates.

To attend these services will make you proud of the investment you have made in Mount Olive College. We hope that our friends will accept this invitation, visit the college, and see the great work being done here for the youth of our denomination.

W. Burkette Raper, President

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Living By the Golden Rule

(Lesson for June 5)

Lesson: Matthew 7:1-12.

Golden Text: Matthew 7:12.

INTRODUCTION

Most Bible readers know the Golden Rule, "Do unto others as you would have them do unto you"; they know also that this statement is taken from the words of Jesus, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this the law and the prophets" (Matthew 7:12). What a marvelous world this would be if all people lived by the Golden Rule! However, someone has said that people today have changed it so as to say, "Do others before they do you."

In the first twelve verses of the seventh chapter of Matthew, Jesus dealt with the proper attitude of the Christian toward his brothers and sisters in Christ, his attitude toward ungodly and obstinate sinners, his attitude toward asking God for the things we need, and his attitude toward men in general. Although the Printed Text for this lesson stops with Verse 12, the student should read the remainder of the chapter which contains the closing words of Jesus' Sermon on the Mount. Verses 13, 14 deal with the Christian's attitude toward his own course in life; Verses 15-20 deal with his attitude toward the false teachers of the world; Verses 21-23 deal with his attitude toward false professors of faith in Christ; Verses 24-29 are the conclusion of the Sermon on the Mount, and they deal with the necessity of the Christian's application of that which Jesus said in the sermon.—*The Bible Student* (F.W.B.).

HINTS THAT HELP

1. The law of moral recompense has not been repealed, nor will it ever be (Matthew 7:1, 2).
2. Censorious judgment of others is sure to be visited upon our own heads (Verse 2).
3. A clearer vision than that of the natural man is necessary for proper spiritual development (Vs. 3).
4. We can be helpful to others in a spiri-

tual way only when our own lives have been cleansed from sin (Vv. 4, 5).

5. The life on the inside enables us to evaluate spiritual things properly (Vs. 6).

6. Our petitions will be answered according to the earnestness with which we present them (Vs. 7).

7. God's answers to our prayers do not consist of inferior substitutions for the things we have desired (Vv. 9, 10).

8. God's good things are always "how much more" beyond the very best that we can do (Vs. 11).

9. The greatest commandment is given in Matthew 22:37-40, and from that we read that we do not start with our neighbor, but with God. First we have to be right with Him, for we cannot learn to love others till first we learn to love Him. Then we see the needs of others through His eyes. We cannot do to others as we would have them do to us unless first our heart has been transformed by the new life of Christ within us. His love flows through us to others (2 Corinthians 4:3-7).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Verses 1-5 constitute a warning to people whom Jesus calls hypocrites. They heartily condemn sin in others but are unable to see wrong in themselves. Can we individually say we are free from hypocrisy? Christ's rule for judging ourselves and others is found in John 7:24, and we must be guided by the Holy Spirit if we desire to obey this command.

2. Paraphrastically, the Lord says by way of explanation: "But be careful that you don't waste your reproof and counsel with those who will treat them as dogs will holy things and hogs will pearls." What does a dog care about holy and sacred things? And what does a hog care about pearls? There is nothing sacred and holy with dogs, nor is there any such thing as pearls with hogs. Just so it is with an attitude of some people toward the Pearl of great price and His holy Word. Not that we are to avoid the greatest of sinners as we take the gospel to the whole world; but, on the other hand, we are to use discretion lest we waste precious time, holy means and priceless pearls with those whose indifference reminds us of pigs and pups.—*The Advanced Quarterly* (F.W.B.).

3. He that seeketh findeth. Anyone who seeks the Lord with all his heart is sure to find Him. Did He not come to seek and to save that which was lost?

"I wish to discuss with you some of the problems I have encountered in the book of Genesis. I do not believe the first three chapters of the book," said a student to a minister who had spoken to a group of students in an eastern college. The minister asked him to attend a meeting which he was holding in the city, agreeing to spend time with him after any service. One evening the minister gave an invitation to the unsaved to receive Christ as personal Saviour. The doubting young man went into the inquiry room. There he sought God, and found Him through the Saviour. After a searching talk with him, the minister asked, "Now tell me what your problems about the book of Genesis are." Glowingly the young man replied, "I have no problems with Genesis now. They are gone since I honestly sought and found the Saviour!"—Selected.

4. Many Christians tend to describe God in terms of human qualities. Perhaps the finest, most considerate, and most dependable attitude in the ancient world was a father's concern for his son. It is no less admirable in a father today. Thus in describing God, Jesus spoke of the love of father for son and said, "How much more!" Human parents can be mistaken, ignorant and warped, but God is never mistaken, is always just, forever wise. And the committed life is always in His hands.

5. If we used our ability to live with other men as doggedly as we strive to live with atoms and molecules, statistics would not show that four men out of five who lose their jobs do so because they cannot work with other people. It is not enough to gain great knowledge and learn to do a job with great skill, we must add to these achievements the rule Jesus endorsed and recommended as the sum total of all rules for human relationships—the Golden Rule.—Selected.

6. A generation ago there was a religious paper called "*The Ram's Horn*." One issue contained this sharp statement: "It seems strange that people who expect so much of others are generally content with so little in themselves." Jesus must have had something like this in mind when He said, "If you have a saw log in your eye don't worry too much about the splinter in your neighbor's eye."

●
"O Lord, if the full light of heavenly day
Reveal my sins in dread array,
Say Thou has washed them all away,
O say Thou plead'st for me."

—Selected.

MISSIONS

(continued from page ten)

North Carolina, May 22-29. Speakers representing the foreign missions department will be Louis Moulton, Bobby Poole, Eugene Waddell, J. C. H. Carter and T. H. Willey Sr.

The church in Holdenville, Oklahoma, will have a conference beginning June 1 and continuing through June 5. Speakers for the conference will be Mr. and Mrs. Wesley Calvery, Lonnie Palmer and Rolla Smith.

Louis Moulton and the Calverys will be in the Carthage and Henderson, Texas, area for a conference June 17-19. Rev. Don Ellis is pastor in Henderson, and Rev. J. M. Goode is pastor in Carthage.

Thigpen Attends Cuban Convention: Rev. Charles Thigpen, dean of Free Will Baptist Bible College and moderator of the National Association, gives the following report on his recent trip to Cuba:

"It was my happy privilege to attend the seventeenth annual convention of Free Will Baptists on the island of Cuba, April 22-24. A few hundred people were present. The preaching was enlightening, dynamic and Spirit empowered. The singing was very uplifting. Even the business was carried out in an orderly Christian fashion. All of us should be deeply grateful to God for the strong Free Will Baptist witness in Cuba. After meeting our national pastors and many of the lovely Christian laymen, I am confident that if our missionaries had to leave Cuba the Free Will Baptist work would continue. Thank God for Brother and Sister Willey's vision and for the dear Lord who enabled them to fulfill that vision. Special thanks to you too—for everyone who has contributed to foreign missions has had a share in this modern miracle in missions.

"The hate America campaign is being constantly carried on by the Premier and his cohorts. The Agrarian Reform is getting into full swing. Many enterprises and businesses are being taken over by the government. All of these are well known earmarks of Communism. Yet, the paradox of it all is that this Communism has not manifested itself against evangelicals. The believers have a greater freedom than ever before to preach, teach and carry on the gospel throughout the island. However, there is a growing uneasiness on the part of the

thinking Cuban. He does not know what a day may bring forth. It is altogether possible that Christians may yet have a bath of blood such as was experienced in China and North Korea. Please pray much for the dear Cuban Christians during these uncertain days."

Yours in Christ,
Rolla D. Smith
General Director-Treasurer

Financial Statement Board of Foreign Missions

April, 1960

Cash in Bank, April 1, 1960	\$14,426.06
Receipts	14,945.68
Total to Account For	\$29,381.74
Disbursements	14,576.40

Cash in Bank, April 30, 1960	\$14,805.34
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STATE QUOTAS

State	Quota	Paid	Balance
Ala.	\$ 7,200.00	\$ 2,449.37	\$ 4,750.63
Ariz.	1,000.00	145.18	854.82
Ark.	6,800.00	1,444.11	5,355.89
Calif.	6,050.00	1,708.44	4,341.56
Fla.	5,900.00	1,122.39	4,777.61
Ga.	7,000.00	2,273.16	4,726.84
Ia.	300.00	201.33	98.67
Ill.	7,500.00	2,793.43	4,706.57
Kan.	300.00	81.40	218.60
Ky.	5,500.00	750.49	4,749.51
Me.	915.00		915.00
Mich.	26,000.00	5,103.21	20,896.79
Miss.	5,000.00	1,148.44	3,851.56
Mo.	15,000.00	4,857.20	10,142.80
N. M.	1,590.00	190.48	1,399.52
N. C.	44,400.00	10,285.10	34,114.90
Ohio	7,300.00	876.14	6,423.86
Okla.	10,000.00	2,790.89	7,209.11
S. C.	10,790.00	2,195.57	8,594.43
Tenn.	15,790.00	4,078.78	11,711.22
Tex.	8,200.00	2,571.72	5,628.28
Va.	10,500.00	2,606.95	7,893.05
W. Va.	6,090.00	872.07	5,217.93
Misc.	13,865.08	1,142.08	12,723.00
	\$22,990.08	\$ 51,687.93	\$171,302.15

"We stamp our own value upon ourselves, and we cannot expect to pass for more."

YES, I'M MISSING A LOT

Said a sinful young man to a devoted Christian, "I don't see what you get out of life. You say you are happy, but you are missing so much." The one who thus spoke had a pleasing personality, and a good position, but dissolute habits. One day the sinful young man didn't report for work. Officers went to his room. The door was locked. They forced it open. His body was found sprawled on the floor amid empty liquor bottles! When the tragic news of his death reached the Christian, he said, "Yes, I'm missing a lot!"—Selected.

THANKFUL FOR NATURE'S
BEAUTIES

Mary Jane Helpingstine

We're thankful for the sunshine,
For its beauties morn and night,
For everything that God has made
Is beautiful and right!

We're thankful for the rainbows
That make our flowers grow!
For the bright, rich leaves of autumn,
And then for winter's snow!

"In all confidence abiding,
'Neath His strong protecting wings,
Oh, how sweet is such confiding,
While the trustful spirit sings."

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

"Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

"Now look unto Jesus, however distressed
It is He who invites thee,
O come and be blest!"

"The earth is the LORD's, and the fullness thereof; . . ." (Psalm 24:1).

Deeds of obedience in love marked the steps to the Cross of Christ.

DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, June 1, 1960



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The Danger of Publicity

FROM CIVIL WAR days comes the story of a certain soldier, who, desiring to play it safe, decided to compromise. He dressed himself to be acceptable to either side, so he thought. But when he tiptoed out to the battlefield, he barely escaped being shot from both sides.

Such is the danger of duplicity, of compromise. While some compromise is necessary in certain spheres of life, and while it may be possible to blend two different elements, there can be no compromise of Christian character without dangerous consequences.

Underlying spiritual compromise there is always the root of duplicity. Two thoughts unconsciously held to can never free the soul for one alone. Two heart-loyalties without complete dedication to either one is the cause of the civil war of the soul, that conflict between the flesh and the Spirit in Galatians 5.

Not many of us think the issue is as serious as it really is. We tend to be somewhat like a poor fellow who thanked the missionary for a very helpful tract: "That tract has wrought a great change in me, sir, that tract has! Before I read that tract, sir, I didn't care for God or the devil; but since I read it, sir, I loves 'em both alike!"

The danger of duplicity is seen in its evidence in life.

Many crumbled plans result from divine guidance infiltrated with self-will. The Christian who makes plans while he asks the Lord for His plan will find the whole structure tumbling down before long. For this reason Jesus warned, ". . . which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" (Luke 14:28-29). Winston Churchill mentioned that in planning for a campaign in war, one ought never to exclude the very worst of possibilities. There must be a complete renunciation of one's own plans for the master plan of God, for when He plans He has wherewithal to execute those plans.

A Bible school graduate, now serving in Africa, had made wonderful plans after his graduation—plans he thought to be in God's hand. But when his proposal to another missionary candidate was refused, he real-

by W. Theodore Laskowski

ized that God had not been in his plans. Weeping his tale of woe and asking for counsel, he revealed his duplicity of purpose: carry out his plans and ask God to guide. The whole structure—his castle in the clouds—came tumbling down at his feet.

Another danger sign pointing to duplicity is restless running about. The apostle, James, tells us that the believer who asks for wisdom but not in pure faith, is a double-minded man, unstable in all his ways. Lacking true faith, he is like a wave of the troubled sea, when it cannot rest. His ups and downs and heres and theres, both in agonizing inner upheavals and outward instability of character, are all of his own doing. How much better to stand still, and see the salvation of the Lord! He calms the Sea of Galilee, giving peace which passeth all understanding.

Farther down the ladder of duplicity appear those grinding regrets. We see Samson at the mill. Around and around he goes, grinding, grinding, grinding. He needs no blindfold like a mule, for the Philistines have pierced his eyes. His body is grinding grain, but his soul is grinding out regrets that should never have been his. If he had early decided to please God alone in fighting Israel's enemies instead of gratifying his desires, too, he would not have been deceived by Delilah and bound helplessly by the enemies he had once conquered. All he could do was regret the past, "If only I hadn't . . ." and wistfully hope for a better day. But the better day came only in death.

At the very bottom of this state of affairs is a shameful end. Judas had heard Jesus say, and perhaps repeated the words him-

self, "Whosoever will save his life shall lose it." But he went on with two ideas: to follow Jesus and hang on to his business inclinations. When he mixed the two for three years, he deceived himself into thinking that he could continue thus indefinitely. Jesus had said, "Ye cannot serve God and mammon," but Judas would. Others hadn't been able to, but he could! Why, he would even outwit Jesus! He would betray Him into the high priests' hands and then watch Jesus escape as He had always been able to do, and Judas would walk off thirty pieces of silver to the better. But his bartering boomcranged, and he lost life's balance in shameful suicide.

From the annals of World War II comes a striking example of a French admiral who could have been the liberator of France, but died, at the hands of assassins, in voluntary servitude to his enemies. Winston Churchill writes: "How vain are the calculations of self-interest! Rarely has there been a more convincing example. Admiral Darlan had but to sail in any one of his ships to any port outside France to become the master of all French interests beyond German control. He would not have come like General de Gaulle with only an unconquerable heart and a few kindred spirits. He would have carried with him outside the German reach the fourth Navy in the world, whose officers and men were personally devoted to him. Acting thus, Darlan would have become the chief of the French resistance with a mighty weapon in his hand. British and American dockyards and arsenals would have been at his disposal for the maintenance of his fleet. The French gold reserve in the United States would have assured him, once recognized, of ample resources. The whole French Empire would have rallied to him. Nothing could have prevented him from being the liberator of France. The fame and power which he so ardently desired were in his grasp. Instead, he went forward through two years of worrying and ignominious office to a violent death, a dishonored grave, and a name long to be execrated by the French Navy and the nation he had hitherto served so well."

Darlan's self-interest which he mixed with his service of the navy caused him to compromise the French Navy into German hands. Desiring to save his life, he lost it. If he had chosen to serve the free French cause, he would have been more famous than he ever dreamed he might be. Instead, he was killed ingloriously—taken to death by his own duplicity.

May we decide today, if ours is a case of divided devotion, to abandon forever our point of self-interest for the interests of the Kingdom of Christ, the King of kings and Lord of lords!"—Gospel Herald.

Shepherds, What Has Happened to You

by Robert L. Edwards
Rocky Mount, North Carolina

IN Birmingham, Alabama, at the 1957 session of the National Association of Free Will Baptists, our hearts were made to rejoice when the Woman's National Auxiliary Convention announced that they had completed their project to raise \$10,000 to build our first mission station in Africa. They had had the Co-Laborer Station as their national project in the year '56-'57. This group of ladies, working together, had done that which would have been impossible working separately. Also, you will no doubt remember, at this same session, the ministers of our denomination were challenged to build the second mission station in Africa. This station was to be called the Shepherd Station. I well remember that many of the brethren had been enjoying the blessings of that meeting, and voiced their approval by hearty amens.

While Brother Raymond Riggs was on the floor talking about the proposed Shepherd Station, I wrote a note to him suggesting that, if possible, one hundred of our preachers be secured to pay \$100 dollars each on this project, and in that way we would have our Shepherd Station paid for. However, before Brother Dan Merkh could get the note to him, Brother Riggs had finished speaking, and it was then impossible to get the suggestion before the brethren while they were moved by the spirit of the meeting, and I trust by the Holy Spirit also.

In the next newsletter from the Foreign Missions Department, Brother Riggs used the note urging one hundred of our ministers to pay \$100 dollars each on the Shepherd Station, also stating that I had pledged to be the first one on the list. That letter went to approximately 14,000 homes, and I feel sure this list included at least 500 preachers. Yet, almost three years have passed, and still \$3,000 dollars have not been given on the project. I did not have the money to pay my pledge when

it was made, but made it in faith. God blessed us, and the pledge was paid within the year; and, praise God, I did not rob our local church by taking it out of my tithe, neither did I ask anyone to help me pay it except God. Surely my family has not suffered by giving this amount.

Now to get down to the real purpose of this article. What is wrong with our shepherds? Are we not able to undertake such a project and bring it to completion? Surely we are able! Then why have we let this project drag along almost three years with less than one third of the needed funds given? There are probably several reasons, and I shall list a few which I believe are among the many: (1) A lack of concern for the lost (in this case) in Africa. (2) Failure to realize our responsibility to them. (3) A lack of dedication of ourselves and our possessions to God. (4) We are not willing to make a gift out of our abundance (when compared with many, especially our missionaries with \$75 as a monthly salary), much less to give sacrificially that the gospel may be given out. (5) Procrastination—no doubt many of our preachers have purposed to give \$100 dollars for this project, but as yet have not fulfilled that purpose. Do any of these reasons apply to you, my dear preacher brother?

Will you not hear the plea of Brother Merkh, our missionary builder, as he pleads for funds to erect the necessary mission stations? "Come over into Macedonia and help us" still rings out today. If this cry will not be heard and heeded by our preachers, who do we expect to hear? I pray God that you will be stirred into action on this worthy and lagging project.

Brethren, let us put our money where our amens were, and give that the Shepherd Station may speedily become a reality. Have you given your part on this project? If we allow ourselves to be called ministers, we must shoulder our responsibility like

men of God and go forward. Send your \$100 gift to your state missions treasurer, earmarked for the Shepherd Station, or directly to the Foreign Missions Department, 3801 Richland Avenue, Nashville 5, Tennessee. Do it today, and God bless you as you give.

ARMOR AGAINST FEAR

by Edward C. John

THIS MARVELOUS AGE in which we live, with its great advances in the field of science, has affected people in a way not conducive to healthy, happy living. Today many are experiencing the gnawing effects of fear, which takes a great toll of happiness and health. This is not in accordance with God's plan for man, for in 1 John 4:18 we read, "There is no fear in love, but perfect love casteth out fear: because fear hath torment. . . ."

Let us test this Scripture by studying the reactions of a young man who loved and served God in his heart, who lived in a day of great terror. In his day, the armor of the Philistines, with its great champion Goliath, had defied all the armies of Israel. For when Saul and all Israel heard the words of the Philistines, they were dismayed and greatly afraid. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

At this critical moment young David, the shepherd lad, appeared on the scene. He heard the challenge, and saw the reaction of the army of Israel; but instead of fleeing, he faced the problem. This we must all do, for it is a long step toward a solution. There must be a calm appraisal of the problem which causes the fear. It was no small problem—a giant, a seasoned warrior, six cubits and one span high. Hear the lad: "Is there not a cause? Who is this . . . that he should defy the armies of the living God?" David discovered that there was a cause, and he said, ". . . Let no man's heart fail because of him, thy servant will go and fight with the Philistine" (1 Samuel 17:32).

When Saul heard of David's words, he sent for the lad, and would gladly have clothed him in the king's armor. But David was determined to be himself and to use the resources he had developed. He refused Saul's armor and sword, saying, "I have not proved them." They were not part of himself. You and I can accomplish the mission when we make use of those things which are really our own. David properly evaluated himself in terms of the problem he faced. And like the apostle, Paul, he could say, "I can do all things through Christ which strengtheneth me."

Another factor which helped in his victory (continued on page nine)

Can We Fall From God's Grace

IN THE MAY 4 issue of *The Free Will Baptist*, there appeared an article by the Rev. J. C. Griffin dealing thoroughly with the proposition of eternal security, and in support of the Free Will Baptist doctrine of man's responsibility in the area of maintaining his favor with God by a constant turning away from sin in order to keep from falling from God's grace. This article led me to try, in my humble way, to lend support to this account written by a preacher that taught me as a child.

I was reared in a Free Will Baptist home by Free Will Baptist parents, and attended Free Will Baptist church until I was grown. Some years later I studied for the ministry under a church which gave me considerable exposure to the doctrine of eternal security. As a result of this rather extensive exposure, I am led to believe that my approach to the question of doctrine before us may, in one sense of the word, be unique. By this I do not wish to infer that I am in any way an expert, but rather that there is a slight possibility of a different point of view.

In the first place, I find it difficult to separate the doctrine of eternal security from the rapid growing condition of Modernism. The two appear to have at least common ancestry in that they came into existence as the direct result of man's attempt to make a social organization out of God's Church through what he might call elevated theology. Many acceptable principles are still being taught in schools of religion, but the smell of Modernism is strong in many areas. Modernism is comparable to cancer in that it eats into the church as cancer eats into the flesh before it is recognized as such and inflicts its damage.

We should thank God for the opportunity we have to educate ourselves as never before; but, we should, at the same time, open our eyes to the added responsibility educators must accept. Modernism has found its greatest ally in many of our schools

of higher learning. It is from these schools that we receive the so-called brilliant interpretations that are making our churches sick. Things have gone so far that now most any unorthodox interpretation based on any area of reasoning is considered brilliant theology, but we should remember that from great scholars came the doctrine and the support for the doctrine of eternal security. The fifth Psalm gives the Modernist little comfort as can be seen in Verses 4 and 5, and in Verses 9 and 10: "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity. . . . For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Destroy them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee."

The time for a reawakening is here. Those who stand so firmly against the obvious and Scriptural principle that man can and does fall from the grace of God, die only trying to convince themselves that they have purchased a cheap fire insurance. We can readily admit that the belief in eternal security makes for a more comfortable and attractive religion, but this does not make it either right or just.

We must thank theology for giving us precious information concerning our Lord and Saviour. Yet, if we boil the pot down, push aside the fancy conjectures, and look honestly at the theological position, we will soon discover that in reality, theology is man's poor attempt to explain the explanation and define the definition.

Many theologians, in solving a problem, will turn to the time-honored system of reasoning. Although, we are not theologians, I see no reason why we too cannot use this system to support our area of thought. It appears that most people in Protestant circles stand ready to boast of their God-given freedom of will. This simply means that we have the power of choice. We can choose that which is good or that which is evil. In order to make a choice, we must necessarily use our mental processes. We are placed under conviction by the Holy Spirit, and yet we still have to think our way to the altar of God. No magic forces us there. Through our ability to think and our privilege to make a choice, we either accept Christ as our Saviour with the realization that we are lost in sin without Him, or we do not realize our sinful condition and therefore feel no need for Jesus. Now let us presume that the need for a Saviour is felt and an honest profession of faith follows. All this has come about by the exercise of our own free will, or if you please, the power of choice.

All will agree that at this point Satan attempts to influence us as never before, because Satan has little need to prod and tempt those that are already within his ranks. If somewhere along the way we begin to turn away from God's work, if we begin to crucify Christ afresh, if we turn from God and fall into a pattern of sin even greater than before conversion, how, tell me, can we expect God to accept the responsibility for our falling! At this point, do not disgust intelligent men with the defense that, should the above happen, the person was not saved in the first place. The Bible teaches from Luke 8:13, that "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away." By our own admission we have simply exercised our power of choice, and as a result of this choice, we have belittled God, we have denied the sincerity of Christ, we have degraded the church, and we have admitted by our actions that we are no better than we were before conversion. How can we be foolish enough to assume that we can hide behind the man-created doctrine of eternal security, while at the same time we devote our lives to the kingdom of hell! If we are completely honest in our approach to the question of what constitutes salvation and how this condition of salvation is maintained, we will discover that at no point can man shed his responsibility to God. If we are to support the doctrine of once saved always saved, we are, in reality, relieving man, in a true sense of the word, of his responsibility to God; and we have, at least in

(continued on page sixteen)

NEWS NOTES

Gum Swamp Church Reports Revival

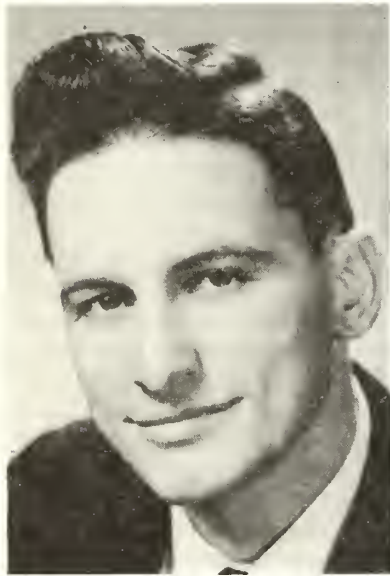
Revival services were conducted March 27—April 2 at the Gum Swamp Free Will Baptist Church near Greenville, North Carolina, with the Rev. Owen Ganey as the evangelist. There were 47 decisions during the meeting. The pastor, the Rev. Guy F. Owens, baptized 37 the following Sunday and received 36 into the church.

Mr. Owens heartily recommends Mr. Ganey to any church who desires real revival, and states that he is one of the finest personal workers he has ever known.

Two Free Will Baptists Among Columbia Bible College Graduates

Two Free Will Baptists were among those receiving degrees in the 1960 commencement at Columbia Bible College May 30.

The Rev. H. Randolph Cox and the Rev. Jerry P. Ballard were among the 62 who received degrees in the first graduation exercises to be held on the college's new cam-



pus. Mr. Cox received the master of arts degree in Biblical education from the Graduate School of Missions. Mr. Ballard received the bachelor of Biblical education degree.

Mr. Cox, a graduate of the Free Will Baptist Bible College where he received his bachelor of arts degree in 1958, wrote his master's thesis on the subject, "Applying the Messages of the Minor Prophets." He is a native of Washington, North Carolina, the

son of Mr. and Mrs. Hubert R. Cox of that city. He assumes the pastorate of the Beaufort, North Carolina, Church June 1. He is married to the former Miss Mary Jo Wall of Mount Hope, West Virginia. They have one child, one-year-old David Randolph.

Mr. Ballard is a native of Asheville, North Carolina, the son of the Rev. and Mrs. Loy E. Ballard of Dawson's Grove Free Will Baptist Church, Scotland Neck, North Carolina. He has also studied at East Caro-



lina College, Greenville, North Carolina; North Carolina State College, Raleigh, North Carolina; and the University of South Carolina, Columbia, South Carolina. He is married to the former Miss Winifred Underwood of Smithfield, North Carolina, and is available for pastoral call.

Mr. Cox's address as of June 1 is 203 Broad Street, Beaufort, North Carolina; Mr. Ballard's is 601 South First Street, Smithfield, North Carolina.

Other Free Will Baptist students enrolled at Columbia Bible College during the school year include Miss Laura Belle Barnard, veteran foreign missionary, of Glenville, Georgia, and the Rev. Jimmy Hughes of New Bern, North Carolina, in the Graduate School; Miss Dianne Arnold, Miss Pa-

Coming Events

June 19—Father's Day
July 4—Independence Day

tricia Merritt and Mr. Larry Holland of Savannah, Georgia, and Mr. Don McKeav of Hamlet, North Carolina, all of the regular college.

Minister Resigns Oklahoma Church

The Rev. Carey Cheshire has resigned the Guymon, Oklahoma, Free Will Baptist Church, effective the fourth Sunday in June. He will be available for pastoral work any time after July. Mr. Cheshire may be contacted through June at 1411 N. Beaver Street, Guymon, Oklahoma. After the month of June, he may be contacted at Bladenboro, North Carolina.

Minister Resigns Pastorate

The Rev. N. D. (Dan) Beaman, Snow Hill, North Carolina, has resigned as pastor of the Pleasant Grove Free Will Baptist Church, Irwin, North Carolina, to become effective on August 21, 1960.

Mr. Beaman is now available for pastoral work on first and third Sundays each month.

Ernul, N. C., Church Announces Revival

The Rev. T. O. Terry of New Bern, North Carolina, will be the evangelist for revival services at the Macedonia Free Will Baptist Church, Ernul, North Carolina, June 6-11, beginning each evening at 7:45.

The Rev. S. R. Kennedy, pastor, extends a cordial invitation to everyone to attend. The church requests the prayer of all Christians for the success of this meeting.

Revival in Session At Moseley's Creek Church

Revival services are now in session at Moseley's Creek Free Will Baptist Church, Craven County, North Carolina, with the Rev. Melvin Worthington as the evangelist. The pastor, the Rev. Albert Rollins, cordially invites the public to attend the remainder of these services.

Rev. W. L. Poythress Accepts Pastorates

The Rev. W. L. Poythress of Wilson, North Carolina, has accepted the pastorate of Holly Springs Free Will Baptist Church, Kenly, North Carolina, on first and third Sundays, and Piney Grove Free Will Baptist Church, Kenly, North Carolina, on second and fourth Sundays.

Pine Level Church Announces Revival

Revival services will be held at the Pine Level, North Carolina, Free Will Baptist Church June 13-19, with the Rev. Home E. Willis, as the visiting minister. Services

will begin each evening at eight o'clock.

Mr. Willis is general director-treasurer of the Home Mission Board of the National Association of Free Will Baptists.

A cordial invitation is extended to everyone to attend these services.

C. Superannuation Report for May, 1960

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists for May, 1960:

Balance on Hand, May 1, 1960	\$4,802.87
<i>Receipts</i>	
Regular Receipts for May	156.38
Offering Earmarked for N. C. State	10.00
<hr/>	
Total to Account For	\$4,969.25
<i>Disbursements</i>	
Minister's Monthly Checks	\$247.00
Operating Expenses	27.25
Paid to National Board	12.91
<hr/>	
Total Disbursements	287.16

Balance on Hand, June 1, 1960 \$4,682.09

Receipts by Conferences

Blue Ridge	\$ 9.64
Central	68.88
Eastern	28.13
Piedmont	5.00
Western	54.73

Cordova, Alabama, Church Reports Successful Revival

The Rev. J. E. Floyd Sr. conducted revival services at the Cordova Free Will Baptist Church, Cordova, Alabama, April 11-22. The Lord blessed these services; there were 56 decisions during the meeting. Six people united with the church.

The pastor of the church, the Rev. E. B. Ledlow, states: "The church was drawn closer to the Lord through this meeting, and the revival is still going on in our hearts. Some think this meeting was the best in many years. Our church is growing. We broke the attendance record on Easter Sunday with an attendance of 220 in Sunday school. We are averaging around 200 in church services on Sunday mornings. I praise the Lord for His blessings toward us."

CRAGMONT BOOSTER BAND DRIVE FOR JUNE

Mrs. L. E. Ballard, Chairman
Box 338, Scotland Neck, North Carolina

AT A RECENT MEETING of the Board of Directors of Cragmont Assembly, Incorporated, a plan was worked out for creating a continuing sustaining fund for Cragmont Assembly through soliciting annual members for the Cragmont Booster Band upon the basis of an annual membership gift of \$2.00 for adults and \$1.00 for young people under 20. June was selected as the month for this special drive this year, since it is Cragmont Month in the united program schedule for North Carolina. Mrs. L. E. Ballard was chosen to direct the drive. The goal set for 1960 is 1,500 members.

Each person who makes the donations, or gifts, as indicated above, either to the director or to any one of the solicitors will receive a signed membership card for the year, which has been printed in convenient pocketbook size.

The first ten persons receiving membership cards are: Rev. Henry Melvin, Rev. Wayne Smith, Rev. C. J. Harris, Mrs. J. C. Moye, Rev. L.E. Ballard, Mrs. L.E. Ballard, Miss Verdie Davenport, Mrs. Leone Mereer, Rev. J. E. Wooten and Mrs. J. E. Wooten. Names of the first one hundred members will be published in the order in which they reach the director, and will also be framed and posted permanently at Cragmont.

The representatives for the various districts are: Albemarle—Rev. Bobby Aycock; Eastern—Mrs. J. C. Griffin, Miss Velma Morris, Mr. Fountain Taylor; Central—Rev. C. J. Harris, Mr. Jimmy Spain; Cape Fear—Mrs. E. R. Warriek, Rev. Frank Davenport; Western — Mrs. Garland Rieh, Mrs. Bagley Morris; Pee Dee—Mrs. Hattie Adcock; Piedmont — Rev. William Calvert, Miss Novela Propst; Blue Ridge — Rev. Wayne Smith, Mrs. J. E. Wooten. (This list is incomplete. Other names will be added later.) These persons will give their support to the program at conventions, union meetings, etc. and will work with the solicitors being secured for local churches.

If this membership plan can be successfully operated from year to year it should make drives for operating and upkeep funds for Cragmont unnecessary. We earnestly seek the co-operation of all who love Cragmont for the drive. Write the chairman if you are willing to help in your church. Membership gifts may be sent directly to the chairman at any time, and cards will be promptly mailed.

SPECIAL EXECUTIVE COMMITTEE REPORT

An official Executive Committee meeting of the North Carolina State Convention of Free Will Baptists was held at Elm Grove Church, May 12, 1960, for the purpose of hearing charges against Mount Olive Junior College, Mount Olive, North Carolina.

On May 17, 1960, the Executive Committee met in official session at Mount Olive Junior College for the purpose of studying the observation and grievances which were presented against said College at the above mentioned meeting.

After carefully and prayerfully considering the matters against the College, and after a period of questioning the administration and chairman of the board, we, the Executive Committee, wish to make public the following report:

In view of our study of the attacks against Mount Olive Junior College, a College owned and operated by the North Carolina State Convention of Free Will Baptists, we, as the Executive Committee, wish to reaffirm our faith in our College. We further wish to inform our people that we find the observation and grievances to represent personal views rather than denominational conflict as it relates to our policies, procedures and theology.

We urge our people to continue to support the College, with the assurance that it is filling a vital place within our denomination, and that your support is going to a College which is sound in principle and practice.

Signed:

- N. B. Barrow, President
- R. H. Jackson, Vice-President
- C. H. Overman, Assistant Secretary
- Rom Mallard, Treasurer
- Walter Carter, Member
- E. E. Edwards, Member

The secretary disqualified himself because of his affiliation with the College. (This special report received the endorsement of six of the seven members of the Executive Committee.)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: In what way should one keep himself in the love of God as required. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21)?—A. R. Sims, Illinois.

Answer: We do this as we obey the Word of God. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10).

No one is thus keeping himself without having a Christlike love for all Christians, and then again we must love a lost, sin-cursed world (that is, of course, the lost souls) in order to be Christlike. Christ had to love us when we were lost and most unloveable; otherwise, we should still be lost. (See John 3:16.) "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ephesians 2:4-7). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Some Christians have been known to act just the opposite to the teaching of these and other such passages. There is no doubt but such behavior on the part of Christians was what caused Paul to write: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:30-32). "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16). God is a giver because He loves, and, in His category, one who loves always manifests that love in his giving.

Question: Are we to understand that Paul means to teach that the unmarried state of a Christian is to be preferred to that of

marriage in the seventh chapter of 1 Corinthians?—Jannie Morris, Arkansas.

Answer: Yes, I think so, if the Christian wants to give everything possible in the cause of Christ. This, Paul says, could be done better while single. "For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn" (1 Corinthians 7:7-9). Even though this is what I understand him to teach, I am duty bound to say he never forbade to marry. Neither did he sanction those who thus taught. He also exhorted those who were already married to remain in that way of life fulfilling all obligations that go with it: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (Vv. 10, 11).

Some scholars think that the exhortation to the single persons not to marry would pertain to the particular time in which Paul gave it and not later. Perhaps there is a sense in which this is true, but I am inclined to believe that such circumstances rather than the particular time would determine whether or not a Christian worker could better serve single than married. Some of the Christian scholars who think it was for Paul's time only that he offered this advice to single Christians give, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Timothy 4:1-3), to support their view. When this was written, of course, it was later than when 1 Corinthians 7 was written, but not that much later as I understand but rather a different circumstance accompanied the advice in 1 Timothy 4. I feel that were Paul here today giving advice to pioneer missionaries,

it would be the same as that given in Corinthians 7:7-9; and that, if he were instructing a young pastor such as Timothy in his day, he would advise him in a similar way to that given in 1 Timothy 4. None of us should forget what Jesus taught in John 14:16-18. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things that shall come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:13, 14). Marriage, like all sacred relations and pursuits in life, should be consummated only when one has waited upon the Lord and, in that waiting upon Him received from Him detailed guidance as to whom, when and under what circumstances to marry.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

A NOBLE DESIRE

"... Sir, we would see Jesus" (John 12:21).

There can be no more noble desire than that of really seeing Jesus. Those who made this noble request were Greeks who came to worship at feast, but they seemingly were not satisfied with the regular routine of things—they wanted to see Jesus.

I have recently read two poems on this text which tell a great truth. For this week's meditation I am passing them on to you with the prayer that they will prove a blessing to all who read them.

We Long to See Jesus

We would see Jesus! we have longed to see Him
Since first the story of His love was told;
We would that He might sojourn now among us
As once He sojourned with the Jews of old.

We would see Jesus! see the infant sleeping,
As on our mother's knees we, too, have slept;
We would see Jesus! see Him gently weeping,
As we, in infancy, ourselves have wept.

We would behold Him, as He wandered lowly—
No room for Him, too often, in the inn—
Behold that life, the beautiful, the holy,
The only sinless in this world of sin.

would see Jesus! we would have Him with us,
 a guest beloved and honored at our board;
 blessed were our bread if it were broken
 before the sacred presence of the Lord!

would see Jesus! we would have Him with us,
 Friend of our households and our children dear,
 so still, should death and sorrow come among us,
 Would hasten to us, and would touch the bier.

would see Jesus! not along in sorrow,
 But we would have Him with us in our mirth;
 at whose right hand are joys forever,
 Doth not disdain to bless the joys of earth.

would see Jesus! but the wish is faithless;
 Thou still art with us, who hast loved us well;
 Thy blessed promise, "I am with you always,"
 is ever faithful, O Immanuel!

—Anna E. Hamilton.

We Would See Jesus

would see Jesus when our hopes are brightest
 And all that earth can grant is at its best;
 when not a drift of shadow, even the lightest,
 Blurs our clear atmosphere of perfect rest.

would see Jesus when the joy of living
 Holds all our senses in a realm of bliss,
 that we may know He hath the power of giving
 Enduring rapture more supreme than this.

would see Jesus when our pathway darkens,
 Beneath the dread of some impending ill;
 when the discouraged soul no longer harkens
 To hope, who beckons in the distance still.

would see Jesus when the stress of sorrow
 Strains to their utmost tension heart and brain;
 that He may teach us how despair may borrow
 From faith the one sure antidote of pain.

would see Jesus when our best is taken,
 And we must meet, unshared, all shocks of woe;
 because He bore for us, alone, forsaken,
 Burdens whose weight no human heart could know.

would see Jesus when our fading vision,
 Lost to the consciousness of earth and sky,
 has only insight for the far elysian;
 We would see Jesus when we come to die!

—Margaret J. Preston.

"Beloved, now are we the sons of God,
 and it doth not yet appear what we shall
 be: but we know that, when he shall appear,
 we shall be like him; for we shall see him
 as he is" (1 John 3:2).

THE MAIL BOX

NOTE OF THANKS

"I want to thank all my family, friends
 and woman's auxiliaries for the nice cards
 and gifts that I received for my birthday. I
 could also like to thank my good friends for
 the nice party. It was all nice. It was my
 44th birthday, and I surely do thank every-
 one who had a part in it. May the Lord
 bless everyone in my prayer."—Rev. W. B.
 Hobles, Winterville, North Carolina.

SEEKING PASTOR

"We are trying to secure a pastor for
 Council's Chapel Free Will Baptist Church,
 Route 2, Kenly, North Carolina, for the
 coming year. We have services on first and
 third Sundays. If anyone is interested,
 please contact the following."—Avery Bat-
 man, Route 1, Middlesex, North Carolina.

Indelible Imprints

† †

If you have information
 concerning outstanding Free
 Will Baptist people or events
 of the past, please submit
 them to us for publication in
 this column.

† †

HUBERT BURRESS
 Box 326
 PINETOPS, N. C.



A BIOGRAPHICAL SKETCH OF THE LIFE OF ELDER J. R. TAYLOR

In obedience to resolution of the last conference, it has become our sad duty to write a sketch of the life of Elder J. R. Taylor who has been called away by the resistless hand of death.

He was the son of Kinchen Taylor and Polly, his wife, and was born May 12, 1849. He joined the Methodist church at the age of fourteen and remained with them until the year of 1864. Then he joined the Disciple church on July 15, 1869. He lived a consistent Christian life while with the Disciples. In the year 1880, he joined the Sts. Delight Free Will Baptist Church, Greene County, North Carolina. His life being so Christlike and being impressed with the duty of preaching the gospel, the church, on the 27th of December, 1890, granted him license to exercise his gifts. He did so well as a licensed preacher, the church thought it proper to call him to ordination, which they did by calling on Elders T. N. Manning, J. T. Philips and J. M. Barfield, Presbytery.

He was ordained in the year of 1891. Brother Taylor lived a consistent life as a Christian and as a minister of the gospel, and he was a light to his church. He applied himself to the work as best he could. He endeavored to reach the high plains of Christianity and promote the cause of Christ's Kingdom on earth.

He married Josephine Cox, and he was a devoted husband to his companion, a loving father to his children, and a sympathizing neighbor, but the brother's task is all done on earth. On the first of October, 1890, he went to join the church above to receive the reward that awaits the faithful in Christ. Dear brother, your presence we cannot have any more on earth. It is sad to know we cannot meet any more here, but it is a joy to know all who live faithful in Christ will meet some sweet day never to part, where they will be permitted to bathe their weary souls in seas of heavenly rest, and not a wave of trouble roll across their peaceful breast.

Brother Taylor has laid down the cross

to take up the crown that the Lord has promised to them that love and fear Him. The grave may hold his body for a time, but his spirit is mingling with the redeemed of the Lord. Rest on, brother, enjoy the fruits of your faith. We hope to meet you some sweet day.

T. N. Manning

(The above obituary was copied from the minutes of the Central Conference when in session at Little Creek Free Will Baptist Church, Greene County, North Carolina, November 10-12, 1898.)

ARMOR AGAINST FEAR

(continued from page four)

tory was that he refused to be cowed by irrelevant circumstances. Saul doubted him: "Thou art but a youth . . . not able to go against this seasoned warrior." His brother ridiculed him: "With whom have you left those few sheep in the wilderness?" You have come just to show off—go home and tend the sheep. Goliath berated and threatened him. But all of this was secondary to the main issue. David had properly assayed the situation and his relationship to it. He told of his experience in slaying a lion and a bear that had molested his father's sheep, saying, ". . . The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. . . ." (Vs. 37).

David proceeded upon a religious assumption—that a person who does his best to know and do God's will is sustained by a cosmic support which adds to his strength, makes stable his assurances, and increases his chance of success. "The Lord will deliver me."

When the Philistine saw David, he disdained and cursed him: "Am I a dog, that thou comest to me with staves?" David answered, ". . . thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; . . ." (Vv. 45, 46).

So David prevailed over the Philistine and slew him, and victory and peace came to Israel. David loved God, and it was his faith in Him that brought out the best in him, and enabled him to stand when all Israel fled.

You and I can meet the fearful giants of life and be victorious, if we love God and keep a firm faith in Him. Jesus Christ is the answer to all man's problems: "I can do all things through Christ which strengtheneth me."—Free Methodist.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Home Missions Quotas

State	1960 Quota	Given	Balance
Ala.	\$ 1,800.00	\$ 805.93	\$ 994.07
Alas.	0	54.00	[54.00]
Ariz.	360.00	227.41	132.59
Ark.	2,400.00	304.88	2,095.12
Calif.	2,900.00	645.83	2,254.17
Fla.	1,800.00	555.08	1,244.92
Ga.	2,400.00	614.51	1,785.49
Ida.	360.00	18.81	341.19
Ill.	2,900.00	229.59	2,670.41
Ind.	100.00	56.30	43.70
Kan.	360.00	125.31	234.69
Ky.	2,700.00	595.00	2,105.00
La.	240.00	0	240.00
Me.	360.00	0	360.00
Mich.	4,800.00	501.60	4,298.40
Miss.	1,800.00	140.32	1,659.68
Mo.	5,000.00	943.99	4,056.01
N. M.	240.00	50.01	189.99
N. C.	10,000.00	2,772.81	7,227.19
O.	2,900.00	1,121.10	1,778.90
Okla.	4,200.00	1,136.85	3,063.15
Ore.	240.00	41.40	198.60
S. C.	2,400.00	501.91	1,898.09
Tenn.	6,550.00	2,321.48	4,228.52
Tex.	2,900.00	288.54	2,611.46
Va.	2,400.00	544.44	1,855.56
Wash.	600.00	23.00	577.00
W. Va.	400.00	236.51	163.49
Gifts	5,890.00	12.50	5,877.50
Mdse.	2,464.00	634.34	1,829.66
States	5,000.00	400.98	4,599.02
Totals	\$76,464.00	\$15,904.43	\$60,559.57

Home Missions Newsletter

Board of Home Missions
National Association of Free Will Baptists
3801 Richland Avenue
Nashville, Tenn.
May 14, 1960

Dear Friend of National Home Missions:

Our emphasis is in getting the gospel to the unsaved here and in all of North America. This program is making its contribution to the honor of Christ, and to our denomination, outstanding and distinctive.

The proof of the value of our missionary conviction is seen by our missionary work

in Alaska, Canada-New England, Hawaii, Mexico and various other places. God is using our men and women with signal effectiveness.

The future of our missionary program is as bright as the promises of God, and as secure as its friends make it, by supporting it loyally, regularly and generously.

It has been a privilege and an honor to be associated with our missionaries, the Board of National Home Missions, and you, through these past years. Your prayers and sincere concern in my behalf shall never be forgotten.

As we approach the summer season, which is one of our most difficult times financially, will you not join me in undergirding the National Home Missions work with a gift?

The treasurer's report for April shows that for the first four months of 1960 we are considerably short of the budget in receipts. Please send the amount the Lord directs you to give.

Yours for Christ and Missions,
Homer E. Willis
General Director

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Rev. J. Cicero Smith

Early on the morning of June 26, 1959, the death angel visited our home and claimed the life of our dear husband and daddy, the Rev. J. Cicero Smith.

He was born on November 26, 1900, in Pitt County, North Carolina, and first attended Rose Hill Free Will Baptist Church. On June 26, 1955, he was ordained as a minister of the gospel at Hugo Free Will Baptist Church. He pastored the Maury Church until May of 1958. He was faithful to the end and had a passion for lost souls.

In January of 1919, he was married to Coralie Williams who preceded him in death in 1939. To this union were born six sons and two daughters. Later in 1943,

he was married to Selma Humble whom he leaves to mourn his passing, along with four sons and one daughter.

His presence will be missed, but his memory will remain in the hearts of his family and many friends. We feel that our loss in heaven's gain.

Selma Smith and Family

Theron N. Stocks

On March 8, 1960, Brother Theron N. Stocks went for a closer walk with the Lord. He was born March 12, 1908, and died at the age of 51.

Surviving are his wife, the former Rose Lee Paramore of the Pactolus community to whom he was married in 1929; a son, Kai Pace Stocks of the home; a daughter, Mrs. Dalton E. Heath of Greenville; two grand children; three brothers, Vester, Fountain V. and Arch Bishop Stocks, all of near Greenville; and a sister, Mrs. J. Sam Harris of near Greenville.

Brother Stocks was a faithful member of the Grace Free Will Baptist Church of Greenville, North Carolina. He was faithful to his Sunday school, worship service, men's fellowship and other activities of his church. He was program chairman of the men's fellowship at the time of his death.

He loved music; a breath harp was his special. His last special number was "Just a Closer Walk with Thee." He is missed by all, but our special prayers are for his family who miss him most.

Written by his pastor
Rev. Rashic Kennedy

Resolution of Respect

Mrs. Ella Starling Pittman

Whereas our heavenly Father, in His divine wisdom, has seen fit to call from our midst unto Himself the spirit of our dear sister and friend, Ella Pittman, we the members of the Holly Springs Free Will Baptist Church, Kenly, North Carolina, desire to express in these resolutions our sympathy to those who feel most keenly our common loss, and to pay tribute to the memory of our faithful sister and God's servant.

Sister Pittman passed to her reward on March 31, 1960, having served as a faithful member of our church for a number of years. Surviving are three daughters, Mrs. Elijah Phillips, Mrs. Walter Parrish and Mrs. A. V. Boykin; one stepdaughter, Mrs. Rufus Starling; one son, L. G. Pittman; and one stepson, L. F. Pittman.

We shall miss her, but we feel that her mission here has been courageously fulfilled.

Committee
Nellie Atkinson
Marvin Atkinson

NOTES



QUOTES

AND

By J. C. Griffin

THE WAY WE DID IT YEARS AGO

In going through some of our files of years ago, we came across our "Notes and Quotes" as published in *The Free Will Baptist* in the issue of May 24, 1933. For the sake of history and to bring to our attention conditions as to that date, our college at Eden, North Carolina, was burned to the ground. Because of this, many were sad and broken-hearted. Others did not care, and perhaps some rejoiced. My method of writing at that time was not on lengthy subjects, but short notes as you will see in this issue.

"If church members would keep away from 'blind tigers,' their business would be slow the whole bunch would cease operation." (I will say the same now in regards to ABC and other liquor stores.)

If church members would live out and not for Christ, the world would believe on Christ; but, since the church members are full of worldliness, their lives are detrimental to the salvation of others.

A professing Christian who follows sin is like the salvation of others as a frog is to the waterpipe. A frog stops the waterpipe; so the fellow who practices sin stops the flow of the Spirit in a revival meeting.

I have found a company of Holiness who exclude everyone who does not know their particular "shibboleth" to the extent that there is no fellowship with others at all, regardless of how holy others may live. In their words they say, "Our denomination is all that is holy." John thought that he and his associates were all and in all, so he rebade some fellows from working in the name of Jesus; but after Pentecost John thought differently. (See Mark 9:38-41.)

Do you believe that North Carolina Free Will Baptists can run a Bible school, considering all things? Yes! If North Carolina Free Will Baptists will repent of their sins committed against the school they did have, take hands in the name of Jesus Christ, get off the sidings onto the main line of the

heavenly railroad and fully seated on the old gospel train, and listen to every call of the great Captain of our salvation, we can run a Bible school in spite of Satan and his forces. (My mind has not changed since 1933.)

"All dear to God must learn to endure," said Martin Luther. "Christians conquer when they suffer. When they resist, they lose the day."

As a denomination, are we willing to suffer for the sake of Jesus Christ and the church that we claim to love? You know that sometimes I think the most of us are willing for the other fellow to do the suffering, but let us enjoy the fruits. Is that not so when it comes to the expense of the church? We want the bills paid, but let Brother "T" do it. We want a Bible school, but we want the other fellow to pay for it. That has been fully demonstrated here in North Carolina, as well as in other sections; therefore, we have had some disgraceful failures. Brother, is your conscience clear? Can you look Jesus square in the face?

I have not changed my mind as to the operation of a Christian college or a Bible school. We can do it if we will let the prayer of Jesus, as uttered in Chapter 17 of John's Gospel be answered in our lives. Christ prayed for a oneness in the lives of His believers, but sometimes we do not want to let Him have His way. We want our own selfish way. Cain wanted his way; and from that day, we human beings have been prone to have our way.

I heard the late Bob Self say, "If you didn't get your religion on the same knee that I got mine, something is wrong with yours." Brother Self used this illustration to show the spirit of some of us; we think we are always right and others are wrong.

Someone has said, "Take life as you find it, but don't leave it so." This has been the trouble with the world. We take all that we can get and give as little as possible. I once heard the story of an old lady who left her home in North Carolina and went to a city out west. There she united with a church, and was assessed a dollar. She said, "I'm going back to North Carolina where it does not cost so much. I was a member of a church there for twenty years, and it never cost me but twenty cents." Yes, there are some people who want the church to go forward, but they want the other fellow to do the paying.

I served a church once that in the summer when the windows were raised, a cer-

tain fellow would be sure to be looking out the window when the offering plate was being passed. I do not think he ever saw the plate.

I heard of an old lady in a church where they had no offering plate but used a hat. This old lady would put her hand down in the hat and thump the bottom, which sounded something like a half dollar. The old deacon got wise to the procedure; so one Sunday he turned the hat upside down and shook it, but no money fell out. The Bible says, "Be sure your sins will find you out."

"Above all else this country needs a nation-wide revival of the old-fashioned, prayer meeting religion which will make every man and woman strive in every act of life to do that which on the great judgment day they will wish they had done."—*Selected.*

It takes a lot of good old-fashioned Christianity to get a fellow out to prayer meeting on a dark rainy night, after a hard day's work. But, thank God, we have some of that type yet, to my personal knowledge. As I meditate on these words, I think it would be nice for Jesus to come during midweek prayer service. Of course there would be some who would never see their loved ones at home again. Personally, I would like for Christ to come some Wednesday evening while in prayer meeting. Hallelujah! what a Saviour!

"I will sing unto the LORD, because he hath dealt bountifully with me" (Psalm 13:6).

"A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn" (Proverbs 12:2).

Special Announcement

The Board of Directors of the Free Will Baptist Press hereby announces that stock in the above-named institution is released for sale to the public, the effective date of said release to be September 8, 1960. Applications for stock may be filed with the Press for issuance after the effective date.

Signed:

R. N. Hinnant, President
J. W. Alford, Secretary

THE FREE STICK

by Betty Swinford

DOUG was on the porch with Terry Price, his new friend, when he saw them coming up the path. There were three of them, and Doug knew at once what it was they wanted. Suddenly he was glad that it was dark. At least that way Terry couldn't see his face. He didn't think he could bear it if Terry found out.

"Excuse me a minute, Terry," Doug said quickly. "I'll be right back. C'mon up to my room, fellas."

He led the way quickly for fear Terry might come along too. Inside his room, he turned to face the three boys. The one who spoke seemed to be the leader and he was big—much bigger than Doug.

"Got them ready?"

Doug bit his teeth together hard. "No. Like I said before, Scorchy, I'm through printing those free sticks. I—I just can't do it anymore."

Scorchy's blue eyes squinted. "And why not?"

Doug looked him straight in the eye. "Because I've given my heart to Jesus. Cheating isn't fun anymore, Scorchy, because now I know that it's wrong."

"Well, isn't that cute!" the other boy sneered. "Look, if you want to go to Sunday school that's fine with me. But I still want the sticks you promised us!"

"It isn't just going to Sunday school, fellas. It's believing that Jesus died for your sins and then accepting Him as your Saviour. You see, He changes your heart and you just don't want to do things that you know are wrong."

"Can it!" Scorchy said sharply. He looked about the room. Then he smiled as he spied the small rubber stamp with the word free on it. The black ink pad was beside the stamp. He took it down from the shelf and carried it to Doug's desk.

"No! I won't let you do it!" Doug protested. "I should have thrown it away!"

"I'm going to do it," Scorchy smiled. "And you're not going to stop me. If you try, or if you tell, then I'll say that this idea was all yours in the first place!"

Doug watched as Scorchy took three sticks from ice cream bars out of his pocket. With the rubber stamp he carefully stamped free on the ends of the sticks. A few minutes later the boys were gone. Only

the rubber stamp was left behind to remind Doug of what had happened.

Quietly he knelt beside his bed and a little later he returned to Terry. They sat together on the porch step, but the fun had gone out of their evening.

"What happened, Doug?" Terry asked presently.

Doug's shoulders stooped a little lower. He couldn't bring himself to answer. He felt as bad as if he himself had taken those free sticks to exchange for ice cream bars!

"Terry, if I tell you something, would you try to understand?"

Terry brought his knees up close to his chin and wrapped his arms about them. "I'd sure try, Doug."

"Well, you know that before people are saved they do some pretty bad things sometimes, don't you?"

Terry grinned. "Sure!" Then he sobered. "You in some kind of trouble, Doug?"

Doug sighed. "Well, not exactly. You know there are six dairy bars in town? And some of the sticks in their ice cream bars are marked free.

"Sure! I got a free one only last week."

Serving Jesus

Juniors' hands can work for Jesus,
Glad to do His holy will;
Helping playmates, serving Mother.
They are serving Jesus still.
Let your hands be quick and true,
God will give them work to do.

Juniors' lips can move for Jesus,
Speaking gently all the while,
Making other people happy
With a love-word and a smile.
Let your speech in kindness fall,
Jesus listens to it all.

Juniors' feet can run for Jesus,
And for Him sweet comfort take
To the hearts bowed low in sorrow,
Blessing all for His dear sake.
Let your footsteps gladness bring,
Doing errands for the King.

—Selected.

"Yeah. That's where the trouble starts for me! I got a free stick once and thought how nice it would be to get ice cream bars all the time without having to pay." Terry sighed again. "You see, I have a small printing outfit and I made up a rubber stamp reading free. Scorchy and Joe and Eddie—they're the guys who left awhile ago—and I decided it would be a good job to make our own free sticks.

"Oh, I get it!" Terry said. "You made your own free sticks and began getting free ice cream bars!"

"That's it," Doug said miserably. "Some folks wouldn't get suspicious we went to a different dairy bar every time. Then I started going to Sunday school. I learned about Jesus—how He loves me and how He died for my sins. All of a sudden those free sticks weren't so much fun anymore. After I gave my heart to Jesus I realized how wrong it was, and I stopped."

Terry frowned. "If you stopped, the why are you so worried?"

"Because the other fellas are still using my rubber stamp to mark sticks. They say they'll tell if I don't let them use it."

"Have you prayed about it?"

"Yes, I have. And you know something I believe I've just made up my mind what to do!" Doug paused to rub his chin thoughtfully. "I'm going to talk to the manager of the dairy bars and tell him what I've done. And that's not all—I've got enough money in the bank in my room to pay him for all the free ice cream bars I've taken. Terry, I feel better already!"

"A person always feels good when he obeys the Lord," Terry said. Then he stood up. "Come on, Doug, I'll go with you!"—My Pleasure.

"A soft answer turneth away wrath: but grievous words stir up anger" (Proverbs 15:1).

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Notice

The motion was made and carried at the North Carolina State Woman's Auxiliary Convention to send Mrs. Carl Dudley, president, to the Woman's National Auxiliary Convention in Fresno, California. Each local auxiliary is requested to send \$3 to help pay Mrs. Dudley's expenses. She has been state president for six years and has done a wonderful job; so let's show her how much we appreciate her by our response to this project.

Mrs. Almond Warrick, Secretary

Scotland Neck, N. C.—The Woman's Auxiliary of Hope Free Will Baptist Church met at the home of Mrs. Lila Croom on May 13 for its monthly meeting. Following the opening hymn, the group was led in prayer by Mrs. Lila Croom. The president, Mrs. Nannie Harrell, read the Scripture.

The program chairman, Mrs. Lila Croom, had charge of the program. Those taking part were Mrs. Lero Dickins, Mrs. Lila Croom, Mrs. Agnes Eason and Mrs. Irene Morris. The roll was called with 17 members and three visitors present. The minutes were read and approved. After the business session, the group enjoyed refreshments served by the hostess, Mrs. Croom.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Church held its monthly meeting on May 10, at the church, with 11 members present. The meeting was called to order by the president. Prayer was offered by Mrs. Laura Boyette. The minutes of the last meeting were read and adopted.

The program consisted of questions on the Bible about names with three letters. The fourth chapter of Ephesians was read. Mrs. Mildred Cauley dismissed the group with prayer. Mrs. Lynwood Boyette served refreshments during the social hour.

Mrs. Nora Smith and Mrs. Ada Hines received a birthday gift from their secretaries.

Kenly, N. C.—The Woman's Auxiliary of Piney Grove Church held its May meeting on the tenth, at 8:00 p. m., in the home of Mrs. Lucy Jones and Mrs. Joe Sasser.

Following the opening hymn, Mrs. Frank Waddell led in prayer. Mrs. Charles Ray Pope read the Scripture.

The program chairman, Mrs. Roy Stanford, gave each member paper and pencil to make notes for an open forum and discussion held after the presentation of the topics. The topics were presented by Mrs. Dora Cuddington, Mrs. Joe Sasser and Mrs. Elaine Pope.

The president, Mrs. Elaine Pope, called the business session to order. The minutes were read and approved. The roll was called with 11 members and four visitors present. The financial reports were given and approved. The amount of \$31 was turned over to the general treasury from proceeds on bake sale. The group decided to send \$4 to the Children's Home. The group also decided to sponsor the vacation Bible school the week of June 6, and to ask each Sunday school teacher to aid in teaching. The next meeting will be held in the home of Mrs. Claude Bass on June 14 at 8:00 p. m. Refreshments were served by the hostesses, after Mrs. Lucy Jones dismissed the group with prayer.

G. T. A. Has Mother-Daughter Banquet

The Go-Tell Auxiliary of St. Mary's Free Will Baptist Church in New Bern, North Carolina, entertained at a mother-daughter banquet, Friday night, May 6, 1960, in the social room of the church, which was decorated throughout with spring flowers.

The tables were covered with white linen cloths and centered with white gladioli in crystal bowls, flanked by green candles in crystal candleholders tied with blue ribbons, carrying out the G.T.A. colors.

At each place was a miniature arrangement of flowers in the same colors, these being arranged by members of the G.T.A. The program booklets in green, white and blue colors were made by the girls of the auxiliary and were at each place.

Each mother was presented a corsage of red roses by her daughter.

Special guests were the Rev. Ralph Lightsey and son, Nelson; Mrs. W. J. Gaskins,

Eastern District youth director; and Mrs. Bernard Adkins, local youth director.

The menu consisted of tomato juice, baked ham with apple sauce, green beans, relish tray, potato salad, hot rolls and butter, homemade cake and ice cream, and iced tea. The meal was served by members of the Anita Sparks Circle of the woman's auxiliary with Mrs. Miller Harrison, chairman.

The program was under the direction of the G.T.A. sponsors, Mrs. B. J. Gaskins and Mrs. Manley Jenkins. Everyone sang "Faith of Our Mothers." Ann Gassaway, president of the G.T.A., welcomed the mothers, and Mrs. W. E. Baldree, president of the woman's auxiliary, responded.

Mr. Lightsey gave the invocation. A duet entitled "My Mother's Prayer" was sung by Sandra Tilghman and Sherry Provo, accompanied by June Lightsey. Karen Hancock and Diane Provo presented a skit, and Anna Lynn Gaskins gave a humorous reading. The song "Mother" was sung by the G.T.A. members.

The program closed with all forming a friendship circle and singing "Blest Be the Tie That Binds."

Forty members and guests were present.

Mrs. B. J. Gaskins

N. C. State Auxiliary Convention Report

The North Carolina State Woman's Auxiliary Convention held its thirty-third annual session at Beaver Dam Church, Columbus County, May 19, 1960. The theme for the day was "Let Us Walk in the Spirit" (Galatians 5:25).

Mrs. Hattie Adcox gave the opening devotions. Mrs. D. J. Pait welcomed the convention to the Pee Dee District, and Mrs. J. C. Griffin from the Eastern District responded. The president, Mrs. Carl Dudley, brought timely remarks on "Fruits of the Spirit." Mr. Richard Edwards from White Oak Church in Bladenboro rendered special music. The Rev. Wilbert Everton brought the message, "Walking in the Spirit," in a very challenging and heart-searching way.

After lunch, Mrs. Bill Taylor conducted an impressive memorial service. Mrs. Robert Crawford, youth chairman, announced the declamation contest winners as follows: Harvey Dupree, Y.P.A.; and Cynthia Phillips, G.T.A.—both from the Cape Fear District and the Smithfield Church. The essay winners were Linda Adams, Y.P.A., Cape Fear District; and Phyllis Stratton, G.T.A., Eastern District.

Mrs. H. L. Spivey, pin chairman, announced that awards money would be sent to the Children's Home this year.

(Continued on page fourteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Yearbook Officers



Students who will have charge of the Mount Olive College yearbook, "Olive Leaves," for its 1960-1961 edition are shown above examining the 1959 edition for ideas. Seated, left to right, Editor Deanye Lee, Pikeville; Assistant Editor David Cahoon, of Columbia; standing, Edith Tyndall, Fremont, business manager; Linda Skipper, Mount Olive, advertising manager.

The 1959 edition of "Olive Leaves" was afforded first-place recognition among the junior colleges of North Carolina by the Columbia Scholastic Press in New York in its annual critique of yearbooks.

Five Slated for Degrees at Bob Jones University

Five Free Will Baptist students are among the 350 candidates for graduate and undergraduate degrees at Bob Jones University in Greenville, South Carolina. The 33rd annual convocation will be held at 9 a. m. Wednesday, June 1, in the university's Rodeheaver Auditorium.

The Free Will Baptist students are:

Thomas Kennedy Johnson, son of Mr. and Mrs. Atlas T. Johnson of Smithfield, North Carolina. He is a candidate for the bachelor of arts degree in practical Christian training from the School of Religion. Mr. Johnson is a member of the Smithfield First Free Will Baptist Church.

Phyllis Annette Harris, daughter of the late Willie and Lee Harris of Enfield, North Carolina. She is a candidate for the bachelor of science degree in home economics from the College of Arts and Sciences. Miss Harris is a member of Dawson's Grove

Free Will Baptist Church, Scotland Neck, North Carolina. She will begin graduate work June 6 and will return to Bob Jones University for the fall, 1960, session to teach in the university home economics department.

Emmitt Joshua Morris, son of Mr. and Mrs. L. B. Morris of Kenly, North Carolina. He is a candidate for the bachelor of arts degree in practical Christian training from the School of Religion.

Isom Bennie Turner, son of Mrs. I. B. Turner of Florence, South Carolina. He is a candidate for the bachelor of arts degree in Bible from the School of Religion.

Dennis Poe Wiggs, son of Mr. and Mrs. Milton Wiggs of Smithfield, North Carolina. He is a candidate for the bachelor of arts degree in humanities from the College of Arts and Science. Mr. Wiggs is a member of Smithfield First Free Will Baptist Church.

Woman's Auxiliary

(continued from page thirteen)

Mrs. J. C. Griffin was elected to the executive committee as an honorary member for life, in view of her service since the beginning of the state work. Mrs. Bagley Morris was re-elected to the Anna Phillips Loan Fund. Mrs. J. C. Moyer was re-elected to the board of Cragmont stockholders. Mrs. Carl Warren and Mrs. Bynum Lance were elected to the finance committee.

The following officers were elected for a term of two years:

President—Mrs. J. C. Moyer Sr., Snow Hill.

Vice-President—Mrs. Frank Walston, Walstonburg.

Secretary—Mrs. Almond Warrick, Route 1, Clayton.

Enlistment Chairman—Mrs. Felton Watson, Kenly.

Youth Chairman—Mrs. Robert Crawford, 303 Meade Street, Greenville.

Study Course Chairman — Mrs. David Hansley, 600 Carey Road, Kinston.

Program-Prayer Chairman — Mrs. Clarence Bowen, Route 5, Dunn.

Children's Home Chairman—Mrs. P. L. Barrow, Route 1, LaGrange.

Benevolence Chairman — Mrs. J. K. Rhodes, Jacksonville.

ROMAN CATHOLIC CHURCH'S PARTICIPATION IN POLITICS QUESTIONED

THE RECENT POLICY statement from the Vatican will greatly increase Protestant fears concerning the influence of the Roman Catholic Church in American politics, according to a prominent Protestant spokesman.

Dr. James DeForest Murch, chairman of the Commission on Evangelical Action of the National Association of Evangelicals, said that "all Protestants will now be more hesitant than ever to support a Roman Catholic nominee for the Presidency."

Osservatore Romano, the Vatican newspaper, on May 17, carried an authoritative editorial stating that the Church has a duty to intervene in the political field and that its laymen "must never disregard the teachings and directions of the Church" in any area of life. This was interpreted in some quarters as an indication that ecclesiastical pressures might be exerted on any member of the Roman Catholic church to be elected as President.

"The Roman church is completely committed to the doctrine of the union of church and state, as its canon law, papal bulls, encyclicals and historic practice abundantly testify," Murch said. "This doctrine is taught in their schools and loyal Catholics must believe it.

"While it is true, as some Protestant and Romanist leaders have recently pointed out that there is now and has been for some time a school of thought in American Catholicism which questions this doctrine, we must remember that the Roman church is a totalitarian system and that official doctrine is changed only when its supreme authority, the pope, announces *ex-cathedra* that a new doctrine has been approved. Members of the hierarchy or distinguished Romanist laymen might express views contrary to traditional doctrine but these pronouncements would be meaningless so far as the Vatican is concerned."

Murch added, "That is why American Protestants have been hoping that the pope or the College of Cardinals would speak up in the midst of the current politico-religious controversy in America and clarify the issue."
(continued on page fifteen)

Field Worker—Mrs. Carl Dudley, 111 East Street, Fuquay.

G. T. A. Sponsor—Mrs. Marie Gaskins, New Bern.

Y. P. A. Sponsor—Miss Leah McGlothlin, Mount Olive.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Bearing Good Fruits

(Lesson for June 19)

Lesson: Matthew 7:15-23; Luke 13:6-9.

Golden Text: John 15:4.

INTRODUCTION

To point out a concrete example of what the Lord is trying to teach us in these verses, we need only to turn back to 1 Samuel and read again the story of how the people selected Saul as the first king of Israel and of how he failed them and the Lord. When Samuel went to Bethlehem to anoint a successor to Saul, the Lord reminded him of the great mistake he was about to make in his choice of Eliab. When this first of Jesse's sons came before Samuel, he was greatly impressed with his appearance and was ready to anoint him, saying, ". . . Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7). Therefore, since we cannot read a man's heart as the Lord does, Jesus tells us that we can only know him by his fruits.—*The Advanced Quarterly* (F.W.B.).

HINTS THAT HELP

1. The pious appearance of false prophets and teachers makes them especially dangerous (Matthew 7:15).
2. It is not so much the leaves of a tree but the fruit it bears that reveals its true character (Vs. 16).
3. The ax of God's judgment will eventually fell everyone whose fruit shows that his character is corrupt (Vv. 18, 19).
4. The fate of the false pretender, no matter what he claims to be, will be the eternal fire (Vs. 19).
5. Though we are taught not to judge the motives of men, we are able to discern their character by their works (Vv. 16-20).
6. Not all professors are possessors of the new nature, and not all prophets proclaim the Word of God (Vv. 21, 22).
7. It is not enough to claim to belong to the Lord; we must bear His seal of identification (Vv. 21-23; cf. 2 Timothy 2:19).

8. As fruit trees serve only the one purpose of bearing fruit after their kind, so a Christian fulfills his purpose only if he bears the fruit of the Spirit (Luke 13:6).

9. The Lord is not concerned with the mass only, but that each and every Christian should bear fruit (Vs. 7).

10. It is especially distasteful to the Lord to see fruitlessness where He had bestowed special effort to produce fruit-bearing (Vv. 8, 9).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Zephaniah 3:2 uses the figure of a wolf as showing the true likeness of a false leader in Israel: "She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law" (3:2-4). The evening wolf is one which waits until darkness for his depredations. The disastrous results upon the flock are not entirely evident until the next day when the wolf is gnawing the bones of the sheep he has destroyed. The word, ravaging, is defined: *Eagerness for plunder; rapacity*.—*The Standard Commentary*.

2. Specifically, what is some of the fruit by which we may know the good trees from the evil ones? Yes, the answer is in God's Word, and we can find it in the writings of the apostle, John. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:1-3). What could be plainer than these words regarding the identification of false prophets, preachers, teachers, and such like? Therefore, Jesus says that we should beware of those who come to us in sheep's clothing, but like wolves they deny and try to destroy the incarnation of the Son of God. They deny that the

Lord Jesus Christ was born of the virgin, Mary, and therefore deny that Jesus Christ came in the flesh. These, John tells us, have the spirit of antichrist, which means that they, themselves, are miniature antichrists. John further tells us, saying "If there come any unto you, and bring not this doctrine (the doctrine of the virgin birth of Christ), receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 1:10, 11).—*The Advanced Quarterly* (F.W.B.).

3. Take Jehovah's Witnesses for an example. They teach that Jesus was a created Being, like the angels, and that He was not eternal God. All false sects teach some Bible truths, but what they teach concerning the Lord Jesus Christ points out their wolfish character.

4. To further understand what God expects of His people, we turn to a passage of Scripture from the book of Luke. In Verses 3, 5 of Luke 13, Jesus warned His listeners that unless men repent they shall perish as others who refused to repent. The parable which Jesus then utters is intended to enforce the warning to repent.

Some trees bear no fruit even in the midst of a good environment. This parable is directed to all who do not bring forth fruit; whereas, the discussion from the Sermon on the Mount was directed against false teachers and given to Christians in discerning the character of these false teachers. "He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none" (Vs. 6). The tree was in the vineyard with all the other trees. Its chances to produce fruit were the same as all the others. The tree had an owner, which certainly means that the tree was not there by chance. Some expense was involved.—*The Bible Student* (F.W.B.).

5. William Booth sounded the alarm in reference to false prophets and their teaching. He said, "I am of the opinion that the chief dangers which confront the coming century will be religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without regeneration, and heaven without hell!"—*Selected*.

Catholic Participation In Politics Questioned

(continued from page fourteen)

sues. This statement from the Vatican is most enlightening, because it removes all doubt that sooner or later intense ecclesiastical pressures could be applied to any Roman Catholic who might be elected President of the United States."



The names of the children above are: Front row, left to right—Eula May Sugg, Johnnie High, Shirley High; back row, left to right—Linda Sugg, John Elmore, Sue Heath.

CONCERT CLASS ITINERARY

Free Will Baptist Children's Home
Middlesex, N. C.

Mrs. J. R. Bennett, Manager

WESTERN CONFERENCE

- Sunday, June 5: Branch Chapel, 11:00 a. m.
Sunday, June 5: Union Grove
Monday, June 6: Stencil's Chapel
Tuesday, June 7: Holly Springs
Wednesday, June 8: Fremont
Thursday, June 9: Mt. Zion (Nash County)
Friday, June 10: Tippet's Chapel
Sunday, June 12: Pleasant Plain, 11:00 a. m.

CAPE FEAR CONFERENCE

- Sunday, June 12: Hopewell
Monday, June 13: Lanwood Chapel
Tuesday, June 14: Johnson's Union
Wednesday, June 15: Powhatan
Thursday, June 16: Pleasant Grove
Friday, June 17: Prospect
Sunday, June 19: Lee's Chapel, 11:00 a. m.
Sunday, June 19: Corinth
Monday, June 20: Robert's Grove

PEE DEE ASSOCIATION

- Tuesday, June 21: White Oak
Wednesday, June 22: Beaverdam
Thursday, June 23: Oak Grove

CAPE FEAR CONFERENCE

- Friday, June 24: Clinton
Sunday, June 26: Bethel (Johnston County)
Monday, June 27: Oak Grove
Tuesday, June 28: Shady Grove
Wednesday, June 29: St. Paul
Thursday, June 30: Tee's Chapel
Friday, July 1: Riverside
Sunday, July 3: Goldsboro, 11:00 a. m.
Sunday, July 3: Casey's Chapel

Picture Program Itinerary

Miss Bonnie Farmer will present the story of the activities of the Children's Home through color slides at the following churches on the dates listed. All programs will begin at 8:00 p. m.

EASTERN CONFERENCE

- Sunday, June 5: Northeast
Monday, June 6: Grant's Chapel
Tuesday, June 7: Long Ridge

- Wednesday, June 8: Rooty Branch
Thursday, June 9: Snow Hill
Friday, June 10: May's Chapel
Sunday, June 12: Pearsall's Chapel
Monday, June 13: Sarecta
Tuesday, June 14: Christian Chapel
Wednesday, June 15: Gray Branch
Thursday, June 16: Piney Grove
Friday, June 17: Daley's Chapel
Sunday, June 19: Deep Run
Monday, June 20: Smith's New Home
Tuesday, June 21: Sandy Plain
Wednesday, June 22: Cabin
Thursday, June 23: Lanier's Chapel
Friday, June 24: Bethlehem
Sunday, June 26: Beulaville
Monday, June 27: Mt. Zion (Onslow County)
Tuesday, June 28: Whaley's Chapel
Wednesday, June 29: Pilgrim's Home
Thursday, June 30: Moseley's Creek
Friday, July 1: Wintergreen
Sunday, July 3: Core Creek

CAN WE FALL FROM GOD'S GRACE?

(continued from page five)

part, taken away from man his power of choice, or the exercise of his free will. In order to have the privilege to choose righteousness, it must follow that we also have the right to choose evil.

We either walk in the paths of righteousness, or we turn and walk the crowded road to hell. We either grow in grace, or we become dwarfed in sin. We either reject the unsound doctrine of eternal security, or we entertain the likelihood of becoming lost while hiding behind a false sense of security. We cannot, and we must not, allow ourselves to become bloated with a sense of false security, while at the same time we forfeit our greatest aspect of human dignity—man's responsibility to God through the exercise of our free will. "Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fail" (2 Peter 1:10).

We have free will to be lost, free will to be saved, but free will forever; for here is the right to choose God, and through constant effort and service to Him, we can maintain our salvation.

the Free Will Baptist

DS

CITY LIBRARY

Ayden, North Carolina, Wednesday, June 8, 1960



1960 Graduates Mount Olive College

An overflow audience of more than 300 people attended the 1960 graduation exercises at Mount Olive College on Sunday, May 29, and heard an address by the Rev. Lawrence F. Bowen of Dunn. Twenty-seven graduates received diplomas or certificates, the largest in the history of the college.

Receiving the Associate in Arts degree (front row) left to right: Jean Stephen-

son, Smithfield; Mary Moore, Smithfield; Bruce Dudley, Beaufort; Stanley Harrell, Rose Hill; Joyce Barwick, LaGrange; Bertie Ann Hill, Snow Hill.

Certificates in business education were awarded to (second row): Carol Hill, Snow Hill; Bertha Ellen Jackson, Seven Springs; LaVerne Wade, Snow Hill; Carolyn Outlaw, Mount Olive; Bruce Ann Smith, Goldsboro.

Third row: Vella Ruth Thigpen, Turberville, South Carolina; Jean Fillingame, Vanceboro; LaRuc Britt, Goldsboro; Pa-

tricia Whitman, Mount Olive; Betty Lou Waters, Mount Olive.

Fourth row: Linda Faye Braswell, Princeton; Mozella Brickhouse, Columbia; Harriett Maeder Sutton, Mount Olive; Betty Gray Kornegay, Mount Olive; Edith Stith, Mount Olive.

Back row: Audrey Alphin, Mount Olive; Janice Lovick, Morehead City; Edna Grace Pricc, Seven Springs; Sylvia Ard, Pamplico, South Carolina.

Not pictured: Patricia Matthews Burnette, Mount Olive; Serena Futrell, Fremont.

Editorial

COUNTING THE COST

C. H. Overman

As all will readily agree, it is not uncommon to fail. It is wise, however, upon failure, to seek to find the reason for it. There are many decisions in life, and with each one, comes the possibility of failure. This may be best accepted if we just accept it as a part of human nature; and at the same time, remember that God will give us His grace in times of decision.

Opportunities come to the person who is willing to be of service to his fellow man and the cause he represents. In going from one position or job in life, he has many questions which must be answered first, such as: "Is it the right thing to do? Is it an advancement (not necessarily financial)? How will it affect my family? Is it the best for me?" There are many other questions which flood into the mind when a time of decision comes. In essence, it means an evaluation of the cost from every standpoint. Let it now be said that no one can decide for another. It is logical, therefore, to conclude that man, after he has weighed the matter carefully and counted the cost, should be able to reach a sane and logical conclusion. This is no more than God expects from any man.

Our Saviour very definitely taught the importance of counting the cost: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king sitteth now down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:28-33).

Christ spoke these words just after His discussion on discipleship. Jesus knew there would be some who would seek to follow for a time, but would turn back because they would not be willing to pay the price. He, therefore, illustrated the importance of first counting the cost before a decision is made.

Discipleship requires a willing spirit. He must be willing to count all things lost for Jesus' sake. The true disciple must be willing to forsake all and follow Jesus. Should a person embark upon a mission in the name of Christ, without having considered the cost, he is subject to turn back. For example, it is believed by many Bible scholars that this is what happened to John Mark on the first missionary journey with the apostle, Paul.

Jesus taught that, in the erection of any building, the cost is of first importance. Even today, those who plan to build a home, first consider the cost according to the amount which they have available to put into the building. The illustration which Jesus used is certainly true to life. The person who would begin to build, and then have to stop before completion due to the lack of funds would be looked upon as being unwise and foolish by those who pass by. Now, could not Jesus have also been thinking in terms of the spiritual house even more than a material structure? Actually, this seems to be the real import of what he was saying, for taken in its context, the subject is discipleship.

Christ further illustrated the cost of discipleship in reference

to a king going to war. He first considers the need as to how many soldiers are needed, etc. To say the least, discipleship is a constant warfare. He who forgets this when beginning the Christian life is in great danger of losing the battle against the power of Satan and the evil forces which he has in the world. Warfare is costly in the material world, but in the spiritual world, it is even more costly, for it is a constant warfare.

A task worth completing will be costly. If our denomination's causes are invaluable, they will cost something. This cost will be felt in several different ways. Those who are leading these causes will certainly know from personal experience, just what the cost involves. They will suffer criticism from some sources, regardless to the decisions which are made. They will be working and planning when others are taking things for granted. Mission programs, educational programs, etc. are costly. May we be willing to count more than lay the foundation. We must be willing to finish the task before us. God has given us a task which He knows we are capable of doing, through and by His infinite grace, but let us be willing to pay the price; and let's be sure we have first counted the cost.

INDELIBLE IMPRINTS

For three weeks, in *The Free Will Baptist*, you have seen the new column, "Indelible Imprints." The material for this column is supplied by the Rev. Hubert Burress, Pinetops, North Carolina. The information for it comes from the records of our churches and conferences, and we believe it is of historical value to Free Will Baptists.

If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to me for publication in the column, "Indelible Imprints."

Mr. Burress would welcome a card or letter from you expressing your thoughts as to the significance of this column. You may write to him at the address mentioned above, or you may write to the editorial department of the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

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A Catholic President?

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||
by Rev. F. B. Cherry

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WASN'T THE TIME COME for us to quit thinking of our public officials in terms of their religious faith?" asks Senator Paul H. Douglas in the March, 1959, issue of *Coronet* magazine.

We are told by political propagandists not to consider a candidate's religious faith old-fashioned, intolerant, and a violation of the principle of religious freedom. However, there are those of us who feel that a candidate's whole life is affected by his religious beliefs and that, if they are not in accord with democratic ideals, he should not receive our vote.

Although a man has many parts, he is a unit. His life cannot be cut into neat segments. Whatever affects one part of his life affects his whole life; therefore, we believe that political candidates should expect their religious beliefs to be carefully scrutinized by the voters.

Since one of the leading presidential candidates is a Roman Catholic, this question of candidates' religious beliefs has been given much prominence. Should we refuse to vote for a man because he is a Roman Catholic? Do Roman Catholics have basic religious beliefs that are contrary to a Christian democracy? Is it a violation of the great principle of religious freedom to refuse to vote for a candidate on the basis of his religious belief?

CATHOLIC PRINCIPLES

The Roman Catholic church teaches that the pope of Rome is the successor of the apostle, Peter, and is endowed with the gift of infallibility when exercising his function as teacher of the church. It is not thought that the pope is an infallible human being, but that when he occupies the office of teacher of the church, he enjoys the infallible guidance of the Holy Spirit.

Therefore, his teachings are without error and are to be believed and obeyed as the Word of God. This belief is basic in all Roman Catholic doctrine and practice.

Moreover, Roman Catholics believe the pope of Rome is clothed with authority over the whole church, and that they have the right and duty to instruct the governments of the world. Pope Boniface VIII made this pronouncement in 1302: ". . . Both swords therefore, the spiritual and the temporal, are in the power of the church. The former is to be used by the church, and the latter for the church; the one by the hand of kings and knights, but at the command and permission of the priest. Moreover, it is necessary for one sword to be under the other, and the temporal authority to be subjected to the spiritual. . . ." This statement has never been retracted by any later pope.

A more recent declaration of the same doctrine is an editorial carried on the front page of the Vatican City newspaper on May 17, 1960: ". . . An unhealthy, anticlerical theory, recently singled out and publicly deplored by the Italian episcopate, has, in many minds, beclouded the basic principles of Christian doctrine on the structure of the church, on her mission and her teaching authority. There is a tendency to separate the Catholic from the ecclesiastical hierarchy, narrowing the liaison between them to the sacred ministry alone, and proclaiming the full independence of the believer in the civil field. Hence, the absurd dichotomy of conscience as between citizen and believer, as if the Catholic religion were only a special and occasional phase in the life of the soul, and not the powerful idea that involves and gives direction to man's whole existence." Remember, this is a recent quote from the Catholic newspaper in Vatican City which is under the direction and control of the pope.

Even more recently, Monsignor Francis J. Lally in an interview said, as quoted in the May 30, 1960, issue of *U. S. News and World Report*: "Like every other institution, the church has its regulations and all Catholics, as members of the church, are subject to the laws of the church. . . ." When asked if an encyclical of the pope were binding upon Catholics, he answered, ". . . It is intended to guide the faithful in applying the teachings of the church to

their present circumstances, whatever these may be. . . ."

Now suppose that a faithful Roman Catholic were to become president of the United States, and the pope of Rome were to issue an encyclical not in accord with the basic democratic principles of our country, what would happen?

CATHOLIC PRACTICE

You may answer to the above argument that the pope will not make or issue an encyclical contrary to democratic principles. What proof do you have of that? Does the pope rule Vatican City on democratic principles? No, he rules as an absolute sovereign and claims to have the divine right to do so.

Furthermore, the pope claims to have authority to command Roman Catholics all over the world. The Catholic Encyclopedia declares: "In case of direct contradiction making it impossible for both jurisdictions to be exercised, the jurisdiction of the church prevails, and that of the state is excluded."

CATHOLIC PROGRAM

Even though essentially a religious organization, it is evident that the Roman Catholic Church is a powerful political system which is determined to subjugate the world. Samuel F. B. Morse has said, "The Papacy is a political system, despotic in its organization, antidemocratic and anti-republican, and cannot therefore exist with American republicanism."

If you do not believe this, take a look at the countries of the world where the Catholics are in power. The recent persecutions in Columbia and Spain give some idea of what treatment Protestants may expect under Catholic rule. In the Latin American countries where the Catholic church has

(continued on page sixteen)

Correction

Please accept our apology for the error which appeared in the title of the feature article on this page last week. The title should have read "The Danger of Duplicity" instead of "The Danger of Publicity."

The People In The Yellow House

by Grace Cash

WHEN THE SUN SANK behind the ridge of pines surrounding Abbeville, like a dark-green lacy halo, Julia Lovett went to the back yard to gather the fresh-washed clothes. The clean, starched smell blended with the fragrance of honeysuckle and boxwood. Indeed, the whole town at near sundown seemed pure and undefiled. And yet they had settled here because they had no choice, Julia thought, and at the first opportunity they would leave it all behind.

Julia snapped off the wooden pins and with an armful of laundry, she started inside. At the sound of approaching footsteps she turned and saw that it was the neighbor who lived at the yellow house next door. The young woman stopped at the landline, marked by a straight mound of grass-covered earth, as though afraid to venture nearer.

"I'm Mrs. Ashley and I've come to welcome you to our street," she said, her smile showing a gap where a front tooth was missing. "You are Mrs. Lovett," she supplied when Julia appeared frozen with uncertainty. "Yes, we've been here three days," Julia answered. "I haven't yet found a minute to breathe, trying to get things in order."

"I know about moving," Mrs. Ashley smiled. "My Sid moves to a new place from one to three times a year. But do I complain? Not with a husband like Sid, not on your life."

Julia took a step toward the house, squirmed uncomfortably and forced herself to smile at the remark. "Richard was transferred to Abbeville," she volunteered grudgingly. "That's the only reason we left our first home." She did not add that their first home had been a joint gift from her parents and Richard's.

"Then you'll probably stay a while here," Mrs. Ashley said. "Why not come to church with us in the morning? We go to East Central."

Julia shook her head. "We left a nice church in Clayton," she said, "and somehow we can't imagine getting acquainted with new people. Not for a while anyway," she added, and turned to go.

"Just remember, the door is open and the invitation stands," Mrs. Ashley said. "The same for our house as the church."

"Thank you," Julia returned but she made no promise. She and Richard had discussed the wisdom of going slow about new people and above all, overfriendly church people.

That night Julia told Richard about the neighbor's overture. "I hear them now, probably practicing church songs for tomorrow," she smiled deprecatingly. "After I saw her at the clothesline, her oldest son made a wild round of circles over our front lawn with his new bicycle." She sighed. "I asked him to keep his playthings off our side and he said it was his first bicycle. He said he was practicing and was sorry. Maybe so, but can you imagine a 12-year-old boy with his first bicycle?"

Richard shook his head, equally dazed with a situation that they had not bargained for when the Kingston Milling Company had promoted him to manager of the branch plant located on Abbeville's east side. "One of my foremen lives down the block and he said this Hank was a bully, a sort of problem," Richard said. "I guess we'll have to go along with what we have. After all, it was the only house we could find and you can't buy and sell a house every day."

Julia felt sick at heart as she put the children to bed. All their lives, since their first date in Clayton High School, she and Richard had lived in a reputable part of town

and had associated with the right kind of people. The Ashleys were only samples of the type who lived on East Lake Drive. Richard had wanted to live near the man in order to supervise the work and yet unable to come home frequently. It was perhaps the best they could have done under the circumstances and yet—

"Mommy, what's the neighbors' names?" Ricky asked as he knelt beside Susan for their evening prayers.

Julia felt drawn from her trance as by a whiplash. "The Ashleys," she replied puzzled. "Why, darling?"

"We want to tell God to bless them," Ricky answered. "Susan's so little, I'll be the asking."

Julia waited quietly until Ricky had spoken a few routine sentences, memorized long ago, and heard him add very sincerely, "Look down over the Ashleys in the yellow house where Hank has a new bicycle and don't let nothing happen to them. Amen." Quietly then, Ricky ran to Julia. "Mother, tomorrow may I play with Larry? He's my size."

"Go to bed, Ricky," Julia answered sternly. "Your father and I have told you to keep on our side."

Ricky went silently to his bed but Julia wondered how long the children would keep their distance. Children would be children and they had no sense of discrimination. Downstairs she found Richard lounging comfortably in his contour chair, ready to read the evening paper. "I think we have a very real problem," she said. "Trying to keep an eight-year-old boy on his side of the fence, especially when there is no fence. And, of course, Susan is right at his heels."

Richard laid the paper aside. After a lengthy silence, he snapped his fingers. "Why not put up a fence?" he suggested. "I'll order it tomorrow."

Julia's heart raced hopefully. "That's t

swer," she smiled, but a frown traced her face. "Or it should be the answer."

Next morning Julia noticed that the Ashleys were up bright and early, and just as the coffee began perking on the Lovett stove, the family next door loaded into the old black automobile and headed for church. "Well, that's a relief," she sighed, "for an hour or so anyway."

"Maybe they'll go to the car races this afternoon," Richard daydreamed.

"Not a chance," Julia shot back. "I could tell by looking at Mrs. Ashley, they've made their religion top heavy."

"Julia, it's a typical mill town," Richard said thoughtfully. "These people have three values, self-preservation, self-production and religion."

"They don't interest me enough to make study of them," she said dismally. "I just know we're somehow in the wrong lane."

Later when the Ashleys and the Browns had the other families up and down the street had returned from the church and settled down for an afternoon of rest, Julia and Richard sat on the front porch near the creek pond where Ricky and Susan played. Hank Ashley rode up the street on his new bicycle, showing off his ability to sail through the air with arms outstretched. At the top of the hill, he turned and pedaled back to the hedge. He came up the walk, wearing his blond mop of hair tousled from his Paul Revere ride.

"I'd like to give you this," he told Julia, handing her a leaflet advertising a coming revival at Central Church.

"Well—thanks." Julia almost choked on the words.

Hank did not notice. He waved to Ricky and when he passed Susan, he pulled at her braids. Susan squealed with delight.

"Where's Larry?" Ricky asked.

Before Hank could answer, Julia called to Ricky. Without a backward glance, Hank trotted quietly back to his bicycle.

After that incident the Ashleys made no further effort to get acquainted. On Thursday workmen and materials arrived at the Lovett residence and before sundown, a long wire fence boldly partitioned the two houses. That same day Julia shopped for toys, a sand box for Susan, a scooter and a football for Ricky.

A shaky confidence that at last they had everything "fixed" replaced the old antagonism Julia felt for the neighborhood. Now she could relax when the children were at play. As she cleaned the house the next day she found the leaflet Hank had given her last Sunday.

Spurred by curiosity, she read it and was surprised that the sermons had such timely lessons. Tonight's service would be based on the question, "Are You a Displaced Person?" Very, very displaced, Julia answered

silently, and threw the paper away.

Suddenly, then, a grinding crash jarred her senses, and for an instant she was too petrified to move. A funeral quiet followed and then Ricky's scream forced her to run into the yard. Ricky and Susan stood close together by the hedge, like two frightened little animals. She saw Hank's body crumpled in the street, his bicycle sprawled nearby. A pale-faced truck driver hovered over Hank. An ambulance careened down the hill and within minutes, Hank was whisked away to the hospital. Mrs. Ashley sat beside him, her lips parted in grief over the missing tooth.

Julia went to meet Sid Ashley who came toward her, wringing his hands. Before she could express sympathy, Mr. Ashley spoke. "I stayed behind to tell you about Hank," he said, his voice breaking. "Susan had started across the street for Ricky's football and Hank, he sees this truck bearing down on her. He was practicing on his bike and he drove out in front of the truck and stopped the driver before he hit Susan."

Julia's heart stood still. "If there is anything we can do to help," she offered lamely.

"Nothing I know of," he answered. "Guess I'll go now to the hospital."

"I'll drive you in," Julia offered.

"Thank you but Ab Smith's waiting with his car," Sid answered. "But you can come on over to see Hank if you'd like."

Julia called Richard and they arranged for Julia to stop by the mill for him. A half hour later they stood in the waiting room with Hank's parents.

"He's going to pull through," Sid assured them, as though they were the aggrieved, not he and his wife. "We talked with the doctor. Just a broken leg and a crushed shoulder."

Julia and Richard exchanged glances—just a broken leg and a crushed shoulder. Just this much anguish and suffering and disability to save a neighbor's child from the heavy wheels of a moving van.

"I think the worst investment we ever made at our house was that wire fence," Richard confessed. "I want to apologize, Sid."

"Oh, think nothing about it," Sid answered heartily, his face alight with restored hope for Hank. In her joy that Hank would live, Mrs. Ashley smiled with trembling lips, and again showed the place of the missing front tooth.

"Such things as missing front teeth don't matter," Julia thought, "if one's heart was right." These people had hearts of refined gold—these people who had wanted desperately to be their neighbors.

Julia turned to Sid. "The fence was a mistake," she said, in wholehearted agreement with Richard. "But, then, we have been in the wrong lane ever since we came to Abbeville. Yes, and while I remember, I want you to tell Hank we expect to attend revival, maybe tonight."

"Hank will be glad to hear that," Sid beamed. "He was really pulling for the revival. I guess he's sort of elected for such things."

"He's elected all right," Richard added.

"The elect, we might say," Julia smiled. "Just tell him the Lovett house and yards are open to him for practice."—Gospel Herald.

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NEWS NOTES

Macclesfield, N. C., Church Announces Spring Revival

The Edgewood Free Will Baptist Church, Macclesfield, North Carolina, announces that its spring revival will be held June 19, at 7:45 each evening, with the Rev. Jack Paramore as the evangelist. The Rev. Robert Lee Norville will be Mr. Paramore's assistant. Leading the song services will be the Rev. Clyde Cox from Caroleen, North Carolina.

Everyone is cordially invited to attend these services and to be much in prayer for their success.

Youth Rally to Meet At Plymouth, N. C., Church

The Washington-Plymouth district Youth for Christ Rally will meet at the Plymouth Free Will Baptist Church, Plymouth, North Carolina, Saturday night, June 11, at 7:45. The rally will be conducted by several students from the Free Will Baptist Bible College. An inspirational service is expected.

Rev. Robert Rollins To Conduct Revival

Revival services will begin Monday, June 13, 1960, 7:30 p. m., at the Mt. Olive Free Will Baptist Church, Spring Creek, North Carolina (near Aurora). Guest minister for the revival will be the Rev. Robert Rollins, originally of Enfield, North Carolina, who is now residing at Route 5, New Bern, North Carolina.

The public is cordially invited to attend all services. The pastor of the church is the Rev. Charlie T. Rice Jr.

Parkers Chapel Church Announces Revival Services



The Rev. Carroll Alexander will be the evangelist for revival services June 12-18 at Parkers Chapel Church located on the Pacolus Highway, Route 5, Greenville, North Carolina. These services will begin each evening at eight o'clock. Mr. Alexander is a native of Bethel, North Carolina.

Williamston, N. C., Church Reports Progress



The Williamston, North Carolina, Church was organized in 1953 with 18 charter members. The Rev. Roland Cherry pastored this church for six years. The present pastor of the church is the Rev. Walter Sutton.

The church, pictured above, is debt free. It has five Sunday school rooms, two baths, a new piano and a heating system.

Youth Revival in Session At Winterville, N. C.

The Rev. Charles A. Thigpen, dean of Free Will Baptist Bible College, Nashville, Tennessee, is now conducting a youth revival at the Winterville, North Carolina, High School Auditorium, which began June 5 and will continue through June 11. Special music will be furnished by a girls' trio, a men's quartet (composed of students of the Bible College), and other special groups. A mass choir, consisting of members of the surrounding churches, will also render special music.

The Youth for Christ organization of the surrounding area is sponsoring this series of services.

Coming Events

June 19—Father's Day

July 4—Independence Day

August 14-19—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

Alumni Association of Children's Home to Meet

The Alumni Association of the Free Will Baptist Children's Home will meet for its twentieth anniversary program at the Children's Home, Middlesex, North Carolina, on June 12, 1960. The following is the scheduled program which will begin at 10:00 a. m. (The public is cordially invited.)

10:00—Registration, Orphanage Memorial Chapel

10:45—Prelude, Mrs. Bonnie Farmer

—Hymn, "Love Divine"

—Invocation

—Welcome, Rev. J. W. Everton, Superintendent of Home

—Response, Mr. Walter McD. Croom, President of Alumni Association

—Recognitions, Mr. Eugene Tyson

—Presentation of Awards, Mr. Horace Mixon

—Address, Mr. Ralph E. Pate, Wilson Merchant

—Hymn, "Showers of Blessing"

—Benediction

—Alumni Business Meeting

—Picnic Lunch and Fellowship

Robert's Grove Church Announces Revival

The Rev. Earl Glenn of Wilson, North Carolina, will be the evangelist for revival services at Robert's Grove Free Will Baptist Church located on Route 1, Dunn, North Carolina, June 26—July 3. Mr. Glenn will be assisted by the pastor, the Rev. M. E. Godwin. Services will begin each evening at eight o'clock.

The church requests the prayers of all Christians for this meeting, and invites the public to attend.

Mt. Zion Church Announces Revival

Revival services will begin Monday night, June 13, at the Mt. Zion Church, Cash Corner, North Carolina. The Rev. Henry Armstrong will bring the messages. He will be assisted by the pastor, the Rev. E. E. Edwards, who will lead the song services.

Everyone is cordially invited to attend these services which will begin at 7:45 p. m.

What Missions Has Done for My People

Benito Rodriguez

I AM DEEPLY GRATEFUL for the opportunity of testifying through this article as to what missions has done for my people in Cuba. May I first say that I cannot even attempt to fully cover this subject since only God could do that. There are several evangelical missions working in Cuba and all of them are contributing, in some measure, to help my people not only in the religious aspect but some of them are also doing a good work in the secular field of education. I will first testify as to what the Free Will Baptist Mission has done for my people in eighteen years of missionary work in Cuba. Just a brief word of testimony of what it has done for the author of this article: Both my family and I came out from image worship, spiritualism and the awful fear with which the witch doctor threatened us constantly, to meet Christ as our glorious Saviour. I was eighteen years old when I heard the gospel for the first time and accepted Christ as my Saviour. After a few months my mother, brother and grandfather were also saved and baptized by Rev. Thomas H. Willey, our mission director. A year later I came to help begin our Bible school in Cuba (in 1943), and after years of hard work was graduated in 1948. The following year I went to Free Will Baptist Bible College in Nashville for one school year and then returned to Cuba to work at the Bible school as teacher, pastor and helper in various other things. The Lord has blessed my life and work with the salvation of many precious souls and in many other ways. I am deeply grateful to the missionaries and the many Christians who have contributed to make my life what it is today, and the glorious hope of eternal life, and for the privilege of serving my Saviour.

To fully appreciate what the Free Will Baptist Mission has done for my people, I want to remind you of the words of our Lord in Matthew 16:26, "For what shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" According to these words, the Lord Jesus said that the salvation of one single soul is worth more than the whole world. This being

true, I will say that no one except God can evaluate what has been done just by our mission.

There have been over 3,000 souls saved by its work in the last eighteen years. At present we have some twenty-seven churches and approximately 100 preaching points along three of the six provinces of Cuba. Our Sunday schools are numerous and thousands of children are being taught in the Word of God and the Christian life. We consider this to be the most precious work and the hope of our mission. We have planted the seed of life in many cities, towns, villages and rural zones of our country; and, besides the precious harvest of souls already made, the Word is germinating in hundreds of new hearts every year.

Along with the salvation of souls, the Word has brought the transformation of customs and relationships to hundreds of homes. It has brought cleanliness where before there was none; it has improved it where there had been little. A person who has become clean inside has every desire to make clean his home and outward appearance. It has brought persons and entire families out of their isolated way of living into a wide circle of Christian brothers and friends, making them happier and more useful to God and society.

Also, it has freed persons from the possession of demons into a normal life and happiness in Christ the Saviour. Just close to our Bible school I know four families of whom some member was demon possessed. Many times they were completely mad, attempting to commit suicide, falling down with terrible attacks, and many other strange symptoms. There was no peace in these homes until the Lord brought it.

Then too, the mission work has also brought economic prosperity to those persons and families that have been saved, for they have been delivered from gambling, drinking, and many other vices harmful to their bodies in which they spent a large part of their usually limited income. Yet, as they have now served the Lord with their money, He has blessed (according to His promise) with the material things.

I have also known some of our Christians who have trusted God for their health in times of sickness and have been healed.

This has been another blessing and testimony to many others.

Not only has the gospel helped in the foregoing cases, but it has also helped to do away in a large measure with foolish and, in some cases, fearful superstitions that kept persons and families in fear of an uncertain future, substituting this fear with the glorious knowledge and hope of the life to come.

Our Bible school, which started in 1944, has already trained scores of young men and women for the ministry of the Word. Most of us who have been trained came from very poor families; and had it not been for the Bible school, we would never have had an opportunity to receive an education and be serving the Lord effectively. So here, in the name of all of those who have been trained in our Bible school, I want to express our gratitude to our brothers from the United States for their contributions and prayers through the years toward this great accomplishment. I especially thank our very dear directors and founders of this work, Rev. and Mrs. Thomas H. Willey, for their work of love and sacrifice among us through the years; and also I am deeply grateful to all other missionaries who have worked in our mission at some time or other.

Although our mission has not been able to do much in founding schools of secular education, some other missions that have been working in Cuba a longer time have founded a good number of these schools in addition to their evangelistic work. These schools are usually considered the best in education, discipline, and moral standards. Many of our professional men such as doctors, lawyers, teachers, etc., received the Bread of Life in the early days of their lives in some of these Christian schools, founded by the effort and love of missionaries.

It would be impossible to describe the influence of the work of missions upon my country, but I would say with sufficient evidence that it is deeply rooted in our thinking, customs and institutions. How I thank God for the missionary work done by this and other groups. All of it has been for the good of my people and the glory of God.

I believe, in this crucial hour in the political relationships of my country and the United States, that the influence of the missionary work done among people will be felt; and, no doubt, the ties of love among the Christians of both countries and our prayers will be of great help in settling the existing problems and misunderstandings between our countries.

I can gladly say for the glory of God that missions has done much for my people and I believe that the work of missions is on

(continued on page fifteen)

QUESTIONS and ANSWERS

ON THE BIBLE


Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matthew 6:25). Does Jesus mean by this that a Christian should not own property and provide for his and those for whom he is responsible while here on earth?—G. A. Mullins, Arkansas.

Answer: No! He could not have meant this and have said some other things on this very subject. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19:25-27). In this passage we see Jesus making provision for His own mother as He assigns her watch care to His beloved disciple. The twenty-seventh verse here indicates that she followed Jesus' instructions and from that hour, perhaps to her death, she was cared for in John's own home. This also suggests that John, who well knew His teaching on this as other subjects, owned a home. Peter had a home, a wife and a mother-in-law in his home. "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them" (Matthew 8:14, 15). This house, this mother-in-law and what else Peter had in the natural realm served the Master's physical or natural wants. Paul concurs with Jesus in teaching a young minister: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8). George H. Sandison has the following to say in answering a similar question on Page 321 of his book, *1,000 Difficult Bible Questions Answered*: "Jesus did not have a word to say against industry or prudence. His words in this instance were directed against the anxiety, worry, and foreboding which afflict so many people. Trust in God, He said in effect, do not spoil your lives by this distressing fear. At the worst, you will have

clothing and food. Do not be grasping or selfish, but give to those in need. Solomon said a similar thing (Proverbs 11:24). The one man whom Christ advised to sell all he had and give to the poor, was a boastful man who wanted to be perfect. Jesus saw the fault in his character and told him that his way to perfection was to eliminate that fault. To other men He probably gave no such advice. He laid His finger on the weak place. The apostles, it is true, were bidden leave all and follow Him; but that was necessary to the work to which they were called; yet even with them Peter seems to have kept his house as did John." The Bible teaches Christians that those who refuse to work should be refused the privilege to eat. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thessalonians 3:10).

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

JESUS TOUCHED—

"And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean" (Mark 1:41).

Those who are so close to Christ that they can feel His touch at all time are fortunate indeed. Yet, this is not only possible, but it is the experience of many dear children of God. In fact, it should be the daily experience of everyone who professes to be Christians.

The poem below is based on the story of Christ's healing Peter's wife's mother of the fever as found in Matthew 8:14, 15: "And when Jesus was come into Peter's house, he

saw his wife's mother laid, and sick of fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them."

THE TOUCH

"He touched her hand, and the fever left her."

He touched her hand as He only can,
With the wonderous skill of the Great
Physician,

With the tender touch of the Son of man
And the fever-pain in the throbbing temple
Died out with the flush on brow and
check,

And the lips that had been so parched and
burning

Trembled with thanks that she could not
speak,

And the eyes where the fever light had
faded

Looked up, by her grateful tears made
dim,

And she rose and ministered in her house
hold;

She rose and ministered unto Him.

"He touched her hand, and the fever left her."

O blessed touch of the Man divine!
So beautiful to arise and serve Him

When the fever is gone from your life
and mine,

It may be the fever of restless serving
With heart all thirsty for love and praise

And eyes all aching and strained with yearning

Toward self-set goals in the future days

Or it may be fever of spirit anguish,
Some tempest of sorrow that does not
down,

Till the cross at last is in meekness lifted
And the head stoops for the thorny crown

Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear

And only the Lord can draw forth the
arrows

Left carelessly, cruelly rankling there.

Whatever the fever, His touch can heal it
Whatever the tempest, His voice can still it

There is only a rest as we seek His pleasure
There is only a rest as we choose His will

And some day, after life's fitful fever,
I think we shall say, in the home on high

"If the hands that He touched but did His
bidding,

How little it matters what else went by!
Ah, Lord, Thou knowest us altogether,

Each heart's sore sickness, whatever it be
Touch Thou our hands! Let the fever leave
us,

And so shall we minister unto Thee!

—Author Unknown.

"So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him" (Matthew 20:34).

WATCH FOR THE TRAIN

by Jean L. Phillips

"OF COURSE, Mother," Jimmy shouted. "Why, surely, Betty and I can go Grandmother's alone! Why, we're ten d twelve! And haven't we made the trip zens of times?"

"And we don't have to change trains but ce," Betty assured their mother. "And we n't have to wait till the other train comes the track that runs along the end of the pot. And the conductor won't let us get without looking at our tickets, so we can't t on the wrong train. Please do, Mother, ar."

So it was all arranged. Betty and Jimmy's ip was soon packed and they were all pre- red. There was a box of lunch to eat at ion while they were on the last miles of e first ride. Jimmy and Betty felt very own-up and important as they boarded e train calling back good-bys to their ends in Littlefield.

But when they arrived at Southport here they had to change, there was more an two hours to wait.

"Now do keep a close watch on the time you might miss your train," their father d mother both cautioned them. "There one train a day on the Shore Line and if u miss it, there you are!"

In the depot at Southport they checked eir grip. It cost only a dime and they ould not have to carry it about. They ooked at the clock. Then they started for e lake where the boats were always load- g or unloading. There was a whalebacker led with iron ore. A ferry went across the y, with autos on its deck and dozens of ople in its cabin. They looked at the ock in the warehouse. Then they started r the business district.

"Here's the dime store," shouted Betty. n followed her. They slid upon high ools and had ice cream. Then they made e rounds of the store, and the next one, o.

Suddenly there were sirens screeching and e street was filled with fire trucks. No, e fire was not in the store, but before ey remembered about the train again the ock pointed to—

"Oh, Betty," called Jimmy. "It's train me! Come quick! Let us run!" They eaded their way out of the crowd and ran r the depot. It was two minutes past ain time. They dashed to the informa- on desk. No, the train hadn't come. It is a few minutes latc, but it came! How ose! The children were breathless.

"Oh, Jimmy, how dreadful it would have en if we would have had to sit in that tion all night!" Betty gasped. "That was o close! I never want to do it again!"

"Makes me think of what Uncle Jim said at prayers this morning," Jimmy answered. "About always keeping watch so as not to miss the train for heaven. What did he call it? The rapture! That's it. When Jesus comes with an invisible train and takes everybody that loves Him and is ready."

"What was the memory verse about it? Do you remember?" Jimmy asked.

"Watch, therefore, for you know not what hour your Lord doth come," wasn't that it?" Betty replied. "But, of course, you can't see an invisible train. When Jesus said that, Uncle Jim says He meant that we are to keep watch on our lives, and keep true and not let even the tiniest sin get between us and Jesus, you know."

"I am surely going to remember it, when- ever I think about how close we came to getting left in Southport one night," Jim- my responded. "But here we are crossing the river. It's only a little way now. Aren't you glad?"—*Herald of Holiness.*

Somebody

Somebody idled away the hours
Passing up life's fairest flowers;
Somebody's life was a loss, not a gain,
'Cause somebody thoughtlessly lived in
vain.

Was that somebody you?

Somebody busily told of the Saviour
Somebody watched his daily behavior;
Somebody's life was a gain, not loss,
'Cause somebody willingly bore Jesus'
Cross.

Was that somebody you?

Somebody knows Christ's coming is near
Somebody has hope that chases out fear;
Somebody's waiting and watching and
praying,

Loving the Lord and always obeying.

Is that somebody you?

—Adapted.

Preaching Like a Fire Bell

Sermons that save must sound an alarm. "Knowing therefore the terror of the Lord, we persuade men." No glittering generalities, no rhetorical niceties. The message must ring out like a fire bell; it must echo like a shrill blast of the watchman's trumpet when danger is near; it must declare the whole counsel of God. This means denunciation of sin, the necessity of repentance, the certainty of a judgment throne, an eternal hell for the finally impenitent, salvation by faith, and cleansing through the blood of the Redeemer, the Lord Jesus Christ.—*J. H. Jowett.*

We Can Be Free from Fear

by Mrs. J. C. Forehand, Morrisville, North Carolina

THE world today lives under the strain of constant fear—fear of atomic powers, fear of Communism, fear of outer space. Nations fear nations. Men fear the future. The Bible tells us in Luke 21:26, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: . . ." The Bible also tells us how we can be freed from this fear. We find the answer in 1 John 4:18, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." The eighth verse of this same chapter tells us that ". . . God is love."

The Bible tells us that man is sinful. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). "For all have sinned, and come short of the glory of God" (Romans 3:23).

The Bible tells us that man cannot save himself. ". . . by the works of the law: shall no flesh be justified" (Galatians 2:16). "Not by works of righteousness which we have done, but according to his mercy he saved us, . . ." (Titus 3:5). Therefore, man needs a Saviour. Knowing this, God showed His perfect love by giving His only Son to be our Saviour. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). We can benefit from this great sacrifice only through believing on the Lord Jesus Christ and accepting Him as our own personal Saviour. ". . . Believe on the Lord Jesus Christ, and thou shalt be saved, . . ." (Acts 16:31). It is only then that we can be free from fear.

Can This Be Said of You?

It is told of Gordon Maxwell, missionary, that he went to a Hindu teacher and asked him if he would teach him the language. The Hindu replied:

"No, Sahib, I will not teach you my language. You would make me a Christian."

Gordon Maxwell replied, "You misunderstood me. I am simply asking you to teach me your language."

The Hindu replied again. "No, Sahib, I will not teach you. No man can live with you and not become a Christian."—*Unknown.*

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:5).

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Praise Letter

Miss Volena Wilson
Missionary to India

How much we have to praise God for! Following are just a few of the many things God is doing in our midst. We thank each of you who have had a share in all of His undertakings here:

1. Last month through two deaths God very wonderfully worked. The first death was that of a little lad about 10 years of age who faithfully attended our Sunday school, Bible class and prayer meetings in Gopalapuram. Just a few minutes before his death he said to his father, "Daddy, pray for me." The father responded, "Son, I cannot pray audibly but I will pray silently for you. You pray." Then the little boy said, "Please give me the Bible." Taking the Bible, he clasped it closely to his bosom and prayed, "Jesus save me, save me, save me." Again addressing his father he said, "The Lord has done many things to us, allowed many things to happen to us, but we did not understand what He was trying to say to us. Therefore this has happened and He is taking me home." Shortly after that he passed away.

The next week this father's mother was taken, and he gave a very wonderful testimony two nights later at one of our prayer meetings. "I have watched many Christians from the various churches around, and often I would say I was living for the Lord but I had not really given my heart to Him. Now since He has taken my little son and mother, I surrender my whole life and heart to Him. I want to follow Him only."

And out of this testimony and his witness, his wife's brother, Christopher, is again showing interest and attending our services. Christopher professed to be a Christian when I first came to India but in '52 he turned away from Christ and went back into Hinduism and began devil dancing, etc. Since then he has never been free of this bondage. Two years ago during our special meetings he attended and even bought a Bible and promised to begin attending services regularly, but that was the last we saw of him until last month when the Lord began to deal with him again. He is now attending our prayer meetings, etc. and

takes part during the prayer sessions. Pray that the Lord may keep him true. His wife is faithfully attending our services now as well as others who have been touched through the death of this man's mother. His name is Munaswamy. Keep praying that God will pour out His Spirit in pungent conviction until many for whom we are praying receive the Lord Jesus as Saviour.

2. Easter Sunday was set aside for foreign mission's day and the offering received was Rs. 60/! It was Rs. 10/—more than the group expected. How things do coincide. A Hindu man's cow was sick during the week before Easter. On Easter morning he sent his wife to our service with exactly Rs. 10/ as a thanks offering to the true God, because he prayed and his cow was all right and he wanted to give an offering to God. I am sure that the Lord timed this matter right to encourage our believers and we were all indeed encouraged. This offering is the first ever to be received in our church for foreign missions and it is to be equally divided between Africa and South America. It is not possible to express my joy at this new step which the church has taken but I know greater blessings are in store for them. Praise Him! Annually the church will give Rs. 100/ to missions—Rs. 25/ per quarter. However, because the first offering was Rs. 60/, this year's foreign mission's offering will be Rs. 135/! This is most remarkable and our cups have run over.

3. Last week we finished our first 3 vacation Bible schools. All were splendid and we are rejoicing in all that the Lord did. Our best vacation Bible school of the 3 which closed last week was Gopalapuram. Average attendance was 150—some days there were over 160. There were 24 decisions for Christ. Last year in Gopalapuram there were 8 decisions—how much more the Lord did work this year. I hope to give you a fuller account of the vacation Bible school at a later writing. Some of the testimonies were so inspiring! Do pray for these 24 who gave their hearts to the Lord. They will find it very difficult to live for the Lord as they come from Hindu homes. The President of the Sangam will make it difficult indeed for his daughter who gave her heart to the Lord during vacation Bible

school days, but our God is able to keep, and the others as they stay close to Him.

4. We never cease to wonder at His love and grace and how He works as we wait for Him. To see such interest and evident hunger in the hearts of so many keeps eager to go forth with the Word. Pray that these hungry hearts may meet Him who satisfies every need.

There are many other things to praise Him for but no more at this writing. Thank you for all your earnest prayers for us. He is faithful and will answer every petition. Praise Him.

Hungry Hearts in Sugar Loaf

Thomas H. Willey Sr.
Missionary to Cuba

"Where did you ever hear this thing you are telling me? This Book, where do you get it?" This conversation was carried on in one of the out-of-the-way valleys of Pinar del Rio by an officer in the Rebel army and a director of a reforestation program. The Rebel officer then told me a friend the following story about the Book.

"One day some years ago, two men came to my father's house at Pons, near Pan de Azucar. They had ridden a long hard trail and were tired so they passed the night with us. It was then they told us of the wonderful Book, how important it was to read it, to believe it, to practice it, to preach it. One of these men was an American very different from any of the Americans we had seen at a distance. This American wrote his name in the Book and gave it to us. We read it, believed it and now I am telling you as I tell everyone I meet. This countryman from the Cangre was Luis Castillo. He had traveled far in sin, but had found the Saviour."

While these were talking, a third young man was listening intently; he wanted to hear this story. He was the son of Luis Castillo. Unable to restrain himself longer without speaking, he interrupted by saying, "That Cuban was my father, Luis Castillo, since gone to heaven. I am also a believer. And the American is my second father, Mr. Willey."

On the day of the National Convention this son and I had listened to a thrilling story of a hungry-hearted people seeking God and being converted by just reading the Word of God. This young man told how he himself had heard the gospel and hurried back to Pan de Azucar to tell his family, and now they were going back to preach. We listened to the blazing eloquence that came out of a heart of burden and compassion. Then this son of Castillo hurried to me and with shining eyes related

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NOTES

AND

QUOTES



By J. C. Griffin

SOME HAPPY OBSERVATIONS

We have been living, most of the time lately, on mountaintop experiences with fellowship with the Lord and His children.

On Saturday, May 28, we attended the 14th Eastern Union Meeting where we had great fellowship. This meeting convened at Warden's Grove in Pamlico County, North Carolina, where some of the most respectable people are found in the South. A goodly number of ministers were present to share the fellowship of each other.

Brother T. H. Willey Sr. was present and gave us a wonderful missionary message, in which he gave many of his experiences as a missionary. Our hearts were stirred.

On Sunday afternoon, May 29, we attended the commencement exercises at our hometown Olive Junior College, where we heard from our friend, Brother Clarence Bowen, deliver one of the most fitting messages that we have ever heard delivered to a group of graduates of any institution. The message was filled with high ideals in life. God is placed first and foremost of knowing truth and the manifesting of this knowledge through Jesus Christ. I cannot go into detail and give you the full message as delivered by Brother Bowen, but I can say it was a masterful, enlightening message on the values of real life in Christ Jesus. I hope to get a copy of that message some time.

It was a happy privilege to see that group of young people receive their diplomas. We noticed that each seemed to be so happy and expressed their joy with such dignity and grace.

Well, the whole affair was soul stirring to those who had this happy privilege. We heard one man say, "We want to go on to a four-year liberal arts college." We saw many of the former students there, and they seemed to be so happy to see graduates of 1959-60.

On Monday morning, May 30, Brother Henry Armstrong and I left our homes about 7:00 a. m. for Cragmont Assembly to attend the annual Ministers' Conference. We reached our destination about 3:30 p. m. There we found several of our brother ministers, and by time for the evening service,

there were several more present. All seemed to be happy to meet with old friends with whom fellowship had been sweet in past years at Cragmont. The evening services were largely that of prayer, testimonies and planning for the future services. The Holy Spirit was present with great power. It was really a love feast among the brethren. Some of us older fellows got to our rooms and to bed early after the worship services were over. Some stayed up and had fellowship in the usual way.

On Tuesday morning, Brother William Calvert brought an inspiring message in the devotions which set us for the following messages. Brother M. L. Johnson delivered a message on the history of Free Will Baptists, tying the past and the future with the present.

At the 11:00 o'clock hour, Brother Melvin Everington brought a wonderful message on "Working with Youth." On Tuesday evening, the service was switched. This writer was scheduled to conduct the communion service on Wednesday. This was switched to Tuesday evening, and I can say that it was the best communion service I have seen at Cragmont. We preached as we usually do on the occasion, using God's Word as set forth by the Lord Jesus Himself. It was a glorious sight to see that goodly number of ministers as they partook of the emblems of the broken body and shed blood of our Lord—then in humble obedience to His instruction and admonition, we got down and washed each other's feet. The Holy Spirit made us happy in the observation. Truly Jesus said, "If ye know these things, happy are ye if ye do them" (John 13:17).

I could not remain at Cragmont until the close, but had to come home to look after some things; but to the time that I left, or until the close of the Tuesday evening service, I have never had better fellowship. My regret is that I could not stay longer and that so many of those whom we have seen there in former years were missing; but, it was a happy privilege to meet with many new faces.

God is blessing the Cragmont movement. Money had been received to repaint the old buildings; and, except for the wiring which was almost complete, the new building was ready for the guests who shall attend other meetings there this summer.

Brother and Sister Wooten are there doing an excellent job as hosts, in which they try to make everybody feel at home.

We find that many of our churches have their vacation Bible school during the time or part of the time of the Ministers' Conference, which hinders some of our pastors from attending the conference. We feel that, if it could be possible to avoid the

conflict so pastors could attend the conference, it would be a great means of trying our hearts and our actions together. Of course there are always things that prevent our doing things we want to do, and things we should do. Paul wanted to go to Rome, but was *let hitherto* or hindered (Romans 1:13). I really wanted to stay at Cragmont the full week but was *let hitherto*.

After we had finished the communion service we arose, joined hands, and sang the first verse of "Blest Be the Tie." Praise the Lord for our experience at Cragmont this year, 1960.

Brethren, let us join the number of members that are to give a two-dollar membership fee and make Cragmont Assembly what God would have it be, a real blessing to our youth and also to our older people.

THE MAIL BOX

BLOOD DONORS NEEDED

"Mrs. Theresa Goodwin Osler is in Room 2039 at Duke Hospital, Durham, North Carolina. She is a member of Sts. Delight Free Will Baptist Church, Craven County, North Carolina, and a widow with a son about 15 years old. Mrs. Osler is in need of blood donors. I hope and pray that this need will be met. I would like to ask Free Will Baptists to visit and pray for her."—Rev. B. F. Ringgold Sr., Route 5, Box 97, New Bern, North Carolina.

My Life Is a Window

My life is a window with my Lord on display—

Do men come to view Him, and then turn away?

What sort of show window do I daily trim, Is the one central figure a likeness of Him?

My life is a window for men to look through.

It is easy to see there the things that I do. It's written in letters so plain men can see How much is for others, how much is for me.

My Lord's on display, for I claim Him my own,

And each passing hour He's there being shown.

If I faithfully paint Him in colors of love 'Twill lift men from darkness, help them look above.

So I'll light up my window, and make my light glow

As I walk in His precepts, so the whole world may know,

And see in the window I set for display That Christ is the central figure always.

—Glenn E. Wagoner.

STORIES for our BOYS and GIRLS

THE PECAN TREE

by Grace Cash

HAROLD and Jane ran to the pecan tree with their buckets as soon as they had finished breakfast. Plump, plump the pecans fell on the ground and by handfuls the nuts clanked inside the pails as nimble hands picked the nuts from the ground. In the spring Father had promised that Harold and Jane might claim the tree for this one season and it had been a wonderful harvest.

"After today's market we'll have enough to buy three pairs of skates," Harold said.

"If we have enough for two pairs it will make me happy," Jane laughed.

"I was joking," he said. "We only need two pairs and just think what fun it will be!"

Just then Mike came across from the house next door. His folks had lived there a month, but Mike hadn't had much time to play because of the work he had to do at home. His mother, who sat in a rolling chair all day, couldn't walk since the automobile accident a year ago.

"Hello," Jane greeted. "How's your mother?"

"She's fine," Mike returned, a smile lighting his face. "Aunt Lucy sent her a box of knitting yarn this morning and now she has plenty to do."

"Doesn't she get tired knitting all day long?" Harold asked.

"Maybe so," Mike answered, "but it makes her happy, I guess."

Then the talk fell to pecans and skates. "The tree just keeps filling our buckets," Jane told Mike. "Father said the tree had never produced more pecans."

"It was really a gift when Father gave it to us for the year," Harold said.

"What about next year?" Mike asked. "Will the tree be yours?"

Harold and Jane shook their heads. "We don't know," Harold replied. "Father acts as though it is a great secret, somehow or other."

"I know a secret too," Mike said. "Mother is knitting me a red cap and a red pair of gloves. Father told me that Mother wanted to surprise me so I mustn't let her know I saw her knitting them."

"We won't tell," Jane promised. "I wish I had a red woolen cap and matching gloves.

When I get my skates I'll need them."

"Jane, you shouldn't want everything," Harold scolded.

"But you would like a cap and gloves for yourself," she teased.

"I sure would," Harold admitted. "But we'll be doing fine to get skates."

Just then Mike's father called and he returned home. Harold and Jane took their full pails of pecans and set them in the crib. The fruit vendor would come for them later. Then Jane had an idea.

"Harold, do you remember a Bible verse we learned once?" she asked. And then she repeated, "'Freely ye have received, freely give.'"

"Yes, and I know what you're thinking," he said. "We have received freely so why not buy Mike a pair of skates if there is enough money."

"There will be," she said.

And three days later, when they counted their money, there was enough for three pairs of skates, with a full tenth of the whole amount left for the church. In less than an hour they had purchased the skates and Jane telephoned Mike to come over to their house.

"We have a surprise for you," she said.

"I have one for you and Harold, too," he confessed. "I'll bring it."

Mike opened his surprise first, a shiny new pair of skates! His face glowed as he thanked Harold and Jane. Then Harold and Jane opened their packages and found just what they wanted to go with their skates, a red woolen cap and matching gloves.

That seemed enough surprises for the day but Father added another that evening after dinner. "Mother told me how you children had divided your money with Mike, after setting aside the Lord's tenth," he said. "Well, that was just what I was waiting to see. From now on, so long as the farm is mine, the pecans from that tree belong to you two."

Harold and Jane could hardly speak. Finally Harold said, "We'll try to handle the tree the right way."

"We'll just remember it was given to us," Jane said. "I guess all we have is really a gift from God."

"I'm glad you have learned this wonderful lesson," Father smiled.

—My Pleasure.

God's Alarmist

by Rev. Walter E. Isenhour
Taylorsville, North Carolina

When a man lives clean and Godly,
Walks by faith and acts through love,
Keeps himself in tune with heaven,
With his heart on things above;
Knows the Bible and its Author,
Leans upon His holy arm,
It is wise to give attention
When he speaks to give alarm.

God's alarmist sees the danger
That's confronting you and me,
And he sounds a note of warning
Lest we lose our liberty,
And go down beneath the surface
Of the raging ocean waves,
Like the vessel that is sunken
And no captain ever saves.

God's alarmist knows the purpose
Of the sly and cunning foe;
Knows that he is set to drag us
To damnation down below;
Set to keep us out of heaven
Where there's peace for evermore,
And where saints across the ages
Have marched safely on before.

Oh, give heed to God's alarmist
Who may preach across the earth,
Or proclaim a note of warning
That is of profoundest worth;
Who is prayerful in his warning,
Honest, earnest in his soul,
Telling you of what is coming
That will keep you from life's goal!

"I Know that It Does"

A preacher was speaking from the text, "The blood of Jesus Christ his Son cleanseth us from all sin." He was stopped by an atheist who asked, "How can blood cleanse away sin?"

For a moment the preacher was silent; then he asked the infidel, "How can water quench thirst?"

"I do not know," replied the infidel, "but I know that it does."

"Neither do I know how the blood of Jesus cleanseth away sin," answered the preacher, "but I know that it does."—*The Pentecostal Testimony.*

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Women Boost Mount Olive College

The 1960 session of the North Carolina State Woman's Auxiliary Convention in its May meeting passed three resolutions supporting Mount Olive College, Mount Olive, North Carolina:

"1. Be it resolved: That we express our appreciation to the North Carolina State Convention for their action in recognizing the work of our women by placing two of them on the Board of Directors of Mount Olive Junior College and that we pledge to Mrs. Carl Dudley and Mrs. Ernest Cassick our prayers and support as our representatives.

"2. Be it resolved: That we express appreciation to the Board of Directors, administration and faculty of Mount Olive College for their work in planning and directing an accredited program of Christian higher education for the youth of the Free Will Baptist denomination and that we pledge to the college our continued prayers and support.

"3. Be it resolved: That we recommend to our churches that they designate their vacation Bible school offering to Mount Olive Junior College."

Youth Groups Honor Parents

The G. T. A.'s and Y. P. A.'s of Fairmount Park Free Will Baptist Church, Norfolk, Virginia, presented a program honoring their parents at a supper on Friday evening, May 27, 1960. There were approximately 70 people present.

Miss Joyce Maxwell was mistress of ceremonies. Y. P. A. members participating were: Patricia Allcox, Judy King, Elizabeth Martin, Janet Dail, Barbara Edwards and Jackie Whitehurst.

Mrs. David F. Jones, a G. T. A. mother, gave a talk on "Honoring Parents." G. T. A. members participating were: Faye Davis, Deborah Jones, Tommy Goodfellow and Lynn Poole.

Mrs. David Stump, youth chairman, concluded the program by expressing her appreciation to those participating and to the parents for their co-operation.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church met at the home of Mrs. Geraldine Wells on Tuesday night, May 24, with twelve members, seven visitors, and two new members present. After the meeting was called to order, the group sang "Blest Be the Tie." Mrs. Freddie Vinson led in prayer, and

(continued on page sixteen)

RECOMMENDATIONS OF N. C. AUXILIARIES

The following is a copy of the recommendations and suggestions given by the benevolence chairman of the North Carolina State Woman's Auxiliary Convention for the year, 1960:

"We truly feel that God has blessed us in giving us our superannuated ministers as close friends. They who have faithfully blazed the way that we might have the glorious gospel. The time has come when we want to show our devotion to them in a special way, therefore, I recommend that:

"1. We accept Father's Day as a special day of recognition for our superannuated ministers, and Mother's Day for our widows.

"2. That we who have ministers adopted, see that they receive cards, letters and gifts; also, remember them in any way to make it a great event for them.

"3. To the auxiliaries who do not have ministers or widows adopted, that they mail cards and letters to as many ministers and widows as possible on their special day, and that they send an offering to Mrs. Raymond T. Sasser, earmarked for superannuation for Father's Day.

"Let us send our love in showers on their day."—Mrs. J. K. Rhodes, Benevolence Chairman.

Father's Day comes on June 19, 1960. As recommended, this will be a good time to remember, recognize and reward these ministers on our superannuation list:

Name	Address	Birthday	Conference
Rev. R. C. Alexander	Box 310, Robersonville, N. C.	Sept. 30, 1889	Albemarle
Rev. Thomas F. Davenport	Rt. 1, Creswell, N. C.	Aug. 26, 1879	Albemarle
Rev. J. C. Franks	Rt. 1, Box 341 Black Mountain, N. C.	Oct. 9, 1890	Blue Ridge
Rev. W. H. Lancaster	208 W. Handcock St. Smithfield, N. C.	Nov. 28, 1881	Cape Fear
Rev. W. B. Nobles	Winterville, N. C.	May 3, 1866	Central
Rev. D. A. Windham	1128 Evans St. Greenville, N. C.	Nov. 7, 1887	Central
Rev. Howard Pipkin	Rt. 2, Mount Olive, N. C.	Oct. 15, 1881	Eastern
Rev. B. F. Ringgold	Rt. 5, Box 97 New Bern, N. C.	Aug. 22, 1889	Eastern
Rev. J. W. Alford	Rt. 1, Morehead City, N. C.	Oct. 3, 1881	Eastern
Rev. J. R. Forrest	305 Armstrong Ave. New Bern, N. C.	Sept. 11, 1889	Eastern
Rev. J. A. Collins	c/o Bill Lockey Mill Gap Rd. Arden, N. C.	Jan. 6, 1874	French Broad
Rev. J. C. Rogers	107 Bluett Ave. Rockingham, N. C.	Feb. 9, 1890	Pee Dee
Rev. N. H. English	Rt. 2, Hamlet, N. C.	April 12, 1887	Piedmont
Rev. Paskel L. Coxey	220 S. Sychmoore St. Charlotte, N. C.	Jan. 28, 1881	Piedmont
Rev. C. W. Bennett	Box 29, E. Broad St. St. Paul, N. C.	March 29, 1886	Rockfish
Rev. W. G. Pike	Rt. 3, Selma, N. C.	Aug. 27, 1887	Western
Rev. W. G. Boykin	State Hospital Raleigh, N. C.	Oct. 10, 1900	Western
Rev. Barney Griffin	330 Vance Ave. Kannapolis, N. C.	July 30, 1892	Western
Rev. M. L. Cummings	Wake County Home Raleigh, N. C.	June 2, 1876	Western
Rev. Wiley Ferrell	Rt. 1, Selma, N. C.	Sept. 27, 1902	Western
Rev. G. C. Joyner	Rt. 3, Box 50-A Smithfield, N. C.	June 12, 1893	Western
Rev. Romie Mitchell	Rt. 2, Pikeville, N. C.	Dec. 17, 1893	Western

Christian Education

W. BURKETTE RAPER, *President*
 Mount Olive Junior College
 Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
 Free Will Baptist Bible College
 Nashville, Tennessee

Students Receive Special Recognition



Six Mount Olive College students received special recognition during the 1960 commencement. These students, pictured above, are (left to right):

Johnny Walker of Durham, a pre-ministerial student, received a \$50 scholarship presented by the Mount Olive Business and Professional Woman's Club as the student chosen by the faculty for making the greatest improvement during his freshman year.

Joyce Barwick of LaGrange, president of the Student Government Association, received the Southerland Medal as the graduate with the highest academic average during her two years at Mount Olive College.

The Spivey Music Medal went to Judy Foreman of Washington on the basis of her contribution to the music program of the college. Miss Foreman has served as pianist for the Mount Olive College Chorus during the past three years and will enter Woman's College in September as a music major.

Deanye Lee of Pikeville was awarded a \$50 scholarship by the Carolina Patriots Chapter of the Daughters of the American Revolution for making the highest scholastic average during her freshman year. Miss Lee has also been elected to edit the 1961 edition of the Mount Olive College yearbook, "Olive Leaves."

Edna Grace Price of Seven Springs received the Johnson medal, presented annually to the student with the greatest promise of proficiency in the field of business.

The honor of having made the greatest contribution to the college during the past

two years went to Stanley Harrell of Rose Hill. Mr. Harrell was chosen for the Jordan Medal by the student body.

College Youth Conference

The second annual College Youth Conference at Mount Olive Junior College will be conducted during the week of August 14-19, according to an announcement by Dean Michael Pelt, who will serve as director of the conference again this summer.

The conference will include periods for the study of the Bible and churchmanship, worship, evangelism, recreation and guidance. The entire week will be planned and directed in such a way as to provide a wholesome and enjoyable experience for teen-age young people.

Conference leaders will be President W. Burkette Raper, Dean Michael Pelt, and the Rev. Clarence Bowen. Mr. Bowen is pastor of Shady Grove Free Will Baptist Church in Sampson County and is well known for his work among Free Will Baptist youth.

The cost of room and board at the conference will be \$15. In addition, a registration fee of \$2 will be charged each person attending. Interested persons should write for application forms. Address all correspondence to: Michael Pelt, Director, Youth Conference, Mount Olive Junior College, Mount Olive, North Carolina.

Olive Leaves Dedicated To Former Dean

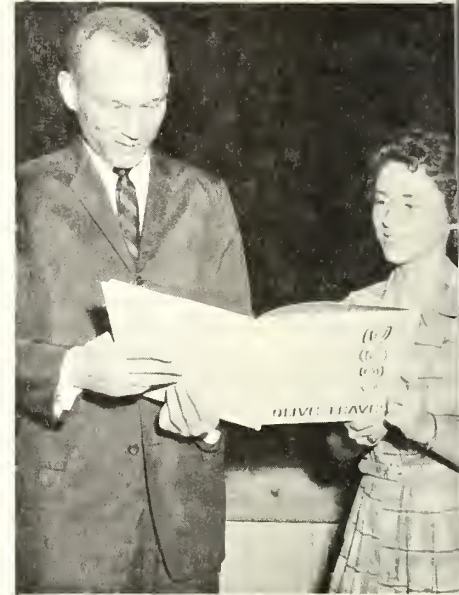
The 1960 edition of the Mount Olive College yearbook, "Olive Leaves," has been dedicated to former dean, Daniel W. Fagg Jr. Making the presentation in behalf of the student body was Bertie Ann Hill of Snow Hill, editor of the 120-page publication.

The dedication read: "To you whose love for this institution, determination to build it upon high scholastic foundations, concern for its progress, and loyalty to its program have each helped to make Mount Olive Junior College a reality, we dedicate this, the 1960 edition of Olive Leaves."

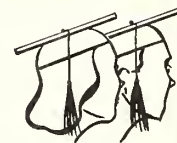
Mr. Fagg is now a graduate student at

Emory University, Atlanta, Georgia, where he expects to complete his studies for a Doctor of Philosophy degree during 1961.

In addition to receiving the yearbook dedication, Mr. Fagg spoke at the annual alumni banquet during commencement activities.



Annual Dedication: Miss Bertie Ann Hill, editor of the 1960 edition of the Mount Olive College yearbook, "Olive Leaves," presents the dedicatory copy to former Dean Daniel W. Fagg. Miss Hill, a 1960 graduate of Mount Olive College, is the daughter of Mr. and Mrs. J. Harper Hill of Snow Hill.



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The Disciplined Life

(Lesson for June 12)

Lesson: Matthew 7:13, 14; Luke 15:11-24.

Olden Text: Proverbs 3:6.

INTRODUCTION

This lesson is taken from the chapter which Jesus gives three illustrations that describe the kinds of lost persons who are in the world. In the first, He describes those who are lost because they merely wandered away from God, like the sheep which wandered away from the flock. In the second, He describes those who are lost because of carelessness on the part of those who might have helped them place their faith properly in Christ, like the piece of silver which the woman lost in her house. Today's Printed Text is taken from the third illustration which Bible students have named the Prodigal Son. Jesus gave these illustrations in answer to the criticism of the Pharisees and scribes who said, ". . . this man receiveth sinners, and eateth with them" (Luke 15:2).—*The Bible Student* (F. W. B.).

HINTS THAT HELP

1. Which way will you choose? (Vv. 13, 14).
2. Beware of becoming weary of home and too anxious to see the world (Vv. 11-12).
3. Sin is a waste of substance and life (Vs. 13).
4. Sin only brings misery and woe (Vv. 14-16).
5. The way out of sin is through repentance (Vv. 17-19).
6. Conversion brings joy and is a time of rejoicing in the Father's house as well in the heart of the converted (Vv. 20-24).—*The Teen-Age Teacher* (F. W. B.).

ADDITIONAL TRUTHS

1. This is a temperance lesson and from it we should learn that we cannot attain the truly abundant Christian life without self-discipline. Such discipline to be effective must relate to all areas of life. An alarming condition of people is the tendency toward trying to fulfill all their wants in addition to all their needs. In other words, some of us classify many things that are luxuries as necessities, while the careful mind even places more emphasis upon non-essentials than upon true essentials of

life. The problem of alcohol in America is a case in point, but alcohol is not the only serious social problem for the Christian. His greatest difficulty is self-discipline—how to control the temptation to hate, envy and avoid strife which leads to division. He is often tempted to keep up with the Joneses and neglect his stewardship toward God; besides, he is tempted to neglect those who are in need while giving too much of his attention to selfish wants. This was the problem of the prodigal son who saw only that which he wanted for himself. We recall that he took his portion of his father's liberality and set out to find happiness for himself, but ended up in a sad state of want and very unhappy. When he came to himself, he remembered that servants in his father's house were happier than he was, and that they even had more physical comforts than he now had. In other words, he had learned that self-discipline and sacrificial service toward others brought stability and happiness even in a state of slavery. Therefore, Christian duty must be placed before any consideration of the Christian's wants. We learned in Lesson 9 that God will supply the needs of the Christian, His faithful servants, but his wants should not be stressed above his Christian duty.—*The Bible Teacher* (F. W. B.).

2. What young person has not felt that the restraints of the home were too strict upon him? He has felt that the sacrifices he had to make for the common good of all the family were too much. He felt that he had neither the money or the freedom he might have if his parents understood the situation as they should. Furthermore, he galled at the restraint which society demanded he exercise in order for him to fit into community life and make a good citizen. These are perhaps the thoughts which ran through the mind of the younger son in the story under consideration.

The immediate application of the illustration was to the Jews and the Gentiles. When Jesus was criticized by the Jews for associating with Gentile sinners, He answered them by saying, ". . . A certain man had two sons" (Vs. 11). The inference here is that the father loved the two sons with equal fatherly emotion. He planned for both the sons from the very beginning

of the sons' existence in his household. This revelation was not acceptable to the Jews, because they understood God as the Father of the Jews only. They could not accept the fact that He is God of all peoples everywhere and in every generation.

The younger son chose to depart from his father's house. This younger son was not cast out by the father, nor was he made to serve under burdens loaded upon him by the partiality of an unfair father, "And the younger of them said to his father, Father, give me the portion of foods that falleth to me. And he divided unto them his living" (Vs. 12).

The student should note that the father, though bound by no law or custom to do so, divided all that he had and gave his younger son half of his possessions. The only tie by which the father was bound to the son was by love for his child.—*The Bible Student* (F. W. B.).

3. "Two men looked through prison bars; one saw mud, the other saw stars!" This is well exemplified in the history of Lot and Abram. Lot looked around with an eye to earthly advantage, and he got it. His was a downward look. What a contrast in the verse with its wonderful "after that"! Now God steps in—God who had been quietly watching those two men, waiting to see what they would do; who saw generous hearted Abram giving up his rights, letting Lot choose the best for himself. But we never lose by taking back scats!—*Moody Monthly*.

4. The story is told that years ago the body of a young man was found in the Mersey. A paper found in his pocket carried this message: "A wasted life. Do not ask anything about me. Drink was not the cause. Let me die, let me rot." In less than a week the coroner had received over two hundred letters from fathers and mothers all over England wanting a description of the young man.

This is just another illustration of the earthly parent loving and seeking a wayward child. It serves as a reminder that our heavenly Father ever loves and seeks the prodigal.—*The Bible Teacher* (F. W. B.).

What Missions Has Done For My People

(continued from page seven)

its way to a greater harvest of souls and service to our country.

Thank you again to our missionaries, Christian leaders and pastors in the United States and to every Christian that has and is having a part in the advancement of this glorious work. Let us pray and push forward until the Lord comes!

MISSIONS

(continued from page ten)

the story he had heard. My heart thrilled with joy. I thought back of how on that long passed day returning home through a cloudy, misting night my pony's hoof slipped and we fell over and over; three times the horse rolled over me. Luis slid down the embankment crying and moaning, thinking I was badly hurt. Then I remember riding on for hours, tortured with broken ribs. Thank God for the trip. There are some things we shall never know till the books are opened and we see the results of obedience and faithfulness.

Now again we are challenged with Pan de Azucar, Sugar Loaf, getting the Word of God. Some wonderful conversions are taking place along those high cliffs. Our pastor from the mines came in as I was writing this and now tells me there are thousands along these hidden valleys. In some parts no one has ever preached the gospel. What a challenge! I cannot miss it. Next week a native pastor and I are going on mule back from the unexplored end to Pan, and then to Pan de Azucar. I hope to complete the story.

* * *

One week later: The national pastor and I made the trip by mule and found that a mining company had built a fine road over the mountains. After riding six hours, doing personal work on the way and finding that no missionary had ever been in there, we came out into a beautiful level valley not far from the tall mountain called Pan. Inquiring the way of a boy working a team of oxen, we told him we were gospel missionaries. His face lit up with joy and he said, "We are evangelicos also." Going on to the house, the family was awaiting us. It was easy to see something wonderful had happened here; there was a joy radiating from the faces of this family. When we introduced ourselves as missionaries the father said, "Of what sect?" When we said, "Bautista Libres," his face did light up and he said, "Gloria a Dios, I also am the same." The mother then said, "I was praying that you might be missionaries. We never have had one to visit here. See how God answers prayer!"

Upon inquiring how they came to know the Lord there came another marvel of the power of the Word of God. The father said, "Many years ago an uncle from Vinales had a wonderful Book called the Bible.

He read some to me and from then on I wanted this Book." Then he told me that one day he happened to be at a nearby town while we were having an open-air meeting and for the first time he heard the Word preached and accepted it in his heart. A Bible was given to him. He said, "Since then we have been following the teaching of the Bible. We still do not know any songs to sing." Then the mother said, "Oh, how we want to be baptized and build a church." The entire theme of this remarkable man is the wonder of the Word of God. For hours this whole large family gasped every word of the gospel.

We are making arrangements to leave this afternoon with the Gospel Bus and the family to have the first gospel service back in this valley. There is still a large space to reach within sight of the mountain called Pan and on to Pan de Azucar. We must build a chapel and benches and send a worker. We shall need your prayers. There are many to reach, but thank God, with this family we shall make a start.

A Catholic President?

(Continued from page three)

been in the ascendancy for generations, we get an example of their attitude toward the masses.

Catholics are different in the United States, you say. Sure, they have to be. But where is your proof that they will continue to be if they have the power to do otherwise? The election of a Catholic President might not make any perceptible difference for awhile, but it would be a great step forward in the Roman Catholic program to dominate the world.

Too many church people say, "Don't mix politics and religion." Why not? If our Christianity is just something that affects our lives on Sunday morning, what is it worth? If those in the ministry do not have an obligation to warn of dangers we face, whose responsibility is it? It is an obvious fact that many Christians are first republicans or democrats and then Christians. Is this really Christian?

Woman's Auxiliary

(continued from page thirteen)

Mrs. Nancy Sawery read the Scripture. The business session was then held.

Mrs. Etta Harrell and Mrs. Freddie Vinson rendered the special music for the even-

ing. The program was discussed by Mrs. Margie Pittman, Mrs. Freddie Vinson, Mrs. Ruth Rose. Mrs. Rose also read a poem. Mrs. Berlene Hobgood of Grimsley Church rendered a solo. Mrs. Nancy Sawery dismissed the group with prayer. Refreshments were enjoyed by all.

The Woman's Auxiliary of Mt. Carmel Church met recently with seven members and two visitors present. Velma Grubbs led in the singing of "Blest Be the Tie that binds" followed with prayer. The president, Dr. Norman, turned the meeting over to the program chairman, Lucille Parker. Those participating in the discussion of the topic were Anna Grubbs, Eunice Iseral and Dr. Iseral.

The G. T. A. presented a playlet in the form of a family altar. Everyone present enjoyed the meeting very much, and received a blessing from the program.

Georgia Youth Fellowship Day

The Youth Fellowship Day for the state of Georgia will be held at Camp Mt. Bethel near Ashburn, Georgia, on June 10, 1960. All youth groups are urged to attend, and we are looking forward to a glorious day. Each church is asked to send \$5.00 to defray the expense of the luncheon, which will be served in the camp dining hall.

Attention Georgia

The Georgia State Woman's Auxiliary Workshop will be held at Camp Mt. Bethel on June 23, 1960. May each auxiliary make plans to attend. Let's see just how many auxiliaries throughout the state will be represented. Each church is requested to send \$5.00 to meet the expenses of the luncheon which will be served in the dining hall at the camp.

Mrs. Louis Sheffield,
State Corresponding Secretary

"The good works of the Christian are not to attract attention to him, but to the God who enabled him to do them."

DS

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 15, 1960



MEET MY DAD

I wish that you could meet my dad;
He's really quite a guy!
I wouldn't trade with anyone,
And here's the reason why:

He helps with baseball practice,
And gives me useful tips.
He even lets me go along
When he takes fishing trips.

Whenever I have problems,
Doubts and questions, too,
We talk them over—Dad and I—
And decide what's best to do.

Then, too, my dad's a Christian;
We often kneel and pray.
He helps me live as Jesus taught;
Yes, sir, my dad's okay!

—The Young Soldier.

Editorial

NATIONAL SUPERANNUATION DAY

C. H. Overman

Father's Day, Sunday, June 19, has been designated by the National Association of Free Will Baptists as National Superannuation Day. Publicity has been mailed out to many of our people, both ministers and laymen. Those receiving the publicity were asked to do three things in promoting this special day: (1) Secure about five minutes during the morning worship service on Father's Day in which to acquaint your people with National Superannuation; (2) ask your church to take an offering for National Superannuation on Father's Day; (3) stress to your people that the National Superannuation Board will welcome endowment gifts and bequests for expansion of the minister retirement program.

For the past two years, the Superannuation Board has mailed to our people a folder which explains the National Superannuation program. Since many of our class are not acquainted with this program, we would like to pass a part of the information contained in the folder on to you as a reader of this column, in hopes that this will be the greatest promotion of this day we have ever had.

"The Board of Superannuation for the National Association of Free Will Baptists in the United States of America was organized for the purpose of providing the ministers of the denomination with a program of retirement insurance.

"This was done by working with the Ministers' Life and Casualty Union of 3100 West Lake Street, Minneapolis 16, Minnesota. The insurance program now offers to each minister a \$2,000 endowment policy, Age 65 or 70 years.

"The board hopes that sometime in the near future, the ministers and churches will become so interested in the Retirement Insurance Program that we may be able to offer to each minister a \$10,000 policy.

"You can help in this great cause by placing superannuation in your church budget, by contributing regularly, by bringing it before your church and asking them to support it. You can help by asking and urging your minister to apply for the policy; then help him to pay for it each year. One of the best ways to support superannuation is to set a goal in your church of 25 cents per member each year. This would give the treasury an approximate budget of \$41,250. If the board could receive this amount we could offer to every minister \$10,000 worth of insurance and have enough to keep the board solvent at all times. . . .

"We do not like for our ministers to be occupied in other fields while they are pastoring churches. This is sometimes necessary if the minister is to live independently in the community in which he serves. He does this for two reasons: because of his low salary from the church, and because he realizes that some day he will have to retire from active duty, when he will have to have some type of provision made for retirement. Each minister and church should evaluate this in their planning. It can best be done through retirement insurance. The Board of Superannuation offers this insurance. Each minister should make application for it. He will need it some day.

"A wise church and minister will sit down together and plan a program of retirement for the minister. A thrifty church will

include in its budget some amount for the retirement of its minister. Some churches include the entire amount of the minister's retirement cost. Some churches pay one half of the cost. . . .

"The minister, who realizes that the church and community which he serves loves and respects him well enough to help him prepare for the future day when he or his family may be ill on the day when he will return from active duty, can serve with a free attitude toward his people. This means better sermons, more work performed, a growing and healthy church. When this happens, the minister can look with pride and dignity upon the community where he serves. The community in turn will look up to the minister with confidence. He will be placed in position of leadership and responsibility; the church and its program will enhance the community and will strengthen the cause of Christ. . . .

"When a minister has served well and wisely and comes to the day of retirement, and can spend the remaining days of his life with confidence that he will be cared for without embarrassment and suffering for what he actually needs for his comfort, he has something for which to be thankful.

"It is only natural for each one of us to have a desire for security during our entire lifetime. This desire is realized more strongly during our declining years. The minister is a human being and has the same desires as other people. During his active days, he often thinks how nice it would be if he could make enough salary to properly care for his family and to have a small sum to lay aside for the time for his retirement. Surprising as it may seem, there are very few ministers who make salary enough to even live in a dignified way, must less to save for the time of retirement.

"Since this is true, it is the duty of the minister and the congregations he may serve to try to plan together some program that will give him the security at retirement he deserves. On a small salary, this can best be done through retirement insurance. This type of program affords small financial requirement to the minister and is one he can afford to pay."

Please remember our ministers, and their futures, on this Father's Day.

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THE FREE WILL BAPTIST

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Fresno to be Convention Site

THE city of Fresno, California, is located in the exalt center of the state, less than a day's drive from anywhere within the state. From Fresno it is only a pleasant, 91-minute drive over modern highways to three of America's oldest and most famous national parks—Yosemite, Kings Canyon and Sequoia. El Capitan, Bridalveil Falls, Mariposa Big Trees, the nation's Christmas tree, and the oldest living thing in the world are just a few of the famous landmarks hundreds of thousands of people have traveled many miles and from all parts of the world to see and enjoy.

It is here in the Memorial Auditorium, at the 24th Annual Session of the National Association will be held. The Hotel Californian has been designated as the headquarters hotel. Free Will Baptists from across the United States will be traveling to the West Coast for this very significant meeting.

The program emphasis will develop the general theme, "Abounding in the Work of the Lord," taken from 1 Corinthians 15:10. The Rev. Othel T. Dixon from Missouri will bring the keynote message. His message on Tuesday night will be "The Urgency of This Hour." Music has always played a large part in this opening service and this year will be no exception.

On Wednesday morning we will be challenged to "Abound in Our Consecration." The Rev. Ralph Lightsey from North Carolina will be the speaker and will speak to us from the subject, "Devotion Without Measure."

The service on Wednesday night will be a service of missionary emphasis and we will be challenged to "Abound in Our Witness." Some 24 returned missionaries and missionary appointees will be introduced during this service. The speaker will be Dr. Bob Pierce, President of World Vision, Inc. You will not want to miss the stimulating message of Dr. Pierce who has been called by some a missionary to the missionaries.

"Abounding in Our Intercession" will be the keynote of the Thursday morning service. Speaking on the subject of prayer will be the Rev. Reford Wilson from the state of Oklahoma. His message for this last

Worship period will be "The Availing Force."

Other special features of the convention which will bless the hearts of all who attend will be the special music, an early morning prayer service which will be held on Wednesday, and the annual laymen's breakfast which will be held on Thursday morning. Dr. Delmer Priest who has served for 14 years as juvenile court officer of the Richmond, California, Police Department will be the speaker at this breakfast.

This session of the National Association which will open on Tuesday night, July 12, will be preceded by the Woman's National Auxiliary Convention. Their convention will open on Monday night, July 11. The sessions are scheduled to continue through Thursday afternoon, July 14.

Many have already made plans to attend this convention. Every church should insist that their pastor attend and should arrange to help with his expenses. The business of the denomination is the business of every pastor and elected delegate. Churches should also take advantage of the opportunity to have their own personal delegate at the convention. The necessary form to designate the delegate from your church is available from the Executive Department, 3801 Richland Avenue, Nashville 5, Tennessee.

The California State Association stands ready to extend to you their warmest hospitality. Let's go to the west coast and Fresno this year to enjoy this hospitality and to do business to the glory of our God.

A TRIBUTE

The Rev. D. A. Windham, Free Will Baptist minister, was licensed at the Saratoga Free Will Baptist Church, Wilson County, North Carolina, on June 19, 1905. A year later on June 19, 1906, He was ordained at the Saratoga Church. Mr. Windham was 71 years old on November 7, 1959.

Mr. Windham has served as pastor of almost every church in the North Carolina Central Conference. He has also served two or three churches in the Wes-



Rev. D. A. Windham

tern Conference and two or three in the Eastern Conference.

His radio ministry includes three and a half years on the Greenville, North Carolina, radio station; some time on radio stations in Raleigh, Rocky Mount, Kinston and Rockingham.

Mr. Windham has spent more than 25 years in gospel music instruction throughout eastern North Carolina.

He has been instrumental in the organization of three churches, two of which are full-time churches today and one a half-time church.

The positions of honor and trust which Mr. Windham has held are as follows: Moderator of the Second Union District of the Central Conference, moderator of the Central Conference, president of the North Carolina State Convention. He has also served on various boards and committees in the Central Conference.

Mr. Windham's religious writings include many articles which have been published in "The Free Will Baptist." He has just completed manuscript for a book entitled *The Gospel of Christ in Types and Shadows*. Mr. Windham has also served on a committee to compile one song book.

In order to continue his religious writing, Mr. Windham is in need of financial assistance. He would very much appreciate any assistance his Christian brethren could render. Mr. Windham now resides at 1128 Evans Street, Greenville, North Carolina.

RELIGION

Slogan posted by a Baltimore church: "The main object of religion is not to get a man into heaven, but to get heaven into him."—Good Business.



a glad father

by MARGARET N. FREEMAN



YOU work, you plan, you pray for your children, Mark Northcross thought, and suddenly you don't know if you've accomplished a thing. Suddenly you don't know the child himself.

Mark Jr. was almost 18, certainly not a child, but so young somehow! They'd always been so close, but, the father thought in despair, if he chooses the other road we can never walk in closeness again.

How short back to that road of 17 summers ago when on a rain-swept evening he and Ruth had been on the way to the hospital. She had put her hand over his on the wheel: "Don't worry, Mark, everything will be all right. We're in God's hands, you know."

That was the foundation on which they had built their lives together. That was the future he wanted for his son. Two hours later, he had gazed upon the tiny features of his son. "They're not usually as cute as this one," the nurse smiled unprofessionally. Mark grinned agreement, while pride and humility engulfed him, and he stood there on a bit of holy ground and

vowed he'd be the best comrade and father only God could help him to be.

And they had been close! But lately he didn't see much of the boy. There was something he couldn't put a finger on; as if, the father thought uneasily, the boy stood at a crossroad swaying first this way, then that.

"Adolescence!" Ruth's eyes were clear and tranquil. "Give him time—don't hold him too close. He has to begin standing on his own two feet. His self-respect demands it!"

How simple the years of babyhood as I nestled him in his soft blue sleepers in the safe valley of my lap, Mark thought. Or at 3, when a favorite well-worn story book was thrust with daily regularity in front of the evening paper: "Read to me, Daddy!" Then he had become the slim, brown 7-year-old who demanded: "Dad, rig up me'n Tom a tent!" Or a bubbling 10: "Will ya practice a few throws with me, Dad?" At 13 as he and his son had played football one evening, he had overheard the music of the words his son told some play fel-

lows who joined them: "Didya see my dad's kick off? He can do anything!"

It had taken some doing to get close to the boy. He cut office work to a minimum, had foregone many leisure hours, but weariness vanished as if by magic in the boy's delighted companionship.

We've shared so much, I can't let it fall apart, he thought, feeling actual pain.

A horn shrilled, brakes screeched, and Mark knew without looking Jeffrey's bright yellow convertible had halted in their drive.

"Smart aleck!" Mark muttered, watching the lanky form of his boss' son clamber out of his car. "I don't like that intimacy. That boy has too much money, too much leisure; no consideration for others; and a disregard for reverence."

They had a noisy supper about the outdoor fireplace where the boys consumed innumerable hamburgers before running to the convertible and roaring off into the night. Before they left, Mark Jr. paused briefly, laying a hand on his dad's shoulder. "See ye', Dad. Don't wear out the hall carpet pacing. I'll be in early! 'Bye Mom!"

Mark grinned weakly as he met Ruth's

nificant gaze. "He knows you worry out him."

Mark nodded. "I know he's good. It's what the wrong people can do to him I worry about."

"I'm concerned, too. We can forbid Mark to go out with Jeffrey, but he'll be resentful and more determined. I'm banking on his realizing how little they have in common."

"Train up a child in the way he should go; and when he is old, he will not depart from it." I've held on to that. I couldn't bear it if we failed."

Ruth spoke surely: "We have molded his character to the best of our ability. We've taken our son to Sunday school and church; taught him life is nothing but emptiness without knowing Jesus Christ. Our prayers have ascended for him always. We've done what we could, weak and imperfect though it was. Now the rest is up to God. He will lead our son to choose right."

The clock chimed midnight. Rain splattered against the windows. Mark went into his son's room to close windows, chuckling as he went, "A hurricane wouldn't wake that boy!" The single bed was empty; the bedspread an unwelcome, unruffled smoothness in the glare of light. Sleep fled. The clock ticked on in the slow-moving night. At 2:30 Mark Jr.'s door opened and closed softly.

Morning came. The boy was preoccupied and silent. Mark got the distinct impression he wanted to ask him something but restrained himself. He bolted from the breakfast table after devotions muttering something about mowing the yard.

The doorbell rang. Mark was surprised to find his boss in the doorway. "Aren't you early? I won't be ready to leave for the office for awhile."

"This visit is purely personal," Mr. Hale answered gruffly.

"Come in and have a cup of coffee then," Mark invited.

"I'll come to the point at once," Mr. Hale said grimly. "Our sons had an accident last night. Jeffrey says your son was driving; kept begging to drive; then drove recklessly he crashed into the bridge railing west of town. He begged Jeffrey to carry the blame which, of course, he won't do."

Ruth's hand on the coffee urn trembled. Mark took it from her. "Is Jeffrey hurt?" he asked fearfully.

"Not a particle! The car is dented. Insurance will cover it. I can't understand why your son would act this way. You're such a level-headed fellow and you've always got such store by that son of yours. Some of the work you've allowed other architects at the firm to do, just so you could devote time to that boy of yours, would have

made you vice-president long ago. Northcross, you're going to learn too late business will give you less disappointments and more affluence than sons!"

Suddenly anger flared hot in Mark. What did this man know of his son? Outwardly calm, he accompanied him to the door. He patted Ruth's shoulder. "Our son hasn't done anything dishonorable," he said evenly, "there's an explanation somewhere."

"Thanks, Dad," Mark Jr. choked from the doorway.

"I'll come upstairs with you while you change. You can drive me to the office," he put his arm about the boy's slim shoulders.

The boy sat on the bed, tense, ill-at-ease, tears glinting on the edges of his lashes. "I don't know what to say, Dad."

"Tell me what's in your heart as you always have."

The boy choked up. Mark Sr. glanced away until he composed himself. He caught sight of the papers littering his son's desk. "Who did these blueprints?" he asked excitedly.

The story tumbled out—a dream of model cottages for a new development; modern, inexpensive homes for factory workers in that area instead of the low-class tenements they were forced to live in.

The father nodded. "I talked to a realtor the other day. The land can be bought reasonably. Say, these sketches are good! I think this will work. Tell me, how do you know so much about architecture?"

"Haven't I had it drilled into me always?" the boy teased. "Not that I mind! I'm waiting for the day I'm out of school and can be an architect, too."

Mark Sr. reached for the phone. "I'm leaving the firm," he said. The years' dim dream began to take on flesh and blood outlines.

"Did he put you out because of me?" the boy asked belligerently.

"No. This move is for your future and mine."

Hope flared in the boy's eyes. "Now I can tell you, Dad."

Mark Sr. listened to a night's ride of terror. Jeffrey Hale had crashed the car and pled for Mark to take the blame. "My old man warned me no more mishaps. You take the rap or I'll see your dad loses his job." "I was in a spot knowing how you love your work. But you and Mom have always drilled right from wrong in me. I couldn't figure out how to tell you."

"But you would have," his dad dialed the office number.

Mr. Hale sputtered, left the phone, had it out with his son, and came back with profuse apologies. "We'll make it up to him. Tell him he's invited to the seashore with us—a month's vacation, expenses paid.

Northeross, I can't understand why my son would act so yellow, brand an innocent boy—after all I've given him."

"You've given him everything but yourself," Mark said gently. "You've invested in your business—so that's your harvest. I've invested most in my son. I expect to be repaid a thousandfold over the joy I've already had. I'm leaving the firm, Hale."

"You're a Christian, Northeross. Can't you forgive and forget?"

"Freely! But the time has come to go out on my own and get established so I can offer my son a partnership when he's out of college. He has some plans ready for me to develop right now!"

"Dad! I'm glad you trusted me. I was flattered by Jeffrey and that slick buggy of his, but after seeing some of the stuff he did last night, I made up my mind even before the wreck we had to go separate ways."

"I know you pretty well," his dad grinned, "but you did have me worried awhile." Then he told him about the seashore vacation.

"Not on your life! I'm staying here to engineer the drive to get more young people interested in our youth meetings. I'm putting my heart into that this summer. If Jeffrey is around, he'll hear from me, too. You see, Dad, I want to be like you—I want to build in the right direction. I want Christ to be the center of my life."

Mark left his boy's room, his heart ablaze with joy. Quickly he told his wife. "'A wise son maketh a glad father.' That's me! Will you join me in giving thanks, Ruth?"

Together they dropped to their knees and lifted their hearts upward.—*Gospel Herald*.

Dad

by Eileen M. Hasse

When evening comes and darkness falls,
When things look bleak, indeed,

When e'en my dog is deaf to calls
And fright has planted seed,
I call to good old Dad.

Oh, things go wrong and folks don't see
The things I meant to do;
A fellow's heart is never free,
It's always in a stew,
Except when I'm with Dad.

There's Mother, Sis, and Brother Joe,
There's Pastor Brown and Ken,
But there is only one to know
Just how and why and when;
It's Daddy, good old Dad.

And when I'm big and grown up tall
And strong as any, then,
I'll be the one to hear the call
Of my own little men;
Just like my good old Dad.

—Junior Challenge.

NEWS NOTES

Miss Wanda Johnson Named Finalist

Miss Wanda Johnson, daughter of the Rev. and Mrs. M. L. Johnson of Mount Olive, has been named a finalist in the 1960 National Merit Scholarship Corporation program. She was one of 10,000 final-



ists in the nation out of 550,000 high school students who participated in the testing program.

Valedictorian of the 1960 graduating class of Mount Olive High School, Miss Johnson has registered to attend Mount Olive College after which she plans to enter Duke University. Her father is business manager of Mount Olive College.

Children's Home Report For May, 1960

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for May, 1960. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

GENERAL FUND	
Albemarle Conference	\$ 150.54
Blue Ridge Association	42.34
Cape Fear Conference	159.05
Central Conference	1,022.40
Eastern Conference	1,189.92
French Broad Association	19.76
Jack's Creek Association	11.62

Pee Dee Association	21.59
Piedmont Association	116.01
Western Conference	1,036.50
Miscellaneous	530.67

ANNIVERSARY PROGRAMS

Eastern Conference	152.75
Western Conference	42.30
Albemarle Conference	70.37
Cape Fear Conference	85.00

KITCHEN FUND

Eastern Conference	31.00
Central Conference	20.00
Western Conference	10.25

CLOTHING FUND

Western Conference	40.00
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BED SPREADS

Eastern Conference	7.00
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CENTRAL CONFERENCE BUILDING FUND

Central Conference	25.00
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Total May Receipts	\$4,784.07
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Plymouth, N. C., Church Announces Revival Services

The Rev. Joe Ange will be the evangelist for revival services at the Plymouth, North Carolina, Free Will Baptist Church beginning June 20 and continuing through June 24. Mr. Ange is pastor of the Central Free Will Baptist Church of Royal Oak, Michigan.

The pastor of the Plymouth Church, the Rev. Bobby Adcock, extends a cordial invitation to everyone to attend these services.

Evangelist Bobby Jackson Conducting Revival

The Rev. Bobby Jackson, evangelist, is conducting a revival at the Milbournie Free Will Baptist Church, located on Highway 264, six miles west of Wilson, North Carolina, which began June 8 and will continue through June 19.

Everyone is invited to attend the remainder of these services which begin each night at eight o'clock.

Coming Events

June 19—Father's Day
July 4—Independence Day
August 14-19—College Youth Conference, Mount Olive College, Mount Olive, North Carolina



Rev. S. T. Shutes

The Georgia Youth Camp will be held at Camp Mt. Bethel near Ashburn, Georgia June 26—July 1. The theme for the week which was selected by the camp board, will be "Youth Faces Life." The Rev. S. T. Shutes will be the camp director. Some of the workers in the camp will be Mrs. Paul Irvin, Mrs. Wallace Franks, the Rev. H. L. Knighton and the Rev. Paul Irvin. There will be others working in the camp, however, their names are not available at this time.

Three books which the director has decided to use for study during the camp are "Never a Dull Moment," "What Every Christian Girl Should Know," and "What Every Christian Boy Should Know." Other features of the camp will be supervised recreation, singing and preaching.

The cost of the camp is \$7.00, which includes food and insurance protection. This insurance will cover you from the time you leave home until you return. Those attending are requested to bring bed linen and a blanket since it will be cool at night and also money for the study books since they will be profitable for study at home.

The director, Mr. Shutes, states: "We will be looking for you on Sunday evening June 26, for a full week of fun, study, prayer, singing and Christian fellowship."

Third Annual Meeting of Michigan State Association

The Third Annual Session of the Michigan State Association of Free Will Baptists will convene with the Free Will Baptist Temple, 19951 Dequindre, Detroit, Michigan, June 17, 18, 1960. The following

the planned program for this meeting:

Friday Evening Session

- 10:30—Singing, Led by Local Director
- Prayer
- Welcome, Rev. G. E. Butler
- Response, Rev. Jas. M. Allbritten
- Announcements, Moderator
- Introductory Message, Rev. Dewey Fraley
- Benediction

Saturday Morning Session

- 10:30—Singing, Led by Local Director
- Devotions, Rev. J. B. Varney
- Receiving of Letters and Seating of Delegates
- Prayer of Consecration
- Reading of Rules of Decorum
- Appointment of Committees
- Reports:

Treasurer, Brother Clarence L. Caudill

National Foreign Mission Board, Rev. Mark M. Lewis

National Home Mission Board, Rev. William Hill

Bible College Alumni, Rev. Joe G. Ange

11:00—Worship Service

- Singing
- Prayer
- Messenger, Rev. Milton Hollifield
- Benediction
- Lunch

Saturday Afternoon Session

- 1:30—Singing, Led by Local Director
- Devotions, Rev. Leo Worley
- Reports
- Finance Committee
- Business Committee
- Nominating Committee
- Election of Officers
- Unfinished Business
- Adjournment

Saratoga, N. C., Church Announces Summer Revival

The Rev. Clarence F. Bowen, pastor of Shady Grove Free Will Baptist Church of Dunn, North Carolina, will be the guest speaker during the summer revival at Saratoga, North Carolina, Free Will Baptist Church, beginning June 19 and continuing throughout the week.

For several years Mr. Bowen has served as devotional director of the National Free Will Baptist League Board. A pioneer of the Free Will Baptist league work, he is the author of a number of manuals. As a pastor, he has served congregations in Tennessee and North Carolina.

The Rev. Fred S. Powers, pastor of the Saratoga Church, extends a warm welcome and invites everyone to attend the nightly services which will begin at eight o'clock. Special music will be presented by various singing groups.

Revival Services at Mt. Olive Church



Rev. and Mrs. Frank Willis

The Rev. Frank Willis of Panama City, Florida, will be the evangelist for revival services at Mt. Olive Free Will Baptist Church, Potterville, Georgia, beginning July 4. The public is cordially invited to attend these services and enjoy good singing and gospel preaching.

The Rev. Warren Owens is pastor of the Mt. Olive Church.

The Rev. Frank Davenport Closes Two-Week Revival

The Rev. Frank Davenport, evangelist, closed a two-week revival meeting at the Original Free Will Baptist Mission in Fayetteville, North Carolina, recently. A Sunday school rally was held with the regular morning service, and lunch was spread. Special singing was enjoyed in the afternoon.

The Rev. A. Frank Williamson, pastor of the mission, extends a special invitation to everyone to visit the mission.

National Superannuation Report for May, 1960

The following is the financial report of the National Superannuation Board of Free Will Baptists for month ended May 31, 1960, as submitted by the secretary-treasurer, Mrs. K. V. Shutes:

Cash on Hand, May 1, 1960 \$3,324.56

Receipts

Cooperative Plan of Support States Credited as Follows:

Alabama	\$ 2.06
Arkansas	7.81
California	14.14
Florida	2.73
Georgia	11.31
Illinois	17.01
Missouri	28.12

North Carolina	5.71
New Mexico	3.57
Oklahoma	17.44
Tennessee	6.98
Texas	4.75
Virginia	1.79

From States:

Georgia	26.42
North Carolina	25.53
South Carolina	4.96
Tennessee	37.21
Virginia	5.06

Other Receipts

From Insured on Premiums 109.43

Total Receipts 332.03

Total to Account For \$3,656.59

Disbursements

Ministers' Life and Casualty

Union for Premiums on

Insured \$183.54

Secretarial Service 60.00

Postage 4.00

Total Disbursements 247.54

Balance in Treasury, May 31, 1960 \$3,409.04

Cragmont Membership Increasing

The Cragmont Booster Band Drive for June is being met with good response, according to Mrs. L. E. Ballard, chairman of the drive. The plans called for the solicitation of annual members for the Cragmont Booster Band upon the basis of an annual membership gift of \$2.00 for adults and \$1.00 for young people under 20.

If you have not yet joined this drive, you are urged to do so immediately. Mrs. Ballard states that if you do not have a representative working in your church in behalf of this drive, you may send the memberships and fees directly to her. Her address is P. O. Box 338, Scotland Neck, North Carolina.

Virginia State Association To Meet at Norfolk

The Virginia State Association of Free Will Baptists will convene at Fairmount Park Free Will Baptist Church, Norfolk, June 17, 18, 1960. The following program has been planned:

Friday Morning Session

10:00—Song Service and Devotions

10:15—Welcome

—Moderator's Remarks

10:25—Reading of Letters

—Registering of Ministers

—Seating of Delegates

10:50—Recognition of Visiting Messengers

(Continued on page fourteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Is every sin pardonable?—
Amos Jones, Louisville, Kentucky.

ANSWER: The fact that divine mercy extends to the uttermost cannot be denied in the light of many passages of Scripture found throughout the Bible; and yet, there are other Scriptures that seem to indicate that a man may become so self-willed in the rejection of God and God's way of mercy and grace that he renders himself helpless to appropriate the means of grace and mercy provided in the gift of Christ Jesus for our sins. This gift having been made by both the son and the Father under the control of the Holy Spirit. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). (See Mark 10:45; 1 Timothy 2:3-6.) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil" (Matthew 4:1). God's invitation in this, as in all other ages set forth in His Word, is to the whosoever will may come. (See Revelation 3:20; 22:17; compare Isaiah 1:8.) The unpardonable sin, spoken of so frequently in the early church, is generally thought of as being the attributing of the words of the Holy Spirit to the devil or the powers of darkness. According to Jesus' own words, this sin may not be forgiven here in this life or anywhere else. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:31, 32). These to whom Jesus spake, undoubtedly, were unsaved people that had well established themselves as Jesus' enemies and were both in will and purpose dedicated to His downfall and final destruction. (See Matthew 2:22-30.) In the book of Hebrews, we find what seems to be just as clear teaching that I understand to indicate that a saved man may become guilty of the same sin and thereby bring upon him-

self the same end. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6). These, according to Verse 6, ". . . crucify to themselves the Son of God afresh and put him to an open shame."

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Hebrews 10:26-31). In the light of the whole context, it seems that identical truth is being taught in both of these passages from Hebrews, viz., that those who have been saved by the blood of Christ as ministered by the Holy Spirit as seen in 6:4 and 10:29 for such to fall away (must do it by both attitude and deliberate effort and contrary to the convicting power of the Holy Spirit) "crucify to themselves the Son of God afresh and put him to an open shame." According to 10:26 this would be willful sin and sin in the full light of revelation, a time when the Holy Spirit is here as a willing guide into all the truth as Jesus proposed to send Him. (See John 14:16, 17, 26; 16:7-15.)

When it comes to the divine unfolding of revelation, the Holy Spirit is the last person of the Godhead to be so clearly set forth in the fullness of His present personal manifestation. When Jesus spoke the words to His unsaved enemies in Matthew 12 as quoted above, the Holy Spirit

had not been so clearly revealed as the third person of the blessed Trinity. He had not made such an appearance as seen in Acts 2. He had not so empowered and energized the followers of Christ that they forgot their fears, speaking boldly in the worthy name of their Lord and Master. "And when the day of Pentecost was full come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:1-4, 17, 18).

In addition to this glorious manifestation of the Holy Spirit in Jerusalem on the day of Pentecost where probably most of those to hear were Jews from various parts of the world, He makes a glorious revelation upon and among Gentiles of the town of Caesarea. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:44-45). These with many other definite manifestations of the Holy Spirit, whom the sending in fulfillment of Jesus' parting promise to His followers makes this sin, when committed by either the saved or the unsaved, indeed, a grievous one, when the individual from either group sets himself up as the champion denier of and propagator of unbelief on the part of one from either class, the saved or the unsaved, a strenuous effort must be exerted for him to accomplish such a fete. It is said of the saved, that in doing this he turns from the holy commandment, crucifies to himself the Son of God afresh and put him to an open shame, trodden underfoot the Son, or God . . . counted the blood of the covenant where with he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. The unsaved must, according to Matthew 12, blaspheme the Holy Ghost before he brings himself to such a certain doom; whosoever speaketh against the Holy Ghost, it shall not be forgiven him. Since the Hebrew Christian, to whom the book of Hebrews was written, had had

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

My word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

HOW GREAT IS GOD?

"For thou art great, and doest wondrous things: thou art God alone. . . . For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell" (Psalm 86:10, 13).

Not too long ago a friend asked me to explain to him just how great God is. I thought that my friend had asked a very easy question to answer, so I proceeded to

the experience of knowing the power of the Holy Spirit in the power by which He ministers the new birth and the saving grace of Christ through the blood; the author can write in more detail as to the meaning of this awful sin that Jesus could speak to those who claimed to be saved from the law, but had not experienced this marvelous grace that operated in the Hebrew Christians when Hebrews was written.

Finally, when dealing with an unsaved person, whether or not he thinks he has committed the unpardonable sin, it is our duty to be instant in season and out of season and preach the Word. We are to make the plan of salvation by grace alone clear to such a person as Scripture itself teaches as we keep the many promises God's Word affords before him; we should pray for him and with him, if circumstances allow. This is the only certain way of being conscious that we have discharged our whole duty. When it comes to our duty in dealing with wayward Christians the requirements are quite the same, except in this case, we must make it clear that all sin must be forsaken and confessed including the sin of omission, of which so many of us are more or less guilty. The omission of regular, consistent prayer and Bible reading and of living the kind of life that testifies for Christ as we are taught by the Bible to do is the most frequent cause of backsliding and needs to be dealt with in a sympathetic, definite, Scriptural manner.

tell him that the greatness of God can be told in three words—omnipresent, omniscient and omnipotent. Then I gave him the meaning of each of these words and Scripture references to show that each is true about God.

Omnipresent, I pointed out, means that God is so great that He is everywhere at all times. Then I turned to Psalm 139 and began reading at Verse 7, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

Omniscient, I tried to explain, means that God is so great that He knows all things. The verses we considered here were: "Known unto God are all his works from the beginning of the world" (Acts 15:18); "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (1 Chronicles 28:9).

Then we considered the last of the three words, *Omnipotent*, which means that God is so great that He has all power. Job said of Him, "I know that thou canst do every thing, and that no thought can be withholden from thee" (Job 42:2). Jesus said, ". . . All power is given unto me in heaven and in earth" (Matthew 28:18).

Even after I had taken all the pains I possibly could to answer his questions, he seemed bewildered and confused, so I asked him if he understood and was satisfied? His reply to that was that he had hoped for an answer that would be in the language that he could understand and that would help him to find God. Well, to this I will confess that I was somewhat stunned and promised that I would see what I could do. The next weeks were taken up with some real prayerful study and careful searchings for something that would be what his soul was longing for.

Next week I will give you some of my findings on the subject, which, when presented to my inquirer, seemed to give him the understanding and satisfaction he was seeking.

Think on the two verses that follow:
"Talk no more so exceeding proudly;

Indelible Imprints



If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

HUBERT BURRESS
Box 326
PINETOPS, N. C.

OBITUARIES

from the
Cape Fear Conference of North Carolina

ELDER ALLEN FOWLER

Elder Allen Fowler was a native of Harnett County, North Carolina, and was born February 4, 1832.

At the age of 18 years he professed religion at Prospect Church. At the age of 23 he was ordained as deacon, and was licensed to exhort by the church at Pleasant Grove. He was ordained to the full work of the gospel ministry in the month of May, 1862. He was a faithful worker in the ministry and a successful instrument in the Master's cause in turning many souls from nature's darkness unto the glorious light and liberty of the Lord Jesus Christ.

He was loved by a large multitude of people, especially his brethren in Christ who gathered together to hear him preach. The manner in which he preached was so effective that he gained the confidence of the people, which he held until death. Brother Fowler leaves three sons and one daughter to mourn the loss of their devoted and Christian father, and a host of friends to sympathize with them in their bereavement.

Remember our blessed Saviour's promise, he that is faithful until death shall receive a crown.

TIME

The only person who save time is the one who spends it well.—Alabama Baptist.

One of the greatest mistakes a man can make is to think he isn't going to make any.

It is easier to adopt the weaknesses of a friend than his good qualities.

Let not arrogance come out of your mouth: for the LORD is a God of knowledge, and by his actions are weighed" (1 Samuel 2:3).

"Great is our Lord, and of great power: his understanding is infinite" (Psalm 147:5).

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Albemarle District Conference A Success

The Albemarle Conference of North Carolina sponsored a missions conference, May 22-29, with all the member churches cooperating. There were fifty-six services held within the time of the conference. The meetings were arranged in co-operation with the state and national missions boards. The Rev. Allen B. Bryan and the Rev. Rashie Kennedy of the North Carolina State Board were active in the meetings.

National Home Missions services were held in the following churches: Sidney, Oak Grove, Hickory Chapel, Sound Side, Free Union, Shiloh and Grace of Greenville. The total cash and pledge offerings from these services was \$474.57.

I think the ministers in the Albemarle District have done a great good for their local churches and for the missions work in general by arranging the conferences.

Any church, district conference or association that would like to sponsor a missions conference may write our office for details and materials to be used. We have color slides, films, and can furnish missionary speakers.

In most cases a missionary conference will raise the budget for missions in a given district within one week—in most cases more will be given in a week's conference than will be given in a whole year otherwise.

It was a real time of fellowship for me to be in the Albemarle churches, to meet so many wonderful Free Will Baptist people, and find a real spirit of concern among the preachers.

Homer E. Willis, General Director
National Home Missions Board

An Open Letter

Dear Friends:

I notice that for the first five months of this year our offerings are off about 10%, and this in the light of the fact that more missionaries are on our fields than ever before, and more are waiting to go than ever before.

Please speak in our behalf at every oppor-

tunity and represent us at all the meetings you possibly can. Talk National Home Missions wherever you go. We are the only agency in the denomination with the responsibility of beginning new churches in the areas where there are no Free Will Baptist churches. We are the only agency sending missionaries into Alaska, Hawaii, Old Mexico, Canada, New England, and the other fields such as Washington, D. C., and among the foreign-speaking people of the United States.

You may have funds which you could give for National Home Missions now. If so, please send what you can this month so it can be reported at the national meeting in California. I trust to see you at the national—be sure to visit our booth. We will have something different this year!

I think one of the best ways to promote missions is through a missionary conference. Why not plan such a meeting in your state this year? I shall be happy to furnish you materials and speakers. I find this to be one of the best ways to get missionary support.

Brother, we must do more for National Home Missions, and get more churches started in this country, or the rest of our work will soon be at a standstill. We must have more local churches to support the other causes. In all the new fields where we have started work, you will notice the churches support the entire program.

Cordially,
H. E. Willis
General Director

Greetings from the Crossroads of The Pacific!

"We will rejoice in thy salvation, and in the name of our God we will set up our banners: . . ." (Psalm 20:5).

It seems only a few days ago that we were working on last month's newsletter. Time certainly has a way of getting lost.

We are happy to report that the three of us are in the best of health, and the Lord is continuing to bless our efforts. For the month of April we averaged 38 in Sunday school and Sunday morning worship. We

had a high of 46 on Easter Sunday. The attendance for the first two Sundays of May was below average. Our contacts and ministry among the military personnel are increasing daily. It is unusual for a day and night to pass without one or two homesick sailors or soldiers visiting us. We were able to lead one of our soldiers to dedicate his life to the Lord. We received a letter from a sailor's mother this week and she was thanking God that we were here to help her sailor boy. I quote part of her letter: "I want to write you and thank you for writing to me so promptly. Yes, I got a letter from Tommy the next day after I got yours . . . I believe the Lord sent you that way for a purpose and my son says he is getting a lot of help from you and your family . . . he said you keep him going the way I wanted him to go, so I will say thank a million times and may God be with you and your family . . ." Such letters as this one, that we receive from time to time from the family, girl friend, or friends of the service men, make us know that our efforts are not in vain. Please pray that God will give us the physical strength to keep up the pace.

The offerings sent in last month for the Hawaiian missions was only \$169.38. Needless to say that we were very disappointed. We appreciate the fact that the national office took \$70.62 out of the general fund to make our check for the month \$240.00; however, this \$70.62 must be paid back to the general fund from the Hawaiian account. Therefore, we urge you to do something special this month for Hawaii and be sure to earmark your offerings for the Hawaiian Fund or else we do not receive them.

Many of our friends send our mail to our old address and about one half of the mail that we get the post office advises us to tell everyone our correct address; therefore, this urgent plea: Please change our address in your files, program books, etc. to P. O. Box 1201, Waipahu, Hawaii, and so our correct address is always given on our stationary and envelopes.

This month we would like for you to meet Bill Ford by way of testimony. Brother Ford and his family have certainly been a big help in the work here. It is with regret that we have to lose him because his ship leaves this week for the South Pacific however Bill has grown so much spiritually that he will be a witness for the Lord wherever he goes. This is, I believe, one of the ministries of our mission; that is, to perfect the saints (Christian service men) to the work of the ministry in various parts of the world.

"My name is William Ford, I am in the navy, currently aboard ship in Pearl Harbor (continued on page thirteen)

NOTES

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QUOTES



By J. C. Griffin

A HEAVEN-BORN REVIVAL

"If you desire an outpouring of the Holy Spirit in your district, four conditions must be observed. They are essential—mark the word, essential. Is there any sin in your heart that you have not confessed to God? Drop your knees at once! Your past must be left away and cleansed. Is there anything in your life that is doubtful—anything that you cannot decide whether it is good or bad? Away with it. There must not be a speck of a cloud between you and God. Have you forgiven everybody? If not, don't expect forgiveness for your own sins; you will not get it.

"Do what the Spirit prompts—obedience, prompt, implicit, unquestioning obedience to the Spirit. Better offend ten thousand friends than quench the Spirit of God.

"A public confession of Christ as youraviour is a must. There is a vast difference between profession and confession. You praise the Father, praise the Son; why do you not praise the Holy Spirit? You speak of Him as something! The Spirit has been smothered in hundreds of our churches, or maybe even thousands would be more correct. When the fire burns it purifies; and when purified, you are useful in the work of the Lord."—Evan Roberts. (The above tract can be secured from the Salvation Tract Society, Pittsburg, Pennsylvania.)

It is a fact that the Holy Spirit is so quenched that in many churches if an old-fashioned Christian says, "Amen," the congregation turns their eyes in the direction from which the amen came. I will admit that many useless amens are said in many places and with some people. Years ago, I was preaching a sermon at our state convention and made the assertion, "People are going to hell believing about Christ." Some fellow in the congregation said real loud, "Amen!" Again I said, "The first cause of ill fame in the Philippine Islands was set up by Americans." Again this fellow said, "Amen!" I believe in amens, but I believe that they should come in the right place and for the right cause. Just continually saying, "Amen," does not help

in the understanding of that which is being said. I say, "Amen," when I feel that the Holy Spirit prompts the assertion. As I have often said about Christians shouting, I can say about amens: Do not quench the Spirit; let it come of its own accord.

DAILY CHRISTIANITY

"Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors, For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death" (Proverbs 8:33-36). Note the word, daily. Christianity is not a thing to possess one day and the next day put under a bushel. Some folk seem to think that it is a mighty good thing to get hold of during the revival meeting, but it soon dies. Sometimes we have forty and fifty decisions, but get only five or six to unite with the church and follow Jesus daily.

Christ said, when He had called the people to Him with His disciples also, ". . . Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). I find, upon the authority of the Word of God, that men cannot follow Christ one day and the devil the next, and get by with it. Let me repeat, the Christian life is one of persevering. As Brother W. B. Everett used to say, "Keep on keeping on." You cannot be saved today and lost tomorrow, saved the next day and lost the next.

I saw a lady in the hospital last year and, according to my custom, I inquired about her soul. I asked if she was saved. Her answer was, "No, I have been saved twice, but I am not saved now." This talk brought out the subject, "How many times can a man be born of the flesh?" Certainly not but one time! When death comes to the flesh, it cannot come back in another birth. Man can get very sick and sorely afflicted, and be made well again. However, when he dies, he is dead so far as this life is concerned. A saved person can get way down in sin; but if a spark of the first love is there, and if he repents, confessing his sins to God through Christ, his sins are forgiven and his full love renewed. Here is proof: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:1, 2). Again let me say, "We are born of the flesh."

Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). So there is one birth of the flesh and one birth of the Spirit. The Spiritual birth makes us children of God. Then it is up to us to be obedient to the Spirit, and ". . . walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

God will not fellowship with us unless we walk in the light as He is in the light. He will chastise us every time we commit a sin. One sin will hold us from the joy of salvation until that sin is confessed to God. The psalmist said, "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). The only way to get back in fellowship with God is to confess and forsake our sins. David had to cry out and confess his sin before he could ever rejoice, saying, "Restore unto me the joy of my salvation: . . ." (Psalm 51:12). David had lost the joy of God's salvation. He was an unhappy man.

No true believer in Christ can be happy with unforgiven sin in his life. Sin brings condemnation—so even one unforgiven sin makes us miserable. I find a lot of unhappy Christians. I have had men to say to me, "I do not enjoy my church life as I did years ago." When I investigate, I find that they have let business, politics, family relations and many other things separate them from fellowship with God. Sometimes I find a spark of envy against others who have brought them to a low ebb, and they are not men enough to go to the persons, confess their sins, and get right with one another.

If there is an ill feeling in your heart toward another, you will never be happy until you have confessed your sin and gotten right with your brother. Get your Bible and turn to Matthew 18 and read Verses 15-19, and be a real Christian and no longer a hypocrite.

"Why Didn't You Hurry?"

A missionary on the western prairie tells us that he was coming home one night, and his little boy came running through the long grass to meet him. Suddenly the lad disappeared. When the father got near he heard a gurgling cry, and found his little boy had fallen into an old wall. He was barely in time to save him. When the little fellow came to himself, he looked up and said, "O Papa, why didn't you hurry?" That cry made the father a missionary.

Why don't we hurry? "We are dying," said a poor heathen chief; "why don't you send the gospel faster?"—A. B. Simpson.

STORIES for our BOYS and GIRLS

FOR POP—WITH LOVE

by Virgie F. Shockley

TOM BOUCHER, a long-legged eleven-year-old, walked along with his hands thrust deep in the pockets of his "high water" levis. He fingered the card in his pocket, careful not to bend it. He tilted his sun-bleached yellow hair and looked upward in a cottonwood at a nesting robin.

Today was the day!

He took the card out of his pocket, and walked along examining it proudly. It was an India ink sketch he had made himself. It showed a long lean man with heavy black eyebrows stretched out in a reclining chair. He was watching TV, comfy in Romeo slippers with a steaming cup of coffee on the end table beside him.

It said: "For Pop—With Love."

This afternoon he would buy the chair, put the tag on it, and have it delivered tonight.

He fingered the wad of money in his other jeans pocket. Forty dollars, earned fifty cents at a time.

Long before school was out, just as soon as the snow was off the ground, Tom had started searching all his spare time for the arrowheads. He had found a sandy slope, not far west of town, which must have been an old Indian campsite, for the arrowheads and spearheads were plentiful there. He had only to walk along with his neck crooked until he felt it would never straighten out again, searching the ground. Soon, he was bound to spot one.

Then, having a natural flair for drawing, Tom had sketched on 3x5 white cards a picture of an Indian squatted on the ground flaking an arrowhead out of flint with a deer antler. He mounted an arrowhead on each card. He kept them on a tray near the soda pop in his Uncle Chet's filling station. The tourists snapped them up at fifty cents apiece.

Something nice for Pop. That was what he had in his mind from the first. And then he saw the reclining chair, which could be adjusted to any position. When he had seen that in the furniture store window, he knew what he wanted to buy. Poor Pop was too long and gaugling to fit comfortably into other furniture.

He thought of his brothers and sister and of how surprised they would be when

they saw his gift tomorrow. He thought especially of little Denny, just seven and a small carbon copy of Tom himself. Tom whistled a little, thinking about Denny. He was Denny's hero, and after tomorrow. . . .

He stood looking in the furniture store window for a minute—looking at the cream colored plastic reclining chair he was going to buy. He could just picture his father sitting there, relaxing after a day's work.

"Hello there, Tom! How is your mother?"

Tom turned and saw that it was Mrs. Martin speaking to him. She was a little dumpy woman. Always cheery even though she was a widow raising four small children. Mom always said Mrs. Martin was the most admirable woman in town. She could always find time for church work, even though she baked and iron for a living. Mom said it was such a sad thing that the woman had no training for other jobs.

Tom smiled into the bright blue eyes now and said, "Mom is fine, Mrs. Martin. I'll tell her you asked."

"You do that!"

Tom looked at the little family as they walked away. The two older children, were pulling a toy wagon loaded with neatly iron sheets. All four of the kids had on worn out, faded sneakers. A lump came to Tom's throat for them. How sad it must be to have no father on Father's Day.

Impulsively, he ran a few steps and caught up with them.

"Mrs. Martin!" He worked the roll of money out of his tight jeans pocket, and hurriedly counted off half of it. "Here's something I want you to have. Buy shoes or whatever the children need. I earned it myself, and I want you to have it!"

"Why, bless you, Tom! But I really shouldn't . . ."

"No. I want to give it!" He turned and walked quietly away.

But by the time he reached the corner and waited for the signal light to change, he regretted his impulsiveness. Pop's chair! What had got into him?

He turned and started back to ask her to return the money. But he saw the family, walking along talking excitedly, happily. And he knew that his twenty dollars were gone. He didn't have nerve to ask for the money. . . .

What a dumb thing to do!

Sunday—Father's Day—Tom went to

church with the family. Then, after lunch he changed to his old clothes he wore when he helped his uncle around the station. He went to his room and stretched out on the bed and read.

He could hear the buzzing voices of his brothers and sister. The giggles and whispers as they wrapped their gifts for Pop.

Denny came in and Tom absently helped him tie the ribbon around his gift. . . .

At five o'clock his mother came to the door. She looked happy and excited. She was a tall, elegant woman. The kind of woman who looks better when her hair is steel gray than she did when she was younger. . . .

She ran her fingers through the sun-bleached hair of her older son. "Tom, something wrong?"

"No. Nothing much." Nothing that twenty dollars couldn't cure!

At dinner, Pop, at the head of the table, tried to look surprised at all the gifts piled around his plate. As if he hadn't heard all the giggling and whispering!

"Say, this is really my day! What have we got here? To Pop, from Denny."

Tom watched his father untie the ribbon and remove the tissue paper. He took out a white dress shirt, slightly smudged from much handling. "Denny, thanks! I'd rather have a dacron shirt. Can I ever use this!"

He opened the packages one after the other. Tom's other brother, Junior, had given Romeo bedroom slippers. Tom scowled at his plate, and fingered the gift card in his pocket. He had drawn the slippers on it, knowing that was Junior's gift. At least that much of it had come true. . . .

Tom could feel her looking at him questioning. But he couldn't meet her eye. She had known he was saving his money for a gift. She was wondering what had happened. They were all wondering. Tom could feel it, even though they were talking and not mentioning it.

He remembered suddenly that he could have bought something with the remaining money. But his heart had been so set on the reclining chair, he hadn't even thought of that!

Pop bent his head then, and said, "Let me say grace. Thank Thee, Father, for this food. And thank Thee for this family. Bless them for the sacrifices they have made to buy me these wonderful gifts on this Father's Day." He added as an after-

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

A Magazine?

By unanimous consent your Executive Committee of the W. N. A. C. purposes present a resolution to the convention Fresno, California, that is of the utmost importance. Contingent upon the will of the convention, we hope to present a new medium of program material for the auxiliaries in 1961—the long awaited, long desired for, long prayed for, and long needed magazine, "The Co-Laborer."

We have outgrown "The Year Book." It has served us well through the years, but it has completely outlived its usefulness to us. The programs, information, etc., contained in "The Year Book" are almost as old before the material is half used.

This move contemplated by the convention is a long step of faith—the longest since the first piece of literature was printed and made available to the women of the denomination.

As planned now, "The Co-Laborer" magazine would be published quarterly; the subscription price be set at \$1.00 per year when ordered in groups of five or more and \$1.25 for individual subscriptions. The magazine is to combine the materials offered in "The Year Book" and the monthly "Newsletter," providing the monthly programs, special weeks of prayer programs, suggestions, current news from the various fields as well as news about the work of the local, district and state auxiliaries.

We shall set up a standing order file for the auxiliaries and the number of copies needed will be sent each quarter. If more copies are needed, the corresponding secretary will notify the office.

We are sending out this information through every medium of publicity available to us with the hope that you will make this an earnest matter of prayer. We sincerely ask each auxiliary member to pray with us about it. We also invite your further attention to it. After you have prayed about it, will you please send us the reaction of your group? This matter is of great importance to our work. Your response to it will spell the difference between success and defeat.

My sincere prayer to God is that this

new medium will be a real help to all of us in our auxiliary work and a creditable aid in the proclamation of the gospel of our Lord Jesus Christ, to whom be glory both now and forever, world without end.

Mrs. Eunice Edwards

Executive Secretary-Treasurer
W. N. A. C.

A Reminder

Dear Co-Laborers:

I would like to remind the officers of the Eastern District of North Carolina and the woman's auxiliaries of this area of the workshop which will be held at the Core Creek Free Will Baptist Church, Cove City, North Carolina, on Thursday, June 23. We plan to begin at 10:00 a. m. Our theme is "Life Up a Standard for the People."

This study has already proved to be both interesting and informative. Please have a good representation from your auxiliary here. Our local auxiliary will furnish the lunch.

Please make this workshop a very definite object of prayer.

Trusting in Him for a good and profitable day together, I am

Your District Field Worker,
Annie H. Heath

MISSIONS

(continued from page ten)

bor. My wife and daughter are here with me, and we would like to tell you what the Waipahu Free Will Baptist Mission means to us.

"We attended service on the third Sunday after Mr. Sanders started his ministry here and were much impressed. Since then we have made the mission our adopted church home away from home.

"Since meeting the Sanderses, we have come to know and love them for the true servants of our Lord that they are. We have surely been blessed spiritually, since through their ministry our twelve-year-old daughter recently accepted Christ as her personal Saviour.

"We trust that all of you will be much in prayer for us, as well as Mr. and Mrs.

Sanders and the work they are doing here."
—Bill Ford and Family.

It has become necessary for us to revise our mailing list because many of the addresses we have now are incorrect. Therefore, we request that all of you who are interested in the work here and would like to continue to receive our monthly reports to drop us a letter or card giving us your correct address, and we will be most happy to send our letters to you. May we ask that you do this, as soon as possible in order for us to complete our mailing list. Thank you for your co-operation.

I cannot go—God never called me to;

I cannot preach—my lips are far too slow;
I cannot teach—my knowledge is too small.

I cannot heal—I have no power at all
But I can help!

Yes, I can help—full well I know the way.

I surely can—for I can always pray,

And I can give, and this to Him I know
Is service precious in this world below.

Yes, I can help!

And with this help, some other one can go,
And preach the Word—as I could never do.

And when one day we've left this world behind,

With Christ in glory some souls I there may find

Because I helped!

With love and prayers,

Luther, Helen and Brenda Sanders
(Missionaries to Hawaii)



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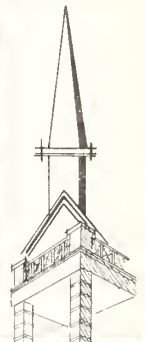
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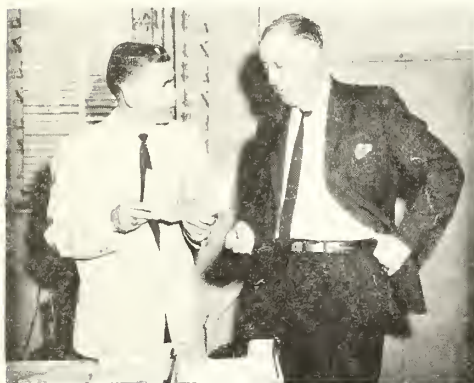
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Nashville, Tennessee

College Receives Gift Of Stock



President W. Burkette Raper of Mount Olive College announced recently the receipt of twenty shares of stock in the Mount Olive Pickle Company. This gift, presented by Dr. C. C. Henderson, president of the Pickle Company, completes a \$10,000 endowment pledge made by the company as a memorial to the late I. F. Witherington, long-time manager of the local industry.

In receiving the stock, President Raper declared that the Witherington endowment would be of great value in preparing Mount Olive College for regional accreditation this fall.

Faculty Members to Continue Study

Two members of the Mount Olive College faculty will continue their graduate studies this summer. President W. Burkette Raper will enroll at Florida State University and continue his degree program in college administration. Mrs. Lorelle F. Martin, head of the science department, will do eight weeks of post-graduate work at the Duke University Marine Laboratory at Beaufort, North Carolina.

Dean Michael R. Pelt and other members of the faculty will attend the annual Junior College Conference for the south-eastern states at the University of North Carolina on June 20, 21. Mount Olive College will also be represented at the Southern State Faculty Conference at Lake Junaluska in August.

NEWS NOTES

(continued from page seven)

10:55—Reading of Minutes
11:00—Morning Worship Service
12:00—Lunch

Friday Afternoon Session

1:30—Song Service and Devotions
1:45—Greetings from the Foreign Mission Workers
1:55—Report from the State Foreign Mission Director
2:05—Report from Superannuation Committee
2:15—Report on the 25th Annual National Association of Free Will Baptists to Convene in Norfolk in 1961
2:25—Greetings from Free Will Baptist Bible College
2:35—Report from the League Field Worker
2:50—Business Session
3:15—Adjournment

Friday Evening Session

7:45—Inspiration Service

Saturday Morning Session

9:00—Song Service and Devotions
9:15—Report from Woman's Auxiliary
9:25—Greetings from National Home Missions
9:35—Report on State Home Missions
9:50—Report from the Executive Committee
10:05—Business Session
10:20—Treasurer's Report
10:25—Greetings from the Executive Department of National Association
10:30—Report from Children's Home
10:45—Greetings from National League Board
10:50—Election of Officers and Delegates
11:05—Recess
11:15—Morning Worship Service
12:00—Lunch

Saturday Afternoon Session

1:30—Song Service and Devotions
1:45—Business Session
2:30—Adjournment

New Haven Church Announces Revival

The Rev. Jimmy Hughes, pastor of the Johnsonville, South Carolina, Free Will Baptist Church, will be the evangelist for



Rev. Jimmy Hughes

revival services at New Haven Free Will Baptist Church of Caton, North Carolina beginning June 19 and continuing through June 26. The services will begin each evening at 7:45.

Mr. Hughes is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and is attending the Graduate School of Missions at Columbia Bible College, Columbia, South Carolina.

The pastor, the Rev. Willie Stilley, extends a cordial invitation to everyone to attend these services. The church requests the prayers of all Christians for the success of this meeting.

THE MAIL BOX

NOTE OF THANKS TO AUXILIARY

"We wish to express our deepest appreciation to the Woman's Auxiliary of Cal Free Will Baptist Church of Beulaville, North Carolina, for the interest shown and for the love offering given to our mission during your week of prayer. We will be moving to a better location in the near future. May God bless each and every one of you."—Original Free Will Baptist Mission, Fayetteville, North Carolina.

CHANGE OF ADDRESS

"Please make the announcement in The Free Will Baptist that after June 8, 1961 my address was changed from 713 Simmon Street, Goldsboro, North Carolina, to 16 following."—Rev. Ralph Osborne, 16 Lansing Avenue, Portsmouth, Virginia.

PASTOR EXPRESSES JOY IN SERVING CHURCH

"On the ninth of January, I announced my resignation to the Piney Grove Church, Route 1, Kenly, North Carolina, at the regular quarterly meeting, effective the fourth Sunday in August. We have served the church at Kenly for six years, during which time the church has experienced continued growth. Since the fall of 1954 the church has added two wings for Sunday school.
(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Heeding Christ's Teachings

(Lesson for June 26)

Lesson: Matthew 7:24-29; 21:28-32.

Golden Text: Matthew 7:24.

INTRODUCTION

Come now to the last lesson for this year. This lesson, "Heeding Christ's Teachings," serves as a most appropriate climax to this series of studies on the Sermon on the Mount. All that you have studied and all Jesus taught is of no value to anyone, unless we translate them into actions of life.

Our generation has become so complex that many think there is no time to stop and consider our ways. To many, the Bible teachings of Jesus have become obsolete. The Sermon on the Mount is needed as a way of life more perhaps today than any other period in man's history.—*The Bible Student* (F.W.B.).

HINTS THAT HELP

It is not enough to claim to belong to the Lord; we must bear His seal of identification (cf. 2 Timothy 2:19).

Not all professors are possessors of the true nature, and not all prophets proclaim the Word of God (cf. Matthew 7:21, 22).

Not the smooth sand of mere profession, but the rugged Rock of Ages will survive the storms of judgment (Vv. 24-27).

No matter how big and beautiful the house of profession, without possession it will fall before the judgment of God (Vs. 28).

The teachings of justice and righteousness as well as the grace of God are still a astonishment to the world (Vs. 28).

The entire human race is divided into two great groups: the rebellious and the obedient (21:28-30).

It is possible to repent and do right after determining to do wrong (Vs. 29).

Words are to be validated by consistent action, if not the words are in vain (Vs. 23).

The Lord Jesus will receive even the harvest of sinners, if they will only come to Him (Vs. 31).

2. The kind of righteousness that follows

repentance from sin is pleasing to God (Vs. 32).—*The Bible Expositor*.

11. "The parable was indeed a white light, and a fierce fire; and the King standing there in the temple, challenged as to His authority, instead of answering the quibble, assumed the throne of judgment, and welcomed into the Kingdom of God harlots and publicans who set their faces toward the Kingdom, and flung out the men who had professed to be the exponents of His Kingdom, who nevertheless had been disobedient to His command."—*Dr. G. Campbell Morgan*.

III. ADDITIONAL TRUTHS

1. In this lesson, we should have the whole message of the Sermon on the Mount in mind when we think of the Lord's remark concerning, These sayings of mine. The whole of His sayings, or teachings, are culminated in the parable of the two sons who were asked by their father to go work in his vineyard. The one said, "I will," but did not go, while the other said, "I will not," but later repented and went. They were both hearers of the heavenly message—the former heard gladly but resolved contrarily; while the latter heard reluctantly, but resolved subsequently to do his father's will. By this parable, the Lord revealed the heavenly Father's observation of what was actually taking place under the impact of our Lord's ministry, as well as the prophets before Him. That is, those who appeared to be in the will of the Father (the religious leaders of Israel) were not, while those hungry, outcast souls who appeared, in the eyes of the religious men of that day to be completely lost to the Father's will, were hearing the message of salvation and were entering by faith into the vineyard of His Kingdom. Thus, by simple childlike faith, the harlots and publicans were going into the Kingdom, while the stubborn and self-righteous were not and, unwittingly, were not aware of their plight.—*The Bible Teacher* (F.W.B.).

2. It is too late to find a solid rock foundation after the storm has swept everything away. Jesus Christ is the rock in building our spiritual temple. We must build on the Rock of Ages. It is more important than the age of rocks. (See Matthew 7:24.)

3. There were enough storms in the life of Paul to wreck a dozen buildings, but built upon the Rock he could not be moved. We have heard these sayings of Jesus, and it is up to us as individuals to build well.—*The Standard Commentary*.

4. Turn to Page 57 of our *Advanced Quarterly* and read about laying the foundation for a building in the sandy areas of South Florida. This is a wise thing to do. This is intended to teach that in the spiritual the Rock—the Lord Jesus Christ—is available to everyone, and that self-righteousness and self-efforts of any kind are unnecessary and useless.

5. Whosoever heareth these sayings of mine, and doeth them. There is a difference between obeying the specific commands of Jesus and our obeying His sayings. Obedience to His sayings is the ultimate in obedience. It is our walking worthy of the Lord unto all pleasing. It is our anticipating what His pleasure might be in the absence of a specific *Thou shalt*, or *Thou shalt not*. It is our giving Him the benefit of the doubt in reference to questionable things which are not specifically taboo, or prohibited in God's Word.

6. General Robert E. Lee once sent word to General Stonewall Jackson that he wanted to talk with him at his convenience on some matters not very urgent. Immediately General Jackson rode to headquarters to see General Lee, although the weather was stormy and bad. General Lee expressed surprise at seeing General Jackson so soon. General Jackson said, "General Lee's slightest wish is a supreme command to me, and I always take pleasure in prompt obedience!"—*Selected*.

7. The conclusion to the parable is this: there is no substitute for true religion. True faith in Christ means a repentant spirit as possessed by the first son. In Verse 31, the Pharisees, to whom Jesus addressed this parable, were forced to acknowledge that the first son was the one who had done the will of his father. Then Jesus said, ". . . Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you" (Vs. 31). This was indeed a drastic blow against the Pharisee's hypocritical religion. When John the Baptist came preaching, the publicans and harlots had believed him, but the Pharisees had refused (Vs. 31). Even when they saw what was happening, they would not repent. Christ actually placed them on a lower plane than the harlots, in spite of the fact they claimed to be religious. Christ calls for the committal of one's whole life. He expects obedience. Anything short of these requirements is displeasing to Him. Have you committed your life to Him?—*The Bible Student* (F.W.B.).

Stories for Boys and Girls

(continued from page twelve)

thought, "And bless the one who would have given, if he could have. In Jesus' name. Amen."

Tom could feel his face redden. When the chicken was passed, he forked it savagely. He ate rapidly, scowling at his plate. What ever had got into him anyhow? What a dumb bunny! He thought. The Martin kids will wear the shoes out in three months. The reclining chair would have lasted Pop years and years and years!

Mom was serving the thick, bubbly apple pie, with wedges of cheese on top, when the doorbell rang.

"I'll get it," Mr. Boucher said, folding his napkin and getting up.

Tom heard his father say: "Hello, Mrs. Martin!" He wiggled in his chair. What did she want here?

Seated at the table, they could all hear her say: "Mr. Boucher, I was real taken aback yesterday when your boy Tom gave me twenty dollars. I didn't thank him properly. But I want to tell you that you have a wonderful, generous son. The children all have new shoes, thanks to him!"

Mr. Boucher entered the dining room thoughtfully. Mother heard him saying softly, "A wise son maketh a glad father." He folded his long legs in under the table, and put his napkin in his lap. Then his eyes met his older son's eyes across the table. Slowly, they both smiled.

Tom pulled the gift card out of his pocket. "Here's what you would have got, Pop!" Then he turned the card over, and he sketched rapidly on the other side four pairs of children's shoes in various sizes.

He wrote: "For Pop—With Love."

"Here's what you get instead!"

His father studied the card, then laid it carefully on top of the other gifts. He said, "You know, I think I like what I got better than what I would have got! See if you can figure that one out!"

They all laughed, and started doing disappearing acts with the apple pie.—*Story Trails.*

SELFISHNESS

One who cares only for himself when young will be stingy in middle age, and a wretched miser in old age.—*Defender.*

FATHER'S DAY

National Superannuation Day

SUNDAY, JUNE 19, 1960



Give a Special Offering for Ministers' Retirement

Send Offerings to

Mrs. K. V. Shutes
Secretary, National Superannuation Board
323 Avenue E
Thomaston, Georgia

THE MAIL BOX

(continued from page fourteen)

school rooms and the auditorium has almost been doubled, with the pulpit and choir section being remodeled.

"These additions have resulted in almost doubling the Sunday school and worship service attendance. The four worship services a month on second and fourth Sundays have a total of about 700 in attendance, with Sunday school attendance averaging 220 each Sunday the year around.

"We would like to state that it has been

a real joy to serve these good people past six years. However, the other church we have been pastoring for the last six years is going on full time in September.—*Rev. Dewey C. Boling, Clayton, N. C. Carolina.*

SELF-IMPROVEMENT

The best investment any young man make after leaving school or college is education, in self improvement.—*B. Forbes.*

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 22, 1960

DUKE UNIVERSITY LIBRARY

1960 GRADUATES OF FREE WILL BAPTIST BIBLE COLLEGE

DURHAM, N. C.



Nineteen Bible College seniors received B. A. degrees at graduation exercises, May 26, 1960, at Free Will Baptist Bible College Memorial Auditorium of Nashville. Rev. Frank Sells, professor of Bible at Columbia Bible College, delivered the commencement address. This year, 1960, marked the tenth year for students to receive B. A. degrees since the four-year program went into effect with the first degree graduates in 1951.

These graduates are identified as follows:

Seated left to right: George Allen, Bettie O'Haver, Fleda Mercer, Betty Pittman, Flora Gilliam, and Roger Phenicic. Back row: Allen Messer Jr., Milton Crowson, Gordon Hart, Jimmy Aldridge, Phillip Gilbert, James Bowman Jr., Lloyd Plunkett, David Joslin, Dean Dobbs, Donald Sexton, Roy Thomas, Charles Hampton, and Lonnie Palmer Jr.

(For further information concerning where these graduates are from, see the Christian education page in this issue.)

Editorial

WALKING CIRCUMSPECTLY

C. H. Overman

The Christians, of all people on earth, should have a knowledge of what is going on round about him. He should be informed of any given situation which exists in the world, so that he may fill his proper place in seeking to find an answer to any problem. His position may be small and insignificant, and thus seem unimportant; but it is never so unimportant that he fails to be informed. To be an informed person is a great responsibility.

There are some Christians who feel that nothing should add to their knowledge except that which is related to the field of religion, or their particular interests. Many young people fail in receiving a proper education because they are not willing to follow the plan of a liberal arts education. It is our opinion, however, that the Christian should learn all that he can about every possible subject which would make him an informed, wide-awake Christian.

We cannot help but to feel that Paul, the apostle, had this in mind when he wrote: "See that ye walk circumspectly, not as fools, but as wise" (Ephesians 5:15). The verse seems to say that the Christian is to walk looking all around him. The word, circumspect, means to be watchful on every side; cautious; attentive to all circumstances of a case.

We live in a day of mass communication. News becomes world wide within a few minutes after it happens; therefore, the Christian is able to discern world needs in the light of the Bible and Bible prophecy. The gospel minister, of all persons, should walk circumspectly. He must be watchful on all sides, with attention to the circumstances in a case. How is this possible? To begin with, he should keep up with current events through the media of newspapers and various periodicals. It is also good to know what is going on in the religious world.

Not only must he know what goes on about him, but he must also watch his manner of walk. The Christian cannot help or reprove others of their wrongs, unless he walks as becomes Christ's purpose and example for him. Paul refers to the verses preceding this verse by the use of the words, see *then*. It is impossible to maintain purity and holiness of heart and life without circumspection and care. The Christian must not walk as the fools who have no understanding of their duty, nor of the worth of their souls. By walking circumspectly, the Christian shows his wisdom.

Verse 16, of this same chapter, reads, "Redeeming the time, because the days are evil." To thus walk, it is essential to make full use of time; to cherish and use every moment wisely. Walking alone is insufficient. There must be walking with a purpose, and this involves something else; namely, the mind of man. Man must think. This thinking will give him a higher aim and purpose in his walk than his own self-sufficient ways.

"Be ye, who have received the truth, careful of your conduct; walk by the rule which God has given you; do this as well in little as in great matters; exemplify your principles, which are holy and good, by a corresponding conduct. Do not only profess, but live the gospel. As you embrace all its promises, be careful also to embrace all its precepts; and behave yourselves so, that your enemies may never be able to say that ye are holy in your doctrines and profession, but irregular in your lives."—Selected.

A lady, waiting to see the methodist bishop in a midwest city, was seated in the office of the bishop's secretary. With her was her six-year-old girl. The child was intrigued with the secretary's use of the typewriter, and tiptoeing over to the desk, she was watching quietly.

Presently she went back to her mother and said, "Mommy, does the lady just punch buttons all day?"

The child had innocently pointed up a truth which we often overlook in carrying out routine duties. She was not too young to wonder, in her childlike way, how *punching buttons all day* could possibly be interesting or worthwhile.

Don't we as Christians, at times fail to realize the importance of our work in the cause of the Lord and miss the glory and of it? The secretary actually did *punch buttons* a large part of each day, but she thrilled to the touch of the typewriter as she wrote the interest of the church and the Kingdom of God.

There is an idea in the minds of many that Christian service consists only in preaching, Sunday school teaching and religious activities. Actually, any service rendered in the spirit of Christ for the welfare of others, is Christian service. The man who devotes his life to teaching the village folk of Africa how to cultivate their soil, or to helping them learn the principles of sanitation and health, is as truly a Christian missionary as one who teaches the Word of God to them. He is making the Word real in actual practice.

The Christian nurse who bathes sick bodies, or massages life into paralyzed limbs, or prepares food for her patients, is working with God just as surely as if she were reading the Bible or praying with them. . . .

We may be just punching buttons, symbolizing routine duties which seem to lack importance and glamor, but they are a part of the Kingdom work given us to do. But the one who punches buttons for God knows the joy of Christian service and the thrill of real accomplishment."—Elizabeth Wisner in *War Cry*.

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Two Roads

Editor's Note: This article is condensed from an address delivered to the 1960 graduating classes of Mount Olive College by Rev. Clarence F. Bowen, pastor of Sandy Grove Free Will Baptist Church, Wm., North Carolina.)

HERE are two roads that lead from this place. To make the right choice of these two roads is to justify the efforts of this college to help you find your place in a bright new world.

THE FIRST ROAD

There is a road that leads from this college back to where you started. This is the easiest road. You can go back home and fall into a state of mediocrity and stagnation. You can go back home and your people will wonder why you came here in the first place. You can go back home and become a victim to the scourge of materialism and earth-bound things; and, because of your own personal disappointment and failure, you will soon go the way of all flesh and attempt to rationalize our failures and actions for the rest of your life.

THE SECOND ROAD

But there is a second road from this place that will lead you out into a bright new world. Its brightness, however, is a matter of one's own thinking. It is a matter of attitude. One person may see the world about him as dark, ugly, sordid, evil, deserving of destruction. Another may see it as a place of opportunity, a thing of beauty, and a joy forever. This is not to locate the head-in-the-sand philosophy, but all of us should be realistic about conditions existing in the world today. But the question remains that our readiness to respond to given situations is largely determined by our mental and emotional make-up.

This second road leads into the larger freedom that truth brings. The term, *liberal arts*, comes from the Latin and carries with it the thought of setting one free from superstitions and the ancient ills that have plagued man's mind and soul for centuries. You have been exposed to the liberal arts here, and this road will lead you to great truth and attendant freedom for mind and soul.

THE FREE WILL BAPTIST

We are accustomed to saying that the truth makes men free. It does nothing of the kind. It is the knowledge of the truth that creates freedom. Jesus Himself said, "Ye shall know the truth, and the truth shall make you free." The important thing for you to realize today is that you are a part of that 3,500,000 college students in America today who form the laboratory where truth must be demonstrated.

But do not mistake acquirement of mere knowledge for power. Like food, knowledge must be digested and assimilated to become life or force. Learning is not wisdom; knowledge is not necessarily vital energy. The student who has to cram through a college course, who has to make himself merely a receptacle for the teacher's thoughts and ideas, is not educated. He is a reservoir, not a fountain. Unless his knowledge is converted into wisdom and usefulness, it will become stagnant like still water.

This second road will lead you into further study and learning. These two years should have merely whetted your appetite for more knowledge. You have by no means received it all. How many weary and starved congregations listen hopelessly to a dejected preacher who will never give them a word, a phrase, or a thought they have not heard hundreds of times before.

This second road leads to service and usefulness. It is easy for the half-learned to assume false ideas of importance—of their own importance, that is. One Harvard University student felt that it was disgraceful for him to do menial tasks of drudgery until he saw the school's president, Charles W. Eliot, lumbering across the campus one day with a huge watermelon tucked under his arm, stopping now and then to put his melon down and mop his brow. This student said that he learned the greatest lesson that day in humility and in the integrity of honest labor.

A CHRISTIAN MANIFESTO

As you go from these halls today, take with you a Christian student's manifesto. I like to call it my own personal philosophy of life. It is very simply stated and has three parts:

1. There is a great God at the center of things. Henry Ford once said: "There is a universal principle or law working for good

in the world. It will work for us if we will, against us if it must." There is much truth in Mr. Ford's philosophy, but I can see no value in preferring a principle to a personality. God is real, and God has a hand in the affairs of men. He is at the center of things, though not always the Originator of things. God does not cause wars and form sin, but He is aware of these social maladies and seeks to do something about them. Is it not comforting to know that such a great God is involved in mankind?

2. The highest manifestation of that great God is Jesus Christ. In His wake have come salvation, orphanages, hospitals, eleemosynary institutions, scientific laboratories, nurses, doctors, churches, freedom, justice, exaltation of womanhood, noble character, ennobling art, and deathless literature. He has inspired the great of earth—Luther, Wesley, Calvin, Moody. This Christ is God Himself. To know God is to learn of Christ.

3. The greatest thing man can do is to yield his life and his all to this manifestation of God. There is no true education without Christ. Manhood, not scholarship, is the first aim of education. Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. Christian education as you have set before you in the past two years helps man to do these things, but only after he has yielded his life and his all to Christ who is at the center of true education. Such a decision, so great is it, will simplify all other major decisions in your life. It will decide what your life-work will be; it will decide whom you will marry.

A PRAYER OF DEDICATION

Let me have this prayer with you as you go:

"O Lord, let us now with earnest hearts and with exalted faith and hope again solemnly consecrate this college to its high and holy purpose. May the youth of our state and others for generations to come gather in this place to receive instruction in knowledge and training in virtue. May they find here every condition necessary to a true and enlightened education. Especially, may their teachers be examples of excellence in scholarship and character, seekers after goodness and truth, lovers of young people, enthusiasts and adepts in the finest of all arts, the development and inspiration of human souls. May these rooms always be pervaded with an invigorating atmosphere of mental and moral life, and may no student pass from these rooms to the outer world without having been made more intelligent, more courageous, more virtuous, and without having been led to think deep-

(continued on page eleven)

Time To Arrest Profanity

John W. Brandbury, D. D.

THOSE who stand for decency in the use of language have to wage an uphill fight to recover lost ground. Profanity has become so common that even children shout it at each other on their playgrounds.

The churches have been immorally silent as to this moral deterioration in our American life. Often now in Congress, legislatures, in some public speeches and in the public press vulgar and profane language seems to be taken for granted. It is a time to call a halt. We need to remind the people that decency is as much in the manner of speech as it is in anything else. Profanity is a moral menace, because it is so often a symbol of personal and public abandonment of ideals and common reverence for God, life and persons. It is the stimulant of malice and the forerunner of violence.

ONE OF OUR NATIONAL VICES

Imprecations and curses are the most awful instances of profanity. Frequently do we hear men using language of the most profligate character and associating the name of God with it. Many well-meaning persons err in this way and sometimes Christians interlard the name of God with trifling or worldly conversation. How common is this sin! It is one of our national vices. God's people should lay it to heart.

The Christian position is that profanity is forbidden by God. No reader of the Bible can plead ignorance as an excuse for profanity. It strikes at the root of all reverence for religion. How can God be esteemed, adored and venerated if men use His name profanely? It means that there is no fear of God, no regard for His holy wrath, no respect of His majesty, no acceptance of His authority. All this encourages an irreligious state of the human heart. It destroys any pious feeling and ridicules true seriousness of character.

We have to admit that in the time in which we live men struggle to be gay in an atmosphere of fear, to be as reckless as they wish, to be sensual, to be callous because they wish to be worldly. Actually it is the forerunner of almost every sin, however vile

and awful. Profanity goes along with, as well as goes before, a yielding to anger, revenge and bitterness.

It is all so futile. Profanity does not gratify any passion, it furnishes no enjoyment, it produces a sense of guilt, it does not procure any advantage. It leaves men and women unclean and they are aware of it. It is a superfluity of sin, a causeless, stupid, senseless crime against the true and blessed God.

THE CURE

The cure is to develop the spirit of reverence for God and man. Reverence is the highest religious attitude. We may also say that it is the loftiest social attitude. We degrade not only ourselves but our brethren whenever we address them with profane language. Likewise a reverence for personality increases the respect which we have one to the other. This reverence will make its influence felt on society. It will check vice and keep in bounds certain glaring and impious behavior.

Profanity curses society; it blights every lovely thing; it is fearful in its effect on the young, who soon catch the spirit and imitate what they hear. Filthiness of speech leads to filthy living. As Christians we should contend against profane speech because of this very important consequence; it hardens the heart of the man who uses it.

That is the reason why to blaspheme God's name was made a capital offense under the law. "And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death" (Leviticus 24:16). In turn, judgments have fallen instantly upon perjurers, upon wicked persons who have imprecated God's wrath. Heaven cannot be inhabited by the profane. It is a sin peculiar to humanity in its fallen estate. It is to be seriously doubted whether a fallen angel would ever stoop to be so vile.

Let us promote that solemn consideration of the grandeur and glory of God and

the elevation of sinful man through saving work of our Lord Jesus Christ. Advocate wherever possible that people guard their lips and watch against the rising profanity in the heart. God's Holy Spirit can change any life and, when He does, the best speech will come from it. Let every Christian be a striking example reverencing God's name. Let their conduct and influence check bold transgressors, instruct children and set before them everywhere the beauty of decent speech.

"... thanks be to God, which giveth us the victory through our Lord Jesus Christ. . . . Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (1 Corinthians 15:57; 2 Corinthians 5:17).
—American Tract Society.

North Carolina Ministerial Association Of Original Free Will Baptists

June 1, 1960

Resolution

Whereas there seems to be a great unrest and strife within the ranks of Free Will Baptists, with indications of a danger of a major split developing in the denomination; and

Whereas a careful study of our history reveals that in the past such conditions have been caused by infiltration of heresies, trines, policies and practices that were in keeping with those of Original Free Will Baptists; and

Whereas we believe much of the present unrest and strife is caused by the infiltration into our ranks of those who are not Free Will Baptists in doctrine, policy, practice and by the excessive use of independent or nondenominational ministers and evangelists in local churches and as featured speakers in associations and conferences

(continued on page twelve)

Intelligent Infidel

by Anne Hazelton

HE car sped through the lighted streets, expertly avoiding several other cars and narrowly missing a pedestrian who turned to glare at them. Lynn shrieked pretended terror and grabbed Bart's arm.

"Better slow down, Alex, if you don't want a cop after you," Bart said quietly.

"What's the matter, Grandpa? You scared?" Alex taunted.

"No, just bored," Bart flung back, keeping his voice light, but the anger that was part of him these days flamed in his eyes. "Drop me off when you pass my place," he said on, outwardly cheerful. "You will have more fun without me."

"Oh, Bart," Lynn wailed. "Not again! What do you do at home that is more interesting than our company?"

"If you must know, I'm going home to read the Bible," Bart said flatly.

There was utter silence, and blank dismay was mirrored on the faces of the four other young people in the car.

"Y—you're what?" Lynn stammered.

"Reading the Bible," he repeated defiantly.

"I didn't know you'd gone in for religion," Stan laughed embarrassed.

"I haven't. I'm an *infidel*. But I've just decided that if I'm going to be one I should at least be an intelligent one. So I'm going to see what the Christian's God has to say for Himself."

"Well, there no accounting for tastes; but yourself," Stan shrugged.

"Where'd you get such an idea, Bart?" Lynn chimed in. There was awe and the air of something not understood in her eyes as she turned to Bart.

"From a beachhead in the South Pacific," Bart said curtly and did not explain further. How would they understand the meaning behind those words? Did he understand himself?

It had been a cold gray dawn in the months of the war when a slow arm was being thrown across the Pacific, island by island. It was zero hour as the men hunched on the deck of their ship waiting for the order that would start the invasion of the island whose name was to make headlines at home. They were not talking much, but each man, tense and waiting,

thought his own thoughts. Bart's restless eyes, moving from man to man under his command, rested for a moment on young Frank as he sat reading his New Testament. Unreasoning anger at one who had a solace unknown to himself struck at Bart and he spoke sneeringly:

"Look for an anesthetic for fear?"

The boy had paled but he answered quietly: "Not that, Sergeant, though I'm scared enough. I guess we all are, if we'll admit it. I was just 'improving the time,' I guess, and seeing if God had something to say to me. You don't know *Him*, do you?"

"I should say not. I'm an infidel, I guess."

"How can you be sure of that? To be an *intelligent* infidel, you have to have considered God's claims as given in His Word. If you've never read it, how can you be sure?"

Bart had looked at the boy in amazement, his anger that was always near the edge prompting a retort. But the signal they were waiting for came just then and the men sprang to the nets and over the sides of the ship into the small landing boats.

Frank had been just ahead of Bart in the first assault wave when Bart saw him fall. Already ashamed of his cheap teasing, Bart stooped to pull Frank out of the water's edge. Bullets spat around them and shells from their own guns zoomed overhead, but Bart forgot them in listening to Frank's whispered message: "Remember, Sarge, you can't be an *intelligent infidel* until you've weighed God's side. Here—promise me—you'll read it. I won't need it any more." And he was gone.

But if Bart had told the boys the real reason behind his reading the Bible—that he could not forget the light on Frank's face as he had put the bloodstained Testament into his hands, they would have looked at him in pity. Bart Johnson getting sentimental!

He entered his room with a reluctance that was new to him when the car stopped at his home. They had gone on, with ill-restrained eagerness to be on the move toward gaiety. Only Lynn had looked back, something hurt and lonely in her face. Lynn was a sweet girl, he thought. He should not have been so brutal in his answers. But everyone stirred him to an im-

patience these days which he could not understand.

He opened his Bible half fearfully, yet feeling compelled to do so. Yesterday the beauty of the words had gripped him until he could not forget them. But he loved beauty in literature. Why, then, was he more miserable as he read? Was he going to be able to stand the course he had mapped out?

It seemed to him as though the words he read that night were illumined with fire. He could not bear them, and turned hurriedly from one page to another of the New Testament, seeing the verses that stood out and flipping the pages to another portion:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Suddenly Bart saw his own need. He had hidden behind a term—*infidel*—because he had been afraid to face facts, and all the while he had envied, and been angry in doing so, the men he had seen go into battle, admitting their fear when questioned, but with a smile on their faces due to trust in One who walked with them. Bart was thirsty for the living water.

Dropping to his knees, straight from his heart came the penitent sinner's prayer, the one the Father could hear.

Bart's light burned far into the morning and he sat hunched over his Bible. Forgotten was his desire to be an intelligent infidel. His first impulse was to tell another of his new-found joy. Lynn's face had floated before him in memory and he saw again the hurt, wondering look in her eyes as he had left them. Was Lynn, too, hungry for something that was real in a world of tinsel and unreality? He knew that she would listen to his testimony. What if he could lead her to know the Saviour, too? He turned again to the Word—this time to read that he might become an *intelligent Christian*.—*Good News Digest*.

NEWS NOTES

Coming Events

July 4—Independence Day
August 14-19—College Youth Conferen
Mount Olive College, Mount Oli
North Carolina

Poplar Head Church Experiences Revival

Poplar Head Church near Chipley, Fla da, experienced a very successful reviv May 16-27, with the Rev. Chester A. Huckaby of Alma, Georgia, as the evangelist. The services were attended not only by local people, but also by people of Alabama, Florida and Georgia as far as eight miles away. Eleven people accepted Christ and many rededicated themselves.

The Rev. Leon Owens is pastor of the church. The members recently moved to a beautiful new block building and the church is now on full time.

Quincey, Florida, Church Announces Revival Services

The Rev. Chester A. Huckaby will be the evangelist for revival services at the Free Will Baptist Church of Quincey, Florida, June 26—July 1, with services at 7:30 p. m. Special music will be rendered each night by the Girls' Trio of Quincey Church and other groups.

During the revival, special emphasis will be placed on youth. An invitation is extended to all of the surrounding churches to attend, especially the youth.

Rev. M. L. Hollis Resigns Pastorate

On Sunday, May 29, the Rev. M. L. Hollis resigned the pastorate of the Peach Chapel Free Will Baptist Church of Mississippi. He has been pastor of this church for 35 years; during that time approximately 400 members have been added to the church. The building has been completely remodeled, Sunday school rooms added, and a recreational room built and furnished. All modern facilities have been installed. The church has completely furnished a room at the Free Will Baptist Orphanage of Eldridge, Alabama. The church is now planning to redecorate this room and to place one piece of playground equipment on the campus for the children. Donations to the orphanage are made annually during the Thanksgiving and Christmas holidays.

The reporter of this news item stated: "In the beginning we had services only once a month; then we began having services on first, third and fifth Sundays and Saturday nights before these Sundays. Now the church has built a parsonage and is ready to call a full-time pastor. Brother Hollis was invited to stay as pastor, but after much thought and prayer about the

Revival in Session At Powhatan Church

Revival services began at Powhatan Free Will Baptist Church, Route 2, Clayton, North Carolina, on Sunday night, June 19, with the Rev. Earl Glenn as the evangelist. Mr. Glenn is pastor of the First Free Will Baptist Church, Wilson, North Carolina. These services begin each evening at 7:45 and will continue through Saturday night, June 25.

The pastor of the church, the Rev. C. M. Coats, requests all Christians to pray for the revival that souls may be saved and the church edified. Everyone is invited to attend.

Cramerton, N. C., Church Announces Revival Services

Revival services will begin at the Cramerton, North Carolina, Free Will Baptist Church on June 22, with the pastor, the Rev. Roy Rikard, speaking up through Saturday night. The Rev. William Calvert will conduct the services from Sunday morning, June 26, through Sunday, July 3. The Rev. Clyde Cox of Caroleen will be in charge of the music.

Services will begin each evening at seven o'clock. There will be special singing each night. The church and pastor would like all those who can to attend, and everyone to pray for this revival that many souls will be saved.

Mr. Calvert is pastor of the Ben Avenue Free Will Baptist Church of Kannapolis, North Carolina. Mr. Cox is pastor of Caroleen Free Will Baptist Church of Caroleen, North Carolina.

Peace Church To Observe Home-Coming

Home-coming will be observed at Peace Free Will Baptist Church, Edgecombe County, North Carolina, on June 26, 1960. Sunday school will begin at 10:00 a. m., followed by the morning worship service at 11:00 a. m. At noon a picnic lunch will be served.

The pastor, the Rev. Hubert Burress, invited everyone to attend and enjoy the services. This church was organized June 28, 1956.

Neutrality is out of the question; we are either for or against Christ.

Ordination Service Held At Grace Church



Rev. R. J. Kennedy

On Wednesday, June 8, Mr. R. J. Kennedy Jr. was ordained by the Central Conference Ordaining Council at the Grace Free Will Baptist Church, Greenville, North Carolina. Those participating in the service were the Rev. D. W. Alexander who was in charge, the Rev. Dan Beaman who presented the Bible, the Rev. Rashie Kennedy Sr. who gave the charge, and the Rev. J. C. Lynn who delivered the message.

The service was attended by approximately 150 persons. Mr. Kennedy will be working with a quartet from Free Will Baptist Bible College during the summer in behalf of the college. He will be available for pastoral work in and around Nashville, Tennessee, beginning in September.

Rock of Zion Church Announces Youth Revival

The Rock of Zion Free Will Baptist Church of Grantsboro, North Carolina, is planning a youth revival to be held June 26—July 2. The evangelist will be the Rev. Melvin Worthington. Services will begin at 8:00 p. m. each evening. Special music is being planned for the services. Christians are asked to pray for the success of this revival.

atter, he felt that he should resign and the church call another pastor. At the ne of this writing no one has been called, t everyone in the church is praying that od will direct, that the church will conue to grow, and that much good will be ne in the name of the Lord.

"Brother Hollis has been a faithful pastor d a loyal friend and advisor through the ars. He has continually prayed that God ould see fit to call to His ministry some ng person of the community. As he ves us, his prayers have been answered. o boys have dedicated their lives to rist and have gone forward laboring in e name of the Lord. They shall ever grateful to Brother Hollis for his help, ouragement and influence. One girl s also dedicated her life to Christ and preparing to do missionary work. Anoth-girl is supporting a missionary since she unable to go herself. There are many ers who will always love and appreciate other Hollis for what he has done for em."

**Wayne, Michigan, Church
Has Successful Revival**

The Rev. Frank Thompson, evangelist, ently closed a revival meeting at the est Wayne Free Will Baptist Church, ayne, Michigan. There were 51 profes- ns during the meeting, with 23 additions t the church. The Rev. Milton Hollifield s been pastor of this church for the past e months, and during this time the embership of the church and Sunday ool has doubled.

The pastor states: "We praise God for e blessings our church has received, and st that He will continue to bless the rk here. The Rev. Frank Thompson who t closed our revival will be moving to rida this summer, and will be doing ngelistic work there. He is a dynamic le preacher and a great soul winner. e recommend him to any church who ould like to call him for revival services, d feel that his services would be profitable t the church. His present mailing address Route 3, Johnson City, Tennessee."

SPECIAL NOTICE

When sending in news items for publication in "The Free Will Baptist" which call for the use of pictures, please do not send mats or cuts. We prefer the use of clear, sharp snapshots or photographs which will be retained in our files or further use.

Books That Are Better

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**LIFE
IN THE
SON**

*A Study of the
Doctrine of
Perseverance*

..... ROBERT SHANK

Introduction by
William W. Adams

For many years the doctrine of perseverance has been a vital issue among many Christian bodies. "Life in the Son" is a book to be reckoned with by all Bible scholars, both minister and layman.

This scholarly and comprehensive book was written by Robert Lee Shank, a Southern Baptist minister. The introduction was written by William M. Adams of Southern Baptist Theological Seminary. Concerning the book, Mr. Adams states that it is arresting and disturbing; a book to be reckoned with by all serious students of the Bible.

Mr. Shank demonstrates that the supposed proof passages have been misconstrued by those who believe the Bible sanctions the popular doctrine of eternal (unconditional) security. He shows that apostasy is shown to be an actual peril for every Christian.

There are nineteen chapters in the book; some are, "By Grace, Through Faith"; "Life in the Son"; "Can Eternal Life Be Forfeited"; "Born of God"; "If We Deny Him"; "Kept by the Power of God," and twelve more wonderfully inspiring chapters.

Order your copy today from *Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.*

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. H. J. Corbett

Mr. H. J. Corbett, 80-year-old honorary superintendent for life of the Micro, North Carolina, Free Will Baptist Sunday School, mayor of the town of Micro for 15 years, and friend to anyone who knocked at his door, died on March 20, 1960. Mr. Corbett received many business and professional honors during his life, but his most outstanding devotion and accomplishments were in religious work. Had he lived until the first Sunday in June, he would have attended Sunday school for 40 consecutive years without missing a single Sunday. Several times during his recent illnesses, the phenomenal record was almost broken, but each time members of his Baraca Class went to the hospital or to his bedside at home to conduct services and hold his record intact.

Corbett served as active Sunday school superintendent of the Sunday school for 23 years and upon his retirement at 70 years of age, he was elected honorary superintendent for life. He was chairman of the board of deacons for 32 years and even after giving up the chairmanship, continued to serve faithfully on the board until his death.

H. J. Corbett's perfect attendance record in Sunday school was just typical of the thoroughness of all his religious work. Much of the credit for the \$75,000 sanctuary and educational plant of the Micro Free Will Baptist Church is his. He drew the plans for and supervised the construction of the attractive brick structure, donating his time and efforts to the project.

In 1908, he married Irene Wellons of Micro, who died 10 years later. Two children, Mrs. Katie Corbett Johnson of Clinton, and Mrs. Louise Corbett Peacock of Kenly, were bore of this marriage. In 1920, he married the former Nancy Smith of Winterville, who survives. In addition to his wife and two daughters, one sister, Mrs. S. S. Tyndall of Snow Hill; one brother, L. J. Corbett of Atlanta, Georgia; and nine granddaughters survive.

Mr. Corbett has left his lasting impressions and memories with hundreds of friends, young and old, and his activities can best be summed up in his own words, "The biggest thing I have ever done in life is to attend to my church and Sunday school work and to make friends with people."

J. W. Batten

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). On what is the Roman Catholic claim that Peter founded the church at Rome and that he was the first pope based?—Mary Gibson, Missouri.

ANSWER: Any claim that Peter ever even visited Rome could be based on nothing better than Roman Catholic tradition, for the Bible no where even hints of such a visit. The epistle to the Romans, written by Paul somewhere near A. D. 58, makes no mention whatsoever of Peter—a thing that it could hardly escape were the Roman Catholics' claim concerning Peter's relation to the church true. Were it true as Catholics claim that Peter both founded and presided over that church as its bishop for twenty years or more, how could such silence on so important a fact in the Scriptures be accounted for? Were their claims true, how could Paul's be true that indicates he did not nor would not build on another's foundation? "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand" (Romans 15:20, 21); "Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand" (2 Corinthians 10:15, 16). Had Peter been influential in Rome, as claimed by Roman Catholics, when Paul went there bound or had he ever been present, we could expect some mention of his name in Acts 28; Colossians 4, and other passages telling of the event.

As to any primacy in Peter based on Matthew 16:18, it is certainly contradicted by Peter in passages such as: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly;

not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:1-4). Notice that here he calls himself a fellow elder. Without the fear that we shall be contradicted by facts, we may freely declare that Peter was never a pope or bishop in the sense the Roman Catholics claim him to have been, or in the sense in which their bishops and pope operate, nor would he ever have desired it that way. The third bishop of Rome knew nothing at all about Peter as a former or first bishop of Rome and makes much more of Paul in his writings. It would only be logical that were Peter his predecessor and one who was regarded as being more honorable than Paul, he would have at least been mentioned as filling a place as honorable as that of Paul.

QUESTION: Why is it that I find it so hard to understand the love of Jesus Christ? I find it entirely beyond my comprehension.—M. T. Rivers, Alabama.

ANSWER: This will remain beyond the comprehension of such finite creatures as you, and we have let sin limit us so that our capacity is more narrow than it would be had we not allowed personal acts of sin remove us further from an understanding of Christ's love. In every way we fail to come up to the Bible standard for our lives, we make it harder to understand. There was a great contrast between the love God had for the best Old Testament characters and that held by them to Him or to each other. "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jeremiah 31:3). God still had a love for us when we were at our worst, something we did not have for each other. "And you hath he quickened, who were dead in trespasses and sin" (Ephesians 2:1). I think that we, who have been saved for several years and have given ourselves over to an obedient walk as taught in the Bible, see a little more light on the love of God each passing year. Yet, it is my honest opinion that there is a sense in which throughout all eternity there will be an unfolding of

His glorious person with all of its mercy, love and grace. Godliness is a mystery. "And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (Timothy 3:16).

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

HOW GREAT IS GOD?

"Now therefore, our God, the great, the mighty, and the terrible God, who keep covenant and mercy, let not all the troubles seem little before thee, that hast come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all our people. . . . Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly" (Nehemiah 9:32, 33).
As we further study the greatness of God, I want us to think of His great blessings to us. When we begin to count the blessings with which He has blessed us through the years we are not able to more than barely scratch the surface.

Let us never forget that God is great enough:

To love us with a great love: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) (Ephesians 2:4, 5).

To save us with a great salvation: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews 3).

To strengthen us with great power: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: . . . (Acts 4:33).

To give us great joy: "And there was great joy in the city" (Acts 8:8).

To give us great grace: ". . . and great grace was upon them all" (Acts 4:33).

To give us great peace: "Great peace had

which love the law: and nothing shall end them" (Psalm 119:165).

To lay up for us a great glory: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matthew 24:30, 31).

Great is our God indeed, and greatly to be feared and loved.

For if our heart condemn us, God is greater than our heart, and knoweth all things" (1 John 3:20).

The Bible in Our Public Schools

Rev. Walter E. Isenhour
Taylorsville, N. C.

AM seventy-one years of age, and as I think back to the days of childhood and youth, I well remember teachers in our public schools who read to us the Scriptures each morning to begin the day's study and work. Then following the reading of a portion of Scripture, the teacher would offer a prayer—maybe the Lord's Prayer. These teachers not only helped us to be obedient, but they deeply impressed us to moral and even spiritual. Their influence lives on across more than half a century in the lives of their pupils. No doubt some of the pupils who have passed on to the Great Beyond never forgot the influence of those teachers, and as a result became Christians and lived for God until they departed to meet Him.

I believe every public schoolteacher could read a portion of God's Word in their classrooms every morning with which to begin the day's work. No doubt it would have a great and wonderful effect. No textbook in our schools, however important it may be, equals the Holy Bible. It is God's Book—the Book of all books. A few moments of time spent in reading some of its sacred truths is not time lost, but rather time saved. No doubt teachers and pupils could make better progress, have better understanding of each other, be more loveable and harmonious, kind and agreeable, if they read God's Word, and God Himself, first and foremost—then look to God for leadership and guidance.

As a nation we owe our enlightenment, our prosperity, our greatness, to the Holy Bible and to God. Behold the people where there are no Bibles—millions of them—would see how they are in darkness, ignorance, poverty, want, groping and groveling

through life, knowing not whither they are bound. How pitiful, sad and deplorable!

To turn from the Holy Bible and God is to turn from that which has made us great—that upon which everything good, great, noble, enlightening, sublime and worthwhile is founded. It is to turn back toward heathenism, darkness, superstition, oppression, slavery, want, poverty, distress, failure, defeat and final destruction. Take from our schools and our country the Holy Bible—and I am a stickler to the old King James Version—means that we are removing from beneath us the very foundation upon which we have built. To take from a building the foundation means that the

building falls. It goes to pieces. Everything worthwhile must have a good foundation upon which to stand. This is true from the standpoint of material structures, and it is equally as true from the standpoint of lives, souls, morals, spirituality, education and government. No government can long stand—certainly cannot prosper—that rejects the Holy Bible and God. Failure and final defeat are inevitable, sooner or later. Atheism and infidelity have never built a nation, but always curses it. Great and mighty men and women are Godly—not ungodly and wicked. They build their lives, faith, hope, achievements and greatness

(continued on page sixteen)

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

Journeying the New Way

(Joshua 3:4; John 14:6; Hebrews 10:20)

1. The new way begins at conversion (2 Corinthians 5:17).
Born again you begin anew (1 Thessalonians 1:9, 10; Acts 2:47; 11:21; Ephesians 2:2, 3, 12, 13, 19-22).
2. The new way is an unpopular way (Matthew 7:13, 14).
Compare with "broad" way; few travelers (Matthew 16:24; John 6:66; 2 Corinthians 6:17; 1 John 2:15).
3. The new way has divine guidance (Genesis 24:27).
Only those who are in the way, can know its leader (John 16:13; Psalm 119:105; 2 Timothy 3:15-17; Philippians 4:19).
The need is supplied (Hebrews 13:5, 6; Psalm 27:11-14).
5. The new way is a way of joy and gladness (1 Thessalonians 5:16-18).
While some seek for pleasure, we find joy in the Holy Spirit (Psalm 16:11; Acts 8:6, 8; 1 John 1:4).
6. The new way grows brighter as we journey (Proverbs 4:18).
Some paths of the world start bright, but grow dark (Psalms 1:1-3; 90; 91; 2 Peter 1:19).
7. The new way has a glorious conclusion (2 Timothy 4:7, 8).

There will be no regret that we chose this way (1 Corinthians 15:57, 58; 1 Peter 1:3, 4; 2 Peter 1:11; Philippians 3:20, 21).—
Rev. C. C. Maple.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

From Cuba to You

I have been back in Cuba one week, having shared with our future missionaries, Bobby Poole, Bobby Aycock, (also Bro. Eugene Waddell, the churches and pastors)

a very precious time of fellowship in the Albenarle Conference of North Carolina. My mind and heart are full to overflowing with fragrant recollections of the moments of fellowship with each of you, of your homes, and your dear children. I don't know if

A NEW RIBBON

Did you ever try to type with an old ribbon in the machine? It's a rather discouraging job. But what a difference it makes when a brand-new, well-inked ribbon is placed in the typewriter. Every letter shows forth clearly. No more straining your eyes to see which letter is meant. No more weak, pale-looking paragraphs. Words written with a good ribbon have strength and assurance about them. They look as if they mean what they say.

So it is with men. Some men who know the Lord try to live for several days or even weeks without reading God's Word and applying it to their hearts. They are like the dull, pale, worn-out ribbon. And the testimony they bear to their fellow men is just as powerless.

Then there are those of God's children who delight in going daily to the throne of grace, there obtaining the strength and vigor they need to live all out for Christ. No more straining to determine just what they believe on a certain subject. Their testimony is clear-cut and easily understood. It rings true because it is backed by a consistent life. They live as if they mean what they say.

There isn't much doubt in anyone's mind which kind of person the Lord would rather have as His ambassador, is there?—
Dorothy M. Kieffer.

DON'T STAY DOWN

If you've floundered in the valley
And you've failed to climb the hill;
If you've let the devil keep you
From the things your life should fill;
If you're drooping, pining, sighing
Over failures in the strife,
O dear soul, look up to heaven,
God can yet redeem your life!

Go before Him in repentance,
Sorry you have failed so much;
Tell Him you are longing, yearning
For His mercy and His touch;

Ready now for future service,
Though it be an humble place;
Ready where He leads to follow
By His guidance and His grace.

Don't give up for years of failure,
Don't despair because you're down;
Just resolve to climb up higher,
Reaching for a master's crown;
Even if you never gain it,
Still it's best to look ahead,
Rather than to droop and languish
For the past that's gone and dead.

—Rev. Walter E. Isenhour.

it is so with other folks, but with me live over and over precious moments and try to treasure each gracious hour when was with you in your homes.

There are times we might call high moments such as the morning service in the church in little Washington. At the close of the service with a great group of people I stood beside our brother, Pastor Charles Keith, when a thing happened like a clap of thunder. (Naturally one hesitates to put pressure on a congregation for an additional offering. Having been a pastor I can understand and sympathize, but the Spirit of God will do things that take the nature of the unexpected.) A dear saint of God in her eighties, sitting in a wheel chair, waved a dollar bill at me saying, "This is for Cuba and I pledge one dollar a month for missions." Brother Keith's face mean things broke; people gave! How God used a dear old mother in a wheel chair and how people did respond! How do you folk are to those of us, your missionaries. We need you; we depend on your praying and paying; we belong to you. That's why we come among you—to remind you that we cannot do without you and your sympathetic help. I wished over and over that I might be able to drop in at your homes, tarry awhile in your communities. I suppose some of us seem to be what little twin boy thought about me in Elizabeth City. He took my hand and said, "You dress me." In saying that, he said a lot more—that I had won his confidence—but that was not all. He proceeded to give me the low-down when he said in a seriousness, "You're a little bit crazy, aren't you?" Well, I guess some of us are a little bit crazy in the eyes of the world for doing His will.

When we see and hear the call of the Lord who have not had the great joy and privilege of hearing the gospel any time of the day as you can hear, it is certainly hard to tarry among the comfort and convenience of our rich America. We just have to hurry back to a people so simply loving a God so spiritually hungry. In short, I am bargaining to get going but enjoying memories of you all.

I am amazed at the power of the press and the television to distort by publishing the unpleasant with not a word of the worthwhile. You cannot help being affected by what you hear and see. Communism is indeed more than a boogabear and certainly we need to be alarmed but there are some things in the good old U. S. A. more alarming than Communism. We live in a world of isms. I am alarmed when I see fine people being brainwashed by a television box. From many aspects the picture of Cuba is distorted and everything so out of focus that I would not dare deal with

(continued on page sixteen)

NOTES

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QUOTES



By J. C. Griffin

SOME THINGS TO THINK ABOUT

I am giving to you, my readers, this little clipping entitled "Think It Over," from the *Notes of Grace Church, Monroe, Louisiana*. I think that I have seen such people during my fifty years in the ministry. You pastors who shall read this, think it over. Sunday school superintendents, what do you think? Here is the clipping:

Think It Over

Go where You want me to go, dear Lord,
Real service is what I desire,
Say what You want me to say, dear Lord,
But don't ask me to sing in the choir.

Say what You want me to say, dear Lord,
I like to see things come to pass,
Don't ask me to teach girls and boys,
Dear Lord,
I'd rather just stay in my class.

Do what You want me to do, dear Lord,
I yearn for Thy Kingdom to thrive,
Give you nickels and dimes, dear Lord,
But please don't ask me to tithe.

Be what You want me to be, dear Lord,
I long to see the Church alive,
Don't ask me to come out at night,
Dear Lord,
I'm always worn out and tired.

Go where You want me to go, dear Lord,
I'll say what You want me to say,
I'm busy just now with myself, dear Lord,
I'll help You some other day.

WE MEAN IT?

We often sing, "I'll go where You want to go." We should be careful to pray and ask ourselves if we really mean what we say. I think we often sing words that we do not absolutely mean. When we sing words and do not mean them, we refuse to be sincere as we sing. What do you tell in song?

By request, we are publishing all of a poem which we only quoted a part of some weeks ago. We heartily agree with the *Western Messenger* on the subject. If we human beings did not like to hear gossip,

we would not listen to it. Not bragging at all, I have learned to try to switch the conversation when it gets to rumors. However, sometimes it is hard to do so. Here is the whole poem:

Gossipy Ears

A gossipy tongue is a dangerous thing
If its owner is evil at heart;
He can give whom he chooses many a sting
That will woefully linger and smart,
But the gossipy tongue would be balked in
its plan
For causing heart burning and tears,
If it were not helped out by the misguided
man
Who possesses two gossipy ears.

Oh, the gossipy ears are the ones that believe
The evil reports they are told;
The sly, subtle tales which they gladly receive,
Would tarnish the purest of gold.
The cruel they say which goes floating about
Like a hidden foe, fostering fears,
Would lose all its force, were it firmly shut
out
By the man with the gossipy ears.

When the man with the gossipy tongue happens by,
With his stories of evil and strife;
We surely should look him right square in
the eye,
And ask him his mission in life.
We ought to refuse him a chance to retell
The false idle rumor he hears;
He ought to be locked up somewhere in
a jail
With the man with the gossipy ears.

OUR CHURCH COVENANT

As a reminder, we are giving to you, our readers, our Church Covenant in part. We may be reminded of how untrustful many of us are in our relationship with God and the church. May we think it over seriously.

"Having given ourselves to God, by faith in Christ, and adopted the Word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant." This is the first paragraph in our covenant. Now may we seriously examine ourselves and see if we have really practiced what we pledged when we accepted the covenant. Did we accept the covenant in good faith, or did we just go along with the pledge with no intention of observing the covenant?

"We promise, by His grace, to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful

amusements and unholy conformity to the world, from all sanction of the use and sale of intoxicating beverages, and provide things honest in the sight of all men." This is the second paragraph. Did we mean it when we repeated or heard it read and said yes? or did we actually tell a lie? Remember, the Bible says that liars are doomed for the regions of the damned. Reader, get your Bible and turn to Revelation 21:8, and see what kind of company the liars will have as associates in eternity. Liars are liars, whether religious, political, social or slanderous. A church liar is not excepted. What about your Church Covenant? Can you look Christ in the face and say of a truth, "I love the church of Thy abode"? Can you? If not, what are you going to do about it? Keep on being false to God, or repent and find forgiveness?

"We agree faithfully to discharge our obligation in reference to the study of the Scriptures, secret prayer, family devotions, and by self-denial, faith and good works endeavor to grow in grace and the knowledge of our Lord and Saviour Jesus Christ." This is the third paragraph.

Let us be honest with God and His Son, the Lord Jesus Christ, and the Church for which He gave His all. Let us repent and confess our sins—our willful neglect of supporting His Church as we vowed when we were received into the church, after hearing or reading the Church Covenant. May we as individual, professing Christians remember that the writer of Hebrews says, "Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Hebrews 10:25-27). We will call attention to this later, if the Lord wills.

TWO ROADS

(Continued from page three)

ly and clearly without bias or bigotry. May each of them go from these rooms in every way more capable of just and wise, of useful and noble living.

"To this end, may the blessing of God Almighty be upon student, teacher and parent; upon the president, faculty and staff, and upon everyone whose influence will in any degree affect the work of education as it shall be conducted within these walls. This we pray, humbly, in Jesus' name. Amen."

STORIES for our BOYS and GIRLS

AWAY RAN SPOT

by Arthur Skerry Jr.

"HEY, Spot!" Dick exclaimed. "What are you doing out here in the woods all alone? I should think you would be home helping Jane get ready for her birthday party tomorrow." Spot belonged to Jane, who lived on the farm next to Dick's.

Spot wagged his tail, "Arf! Arf!" he barked.

"I can guess," Dick laughed. "Jane is hiking in the woods, isn't she? You want me to go find her, don't you?"

"Arf! Arf!" barked Spot.

"Well, I'll fool you both," bragged Dick. "I'll climb a tree. Then I can see her coming, and she can't see me. What a scare I'll give her when she gets here!"

Dick hunted along a fence until he found a long post lying loose on the ground. He dragged the post to a tall tree nearby. By leaning it against the tree and climbing on it, he was able to reach the lowest branch.

Suddenly the post slipped and left Dick hanging by his hands. He looked down. It was a long way to the ground. He was afraid to let go and drop. His heart pounded hard in fear.

He braced his feet against the tree and pulled with his arms. He managed to get a heel over a limb, then a knee. Finally his whole body was up, and he sat there wondering what to do next.

"Oh, well," Dick sighed. "Jane should be here in a minute. She can put the pole in place, and I can get down." He could see Spot down below, sitting on the pole and looking up at him.

"I wish Jane would hurry," Dick worried after awhile. "This is no fun."

To pass the time away, he watched Spot. The dog just sat on the fallen pole and looked up at Dick and wagged his tail. "A lot of good you are right now," Dick called to him. "I wish you were Jane. Won't she ever come?"

He climbed high in the tree and looked over the fields toward the farms far away. He could not see Jane. He could not see anyone.

"Jane! Jane!" he shouted. There was no reply.

Spot jumped to his feet and ran away. Dick saw the last of him disappear through the fields toward home.

Dick sat on a limb and felt like crying. It was hard to hold back the tears. *I could starve to death up here and no one would know, he told himself. Even Spot is gone. If I try to jump, I'll break a leg and starve anyway.*

The sun moved lower in the sky. The air started to take on a chill. Dick knew night was coming. He rubbed his hands to keep them warm; his stomach felt empty.

The longer he waited in the tree, the more helpless he seemed. The more helpless he seemed, the more he had to trust in God. He clasped his hands together and bowed his head. That made him feel better.

After a time he raised his head a little. Did he really hear something, or was it only his imagination? There it was again. It was the barking of a dog. It was plainer now. It must be coming closer. There was a girl's voice, too.

"Thank you, God," Dick prayed. "I will soon be safe."

He hurried up the tree. He could see Jane and Spot coming. "This way, Jane!" he shouted.

Jane heard him and waved. Spot dashed forward to Dick's tree and Jane ran after him. In a few minutes Dick was down.

Before long he was home busily persuading his mother to give Spot the biggest bone she could find.—*Story Hour.*

HOW DO YOU PRAY?

by Albert A. Rand

THE minister was calling at Jimmy's home one day. During the call, he turned to Jimmy and asked, "Do you pray every night, my boy?"

"Naw!" Jimmy answered. "Some nights I don't want anything."

There are many boys and girls like Jimmy. They pray only when they want something for themselves. Those are selfish prayers. Jesus does not want us to be selfish in our prayers any more than in other things.

Jesus would like the prayer that Charlie Adams made the other night. Paul had played a mean trick on Charlie. That night, Charlie prayed, "Bless Paul, dear Lord, because he was mean to me today."

Jesus asks that we pray for our enemies. We have the Lord's Prayer (or the Model Prayer) which Jesus taught, as a pattern

for our own prayers. Most of its petitions are concerned with God's will being done and His name glorified; the rest relate to others and ourselves. That is the way Jesus wants us to pray—first for others, and last for ourselves.—*Junior Trails.*

N. C. Ministers

(continued from page four)

ences; therefore be it

Resolved that we do hereby pledge that we will discourage the use in our church conferences, and associations of independent or nondenominational ministers or others whose doctrines, policies and practices are known to be in conflict with those of the Original Free Will Baptists; and be it further

Resolved that we urge our fellow ministers and our local churches to also refrain from using independent or nondenominational ministers or others whose doctrines, policies and practices are in conflict with those of Original Free Will Baptists; and be it further

Resolved that we urge those who are responsible for the selection of conference and association speakers to refrain from using independent or nondenominational ministers or others whose doctrines, policies and practices are in conflict with those of Original Free Will Baptists; and be it further

Resolved that we urge the several conferences and associations to take appropriate steps to deal with any minister who in their bounds whose doctrines, policies and practices are found to be in conflict with those of Original Free Will Baptists; and be it further

Resolved that a committee of three be appointed to draft a suitable resolution dealing with this matter for presentation at the 1960 session of our state convention and be it further

Resolved that a copy of this resolution be placed in our minutes, a copy sent to The Free Will Baptist and other denominational papers for publication, and copies furnished to the moderator of each union meeting and conference or association and to individuals who desire them.

C. B. Hansley, President
M. K. Everington, Secretary

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Has Your Auxiliary Contributed?

Let us remember our year's national project is to give for the broadening of our work in Mexico. Have you sent your contribution for this work?

Attention N. C. Auxiliaries!

Furniture per room for the new building at Cragmont Assembly, Black Mountain, North Carolina, costs \$240 per room. Couldn't your auxiliary like to have a part in this project?

Newton Grove, N. C.—The Annie McPhail Auxiliary of Oak Grove Church met at the church on June 15 at 8:00 p. m. The president, Mrs. Bernice Godwin, presided over the meeting and also conducted the devotional period. Mrs. Annie McPhail led the opening prayer. The group then sang "Jesus Saves." Mrs. Emma Rose read the minutes of the last meeting and called the roll.

Mrs. Lollie Holland had charge of the program. Mrs. Holland gave the introduction to the program, followed by a panel discussion of the three topics. Mrs. Ada Bizzell dismissed the group with prayer. There were thirteen members and one visitor present.

The Broom Weed

by Lois Rivers

My small son was always bringing "bouquets" from our yard, generally some flowering weeds. I would absentmindedly thank him, and upon his, "Aren't you going to put them in a vase?" would answer, "Of course, darling," and find a mayonnaise jar or kitchen glass to put them in and place it on the drainboard or breadbox, and go on about my dishwashing. He would linger around and comment, "Isn't that a beautiful bouquet, isn't it?" and sometimes would insist on my putting it in the center of the kitchen table. I reluctantly complied, for we had a large

family, and needed all the space at the table.

As soon as I could, I threw the "bouquet" away—for I was a tidy person. The times he came in dejectedly bearing his wilted flowers in his hand and announced, "You threw my bouquet away!" I guiltily tried to explain that they were dead. But he didn't look any more satisfied with the explanation than I felt.

Then one day he came in with a huge broom weed. The boy was only faintly discernible behind its hugeness. I had just vacuumed the floor, and my first reaction was to cry, "No, John, take it out this minute!"

Then I saw his eyes—wide and starry. This time he had brought me a golden treasure! Surely a rare gift!

I paused, stooped and kissed the boy and said, "We'll put it in the large vase under the mirror in the hall. Then there will be twice as much gold!"

For suddenly my eyes had been opened, and I saw, even as my child—it was a flower, begging description in its golden beauty, the handiwork of our Creator.

For days it brightened our room. The family remarked on its beauty as they passed through. I'll always remember its reflected glory there under the mirror.

But I'll remember most of all my small son's face, the day he laid his golden treasure at my feet, and found his gift acceptable.

THE MAIL BOX

AVAILABLE FOR PASTORAL WORK

"I will be available for pastoral work in August of this year, pending my resignation of Saint Paul Free Will Baptist Church, Elizabeth City, North Carolina, effective September, 1960. Any church desiring a pastor may contact me at the above address."—Rev. R. C. Cherry.

PLEA FOR FUNDS TO BUILD SHEPHERD STATION

"We have just received a letter from Brother Rolla Smith, and he sent us Brother Merkh's very urgent plea for funds to build the Shepherd Station. As we read his description of the country and how they will have to sacrifice to stay there to win the lost to Christ, it just broke our hearts.

The blessed Holy Spirit spoke to our hearts and said, 'You can give \$10.' As I prayed, it came to me that I could sacrifice my summer shoes and give that \$10.00.

"As I thought of the number of ministers, I thought how easy it should be to raise that money for the Shepherd Station if we go about it God's way. We have a number who are not ministers who will read this—you can pray with us. Let us all sacrifice something we had planned to get and see how soon the money can be raised. . . . If everyone would sacrifice something, thousands of dollars could be raised and we would have all we need.

"We wish we could send more, but we only get \$20 per week for our work here; we couldn't stay if our friends didn't help us. Please pray that the amount will be raised and that hearts will be touched and opened."—Lizzie McAdams, Route 3, Huntsville, Texas.

AVAILABLE FOR PASTORAL WORK

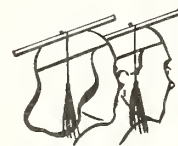
"I am available for pastoral work and will move any distance. I am a native of North Carolina, and the son of the late Rev. E. H. Russ. My address is 804 N. May Street, Guymon, Oklahoma, and my phone number is 830R."—C. B. Russ.

PLEASED WITH LITERATURE

"We had a most successful Bible school last week, and all the teachers were pleased with the literature and craft suggestions. The clinic at Mount Olive College is a great help in preparing for daily vacation Bible school and inspirational also."—Mrs. D. W. Rose, Lucama, North Carolina.

AVAILABLE FOR PASTORAL WORK

"I have turned in my resignation as pastor of Blakely Free Will Baptist Church, effective September 1, 1960, and I will be available for pastoral work after September 1. My address is P. O. Box 373, Blakely, Georgia, and my phone number is 5714."—J. E. Wood.

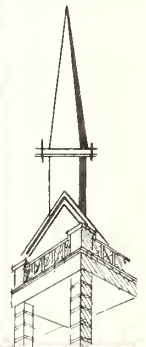


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Free Will Baptist Bible College
Nashville, Tennessee

1960 Bible College Graduates

Nineteen Bible College seniors received B. A. degrees at graduating exercises, May 26, at Free Will Baptist Bible College Memorial Auditorium, Nashville, Tennessee. The Rev. Frank Sells, professor of Bible at Columbia Bible College, brought the commencement address. This was the tenth year for students to receive B. A. degrees since the four-year program went into effect with the first degree graduates in 1951.

All graduates were awarded Evangelical Teacher Training Certificates.

Graduates were: George Allen Jr., Guthrie, Kentucky; Milton Crowson, Tupelo, Mississippi; Jimmy Aldridge, Phillip Gilbert, and Betty Pittman, Cordova, Alabama; Dean Dobbs and Bettie O'Haver, Kirksville, Missouri.

Flora Turnage Gilliam, Snow Hill; Gordon Hart, Ayden; Allen C. Messer Jr., Swananoa, North Carolina. Charles Hampton, Shawnee, and Lloyd Plunkett, Oklahoma City, Oklahoma.

Fleda Mercer, Blakely, Georgia; David Joslin, Van Buren, Arkansas; Lonnie Palmer Jr., Fort Worth, Texas; Roger Phenicie, Tucson, Arizona; Roy Thomas, Artesia, New Mexico; Donald Sexton, Coeburn, and James Bowman Jr., Norfolk, Virginia.

Free Will Baptist Bible College is operated by the National Association of Free Will Baptists and has completed its 18th year of offering Christian training for pastors, missionaries and Christian lay workers.

33 Students Make Bible College Honor Roll

Thirty-three students earned grades high enough to place them on the second semester honor roll at Free Will Baptist Bible College of Nashville, Tennessee, according to Dean Charles A. Thigpen. Three students were able to maintain a straight "A" average. The others averaged "B" or higher and were distributed over the various classes.

Making all "A's" were Milton Crowson and Dorothy Elliott, seniors, and Nelda Simmons, sophomore.

Averaging "B" or higher were:

Seniors: Jimmy Aldridge, George Allen, James Bowman, Alvin Davis, Dean Dobbs, Flora Gilliam, Charles Hampton, Fleda Mercer, Bettie O'Haver and Donald Sexton.

Juniors: Earl Gilliam, Fred Hall, Jean Pittman, Don Robirds and Richard Sample.

Sophomores: Darrell Fulton, Thomas Hughes, J. W. Long Jr., Barbara McGahey, Verla Pembroke, Jackie Simpson and Inez Taylor.

Freshman: Bobby Abrams, Judy Aycock, Peggy Cox, Florine Faulkner, James Hampton, Dannie Sue Jones, Amy Robinson and Paul Robinson.

New Officers for Fraternity



Rev. Richard Mabe

The Rev. Richard Mabe, ministerial student at Mount Olive College, has been elected president of Kappa Chi Fraternity of the college. Mr. Mabe, a native of Hamlet, North Carolina, is pastor of Northeast Free Will Baptist Church of Mount Olive.

Other officers of the fraternity are Johnny Walker of Durham, vice-president; Frank Ray Harrison of Williamston, secretary; and Patrick Corbett, Newport, treasurer.

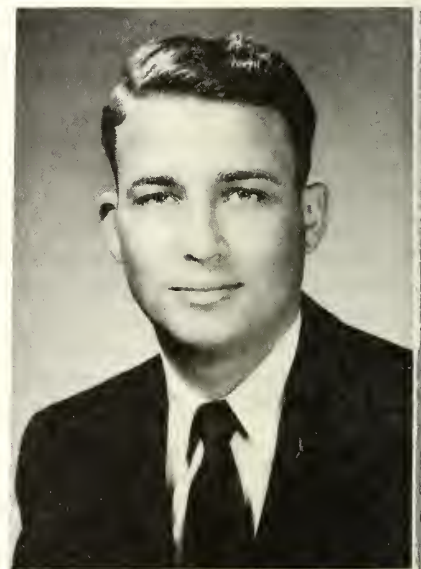
Kappa Chi Fraternity is composed of students preparing for vocations in the Christian ministry and missions.

Alumni Association Officers



New officers of the Alumni Association of Mount Olive College are, left to right (seated): the Rev. Sheldon Howard, W son, president; George W. Stevenson, K ston, vice-president; Jane Barrow, Ayden, treasurer; Peggy Mixon Potter, New Be corresponding secretary; and Elizabeth Smith, Deep Run, recording secretary.

New Official for College



The Rev. Michael R. Pelt has been elected to the newly-created office of vice president at Mount Olive College, President W. Burkette Raper announces.

A native of Marianna, Florida, Mr. Pelt joined the faculty of Mount Olive College in 1957 as head of the department of religion, and in 1958 he assumed the duty

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Men Who Spoke for God

(Lesson for July 3)

Lesson: Amos 7:7-15.

Lesson Text: 2 Timothy 4:2.

INTRODUCTION

Amos was a citizen of Judah but went, according to the call of God, to the northern kingdom, Israel, to warn them of their idolatry and social injustices. For God had told him that He would not pass by Israel any more because of these sins. To go into idolatry (idolatry) is to forsake God by allowing another object of worship to take first place (God's place) in one's life; that is, forsaking God. For God to say to Amos, "He would not any more pass by them," meant that He was forsaking Israel (Amos 7:8). It is notable that God forsook Israel only after Israel had forgotten God and become an idolatrous and unjust people. "Pass by them any more" implies that He had appealed to them many times by warning their way. Indeed there is no other illustration in the Old Testament of God's love and tender mercy toward a people.—*The Bible Teacher* (F. W. B.)

HINTS THAT HELP

Amos 7:7: We see in this chapter that God bears long, but He will not bear always. Amos saw the Lord stand on this plumb line, not to make it plumb and true, but to check it, then wreck it.

Amos 8: God tested the people by a plumb line and showed them their wickedness. He would lay judgment "to the line, and righteousness to the plummet." The Lord had been up with all He could stand from disloyal Israel.

Amos 9: God's patience can be tried only long. The time will always come when those who have been spared so often will no longer be spared. God had said in the days of Noah that His spirit would not strive with men.

Amos 10: The priest was probably looking out for himself more than for the king and the people. He accused Amos of stirring up sedition. Remember how the shrinekeepers at Ephesus hated Paul? Priests many times were the worst persecutors.

Amos 11: It was no new thing to make

false charges against the prophets of God. Is the watchman guilty who warns the people? Is the doctor guilty who warns of the danger of a disease? It seems Jeroboam paid no attention to Amaziah's words.

Vs. 12: Amaziah recognized Amos as a prophet, but he showed how little he knew about true prophets when he told one to leave Bethel. He said Amos could make a better living in Judah. Amaziah was always considering the profits and thought Amos did the same.

Vs. 13: It was difficult to engage in idolatrous worship with one like Amos around.

Vs. 14: Amos informed Amaziah that he could support his family at his trade and only prophesied because of the divine call.

Vs. 15: Amos answered Amaziah with great boldness, yet with modesty.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. We know more about Amos than perhaps any other of the minor prophets. Although he belonged to the kingdom of Judah, for Tekoa was only twelve miles from Jerusalem, his prophecies were delivered in the Northern Kingdom. Under the powerful and popular king, Jeroboam II, Israel reached the highest point of military glory and temporal prosperity. Syria had long oppressed Israel (2 Kings 12:17; 13:22), but Jeroboam not only recovered the cities his father had lost (13:25), he also seems to have made Damascus tributary to Israel (14:28). But all this success and splendor proved the nation's ruin. Luxury and self-indulgence quickly undermined their religion and morals (Amos 3:15; 5:11; 6:7, 8, 11). Their worship at the sanctuaries of Bethel (7:13), Gilgal and Beer-sheba (4:4; 5:5; 8:14) was debased and unspiritual. The rich—greedy and rapacious—perverted justice (2:6, 8; 5:7; 6:12), and oppressed the poor (2:7; 3:10; 4:1; 5:11; 8:4-6), and all classes were tainted with worldliness and immorality (2:7, 12). It was to prophesy against these vices that Amos, the "herdman, and a dresser of sycamore trees" was called. Bethel, the seat of the royal temple, was the principal seat of the prophet's witness (7:10-13).

2. Amaziah sought to persuade Amos to stop his preaching and leave the country.

When Amaziah could not persuade the king to take action then he sought by some fair means to get rid of him. "Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again anymore at Bethel: for it is the king's chapel, and it is the king's court" (Vv. 12, 13). Perhaps Amaziah thought that Amos' preaching was too blunt and plain for the King's chapel and there would be no inducements or results for him there.

Amos was not hesitant to state his position as a prophet of God. The authority of any messenger of God is superior to any earthly power. God's messengers can stand before kings and rulers and proclaim His greatness with no fear of man's power. "Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit: And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel" (Vv. 14, 15).—*The Bible Student* (F. W. B.).

3. The Word of God has always been the plumb line according to which the people of God are to build. In the Old Testament was found God's will for His people during the Jewish dispensation. That age ended at Calvary when Jesus fulfilled the old law, nailing it to His Cross (Colossians 2:14). Then began the present age, the Christian dispensation. Through the apostles, we learn God's will for those who would now be His people, for Jesus charged those apostles to make disciples, "Teaching them to observe all things whatsoever I have commanded you: . . ." (Matthew 28:20). The Holy Spirit was given to lead them into all truth so that, as a plumb line, their word is all sufficient. The building of the church of Christ, like the building of the individual Christian life, is to be according to that plumb line. To use any other is to reject the sole criterion of judgment that God Himself was given.—*Selected*.

4. When we read in the books of Kings and Chronicles about the reforms under such kings as Asa, Joash, Josiah and others, we are apt to conclude that the repentance of the people was genuine. But as we read the messages of the prophets we discover that the reforms were superficial. Had the repentance of the people been real they would not have gone back into idol worship so soon.

"All about the life and ministry of the Lord Jesus is a fulfillment of the meaning of His name—salvation."—*Selected*.

"Christ is an all-sufficient Saviour for the vilest of the vile."

Christian Education

(continued from page fourteen)

of academic dean. He will continue in these positions along with his duties as vice-president.

Mr. Pelt is a graduate of Chipola Junior College, Marianna, Florida; and holds an A. B. degree from State Teachers College, Troy, Alabama; and the B. D. degree from Duke Divinity School, Durham, North Carolina. Before coming to Mount Olive College, he served two years as pastor of Hull Road Free Will Baptist Church, Snow Hill.

His wife is the former Betty Etheridge of Dothan, Alabama. The Pelts have three children—Cary Lafayette, 5; Teresa Lynn, 4; and Sharon Ann, 2.

Successful Bible School

A very successful vacation Bible school was held at Pine Level Church near Alma, Georgia, May 30—June 3. There was an enrollment of 79 pupils and 17 teachers and workers, with an average attendance of 90.

Mrs. Lola Hand was the director of the school. The Free Will Baptist literature was used in this school.

MISSIONS

(continued from page ten)

thing that God alone shall in the very near future put His hand on. There are so many things in these countries that only we who have lived here for years and have some working knowledge of the language can understand. The political picture is the only one presented to you. If you could come with us and see the hunger of a dear, gracious, gentle, cultured people—people who are more responsive than in our own land which has had the gospel for so long. Many of you have not had the opportunity to see through the eyes of your missionaries. This I want to help you do. There is a challenge here in Cuba today to present Christ as never before; the minds of the Cuban people are open to the gospel as are none other in Latin America. I think I am safe in saying this for I know Latin America. My Bible and Latin America have been for 40 years my major study. There are no people in any part of the world more

interested in listening to the gospel. But they cannot believe or know without a preacher; preachers must be first sent and American missionaries must multiply themselves in national witnesses. I am ashamed when I hear the selfish, unchristian arguments of the relative needs of Christian America to the stupendous need we face here in Cuba or in any part of the unchristian world—even the smallest of the Latin American countries.

A tremendous drive is on here by the government to send teachers to the thousands in hidden valleys to teach them to read. Four thousand schools have been established in Oriente; young men and women have volunteered and have gone. In one area alone there are 100 schools all set up with no teachers. Thousands are learning to read. Communist Russia is flooding not only the newsstands of Cuba with the most beautiful books (and so cheap that the poorest can buy them), but the newsstands of all the world. What is the Protestant church doing? This question has alarmed a few of us. Yesterday Tom Jr. and I drove all morning to attend a meeting of the leaders of all the churches of Cuba. Some few came. Those few are the leading Christian statesmen of the island. One man, a pastor and public schoolteacher, a man burdened for the thousands in the high Sierra Maestra Mountains of Oriente, had taught school the day before, preached that night, took the bus and rode all night till midday the next day to be in this meeting. Then he took the bus back that same night to take up the tasks of the following morning. Who will go with the gospel? How shall we reach these thousands? We must live among them, teach them, make disciples of them and they in turn must each become a witness of the gospel. We have no time other than to make every home and mountain cabin a seminary. Oh that I were ten men! I am planning to go with this man into the high Sierras in the month of July—Dr. Pedro Abella, a great missionary.

Some American missionaries are leaving and there is much talk of retrenchment; but with us there is a growing determination to dig in, tighten every line of advance, close ranks, and stand firm. Our children, John and Barbara Moehlman are in deputiation work in the state of Texas expecting to come and help us in Cuba. These are favorable training grounds for future missionaries. You who read these lines, please

stand with us in prayer and support the whole line of advance that there might not be a single letdown, but as was the motto of Dr. A. B. Simpson, "We live though He might come within the next hour and labor as if He might not come in our lifetime."

We are making plans to meet the challenge of literature, to meet the needs of a simple presentation of the gospel. We appeal to the great body of Master's Men to intensify its efforts to help us get the offset press that we might be ready in time. This is our hour in Cuba, and by the grace of God we dare not fail the unreach masses representing the whitened harvest field of all Latin America.

T. H. Willey Sr.

The Bible In School

(continued from page nine)

upon the Bible and God—or by His goodness and grace.

In these awful times of uncertainty and crisis, O how our Protestant schools and churches need to anchor to the Holy Bible and God! How our Protestant people need to wake up and see what we are facing. How we need to pray, hold to God's changing hand, and be sheltered underneath His wings of protection and sustained by His everlasting arms! Are we going to wake up, pray, pray, pray, draw nigh to God and be protected; or are we going to turn from the Holy Bible and God and down? O reader, preacher, teacher, church member, Christian, wake up! Faithful mothers, young people, citizens, lead us to wake up; get to God as never before, it is everlastingly too late!

New Ohio Motto Com From New Testament

The state of Ohio has a new motto thanks to the persistent efforts of a Cincinnati schoolboy who appeared before many committees and even addressed the entire state legislature.

The new motto: "With God All Things Are Possible." It is the first for Ohio since "Imperium in Imperio" was repealed in 1867 because its connotations smacked too much of empires and royalty.

The new motto is from Matthew 19:26—Selected.

RS

the Free Will Baptist

Ayden, North Carolina, Wednesday, June 29, 1960

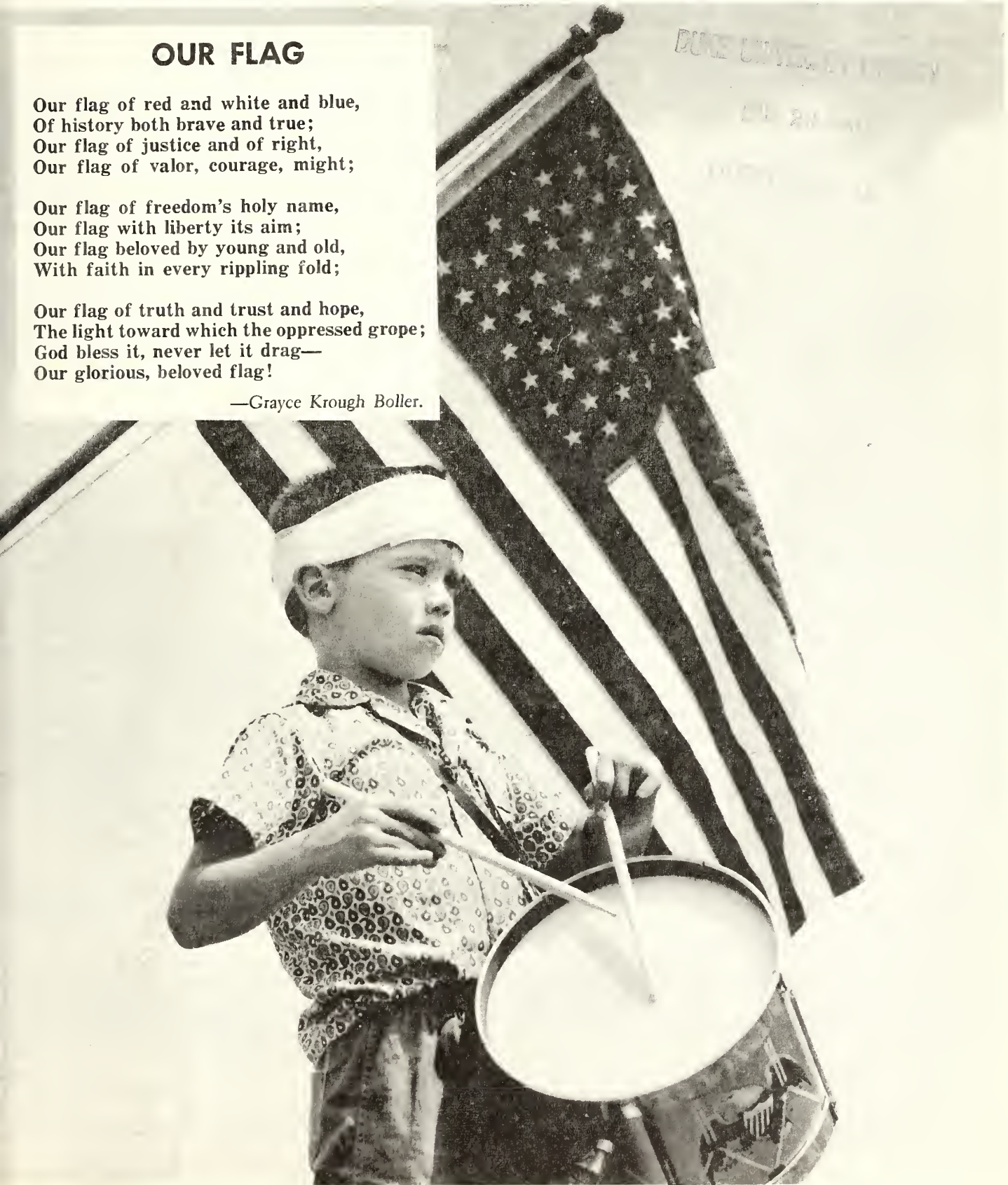
OUR FLAG

Our flag of red and white and blue,
Of history both brave and true;
Our flag of justice and of right,
Our flag of valor, courage, might;

Our flag of freedom's holy name,
Our flag with liberty its aim;
Our flag beloved by young and old,
With faith in every rippling fold;

Our flag of truth and trust and hope,
The light toward which the oppressed grope;
God bless it, never let it drag—
Our glorious, beloved flag!

—Grayce Krough Boller.



Christians?

Rev. Winston Swcency
Kingsport, Tennessee

“... And the disciples were called Christians first in Antioch” (Acts 11:26).

HERE IN THIS SCRIPTURE we have the first mention of the disciples called Christians. I suppose many readers have been given as to why they were called such. I believe that a careful study of the first eleven chapters of the Acts of the Apostles will show why. These disciples were persons who professed faith (by baptism) in Jesus of Nazareth as the Messiah Christ, and based their activities on His teachings. There is a vast difference in this from the generally accepted usage of the name Christian.

To many, being a Christian means the individual who is a decent, respectable person. This is good, but being decent and respectable doesn't mean one is saved. Then many think because they were born of Christian parents, that automatically makes them a Christian. Also, there are many who think that belonging to a certain religious organization, bearing the name Christian, makes them one too. Nothing could be further from the truth.

In Chapter 8, Verse 4, we find that these disciples that were scattered abroad went everywhere preaching the Word. These individuals who professed faith in Jesus as Christ wanted to make Him known to the world. Look at the early chapters; you will find that Jesus Christ was their message. They really believed they had the message the people needed. They were strictly out for the Lord, and it was their zeal, their steadfastness (in face of opposition), their noble lives manifesting the Spirit of the Lord, that caused them to be called Christians. I wonder if we, who are Christians today, really manifest our relationship to the Lord as did the early disciples. We should be just as zealous as they were. We should be regarded as those who have been with Him and are living for Him and with Him. We did just today about a famous singer who would not sing unless he was permitted to give his testimony for Christ. Many of us are not willing to pay the price as did the early disciples. In view of this, we have to

say that the name, *Christian*, costs much. Do we take it lightly? We are to be different. Certainly we are in the world, but not of the world! The world wants and needs to see some old-fashioned Christianity which will have its effects on the social phase of life. Real Christianity doesn't compromise with the works of darkness. Many times we sell our Christian name down the river because we fail to manifest His life in our lives.

We belong to, and endorse, organizations which carry on a lot of activities that aren't of the Lord, and seemingly our consciences aren't bothered at all. Many times we participate in school activities that aren't of the Lord. I'm not talking about sports either. Affairs at which bingo, cake walks, raffles, and various articles, under the guise that it will help the school, makes it all right. Brethren, being for the school doesn't make it right. Many people use the same argument concerning liquor. They say we will make it legal and collect the taxes. You can't legalize something God has a curse on. I realize this is in a negative area of religious thinking, but the negative needs to be preached as well as the positive. In certain areas of the United States, various religious organizations use bingo to raise money for the church and they are condemned for doing so (they should be); but we can do it for schools, civic, fraternal organizations and it's all right! No! Just plain shallow thinking! I realize a message such as this, to many people, borders on legalism, but always remember this: The apostle, James, taught that the grace that saves will produce works of righteousness.

In the book of Hosea, Chapter 14, we have some Scripture that gives a lot of light on the true Christian life. First, in Verse 5, the Lord says that He will be to the Christians as the dew. Now the dew is an intermediate force coming from above. We don't have a thing to do with it. We just wait for it to fall. God sent the Holy Spirit to help us. Also the dew is a penetrating

force reaching in and down to water the entire plant, that it might grow. So is the Spirit to the Christian. Next, the dew is a proportionate force, all over. Last, but not least, the dew is a silent force. No fanfare, but slowly, surely, working. Also in Verse 5, the Lord says the Christian shall grow like the lily, which means in purity and in beauty, again manifesting the grace of God. This same verse says that the Christian shall cast forth his roots as Lebanon. Surely this refers to the hidden strength that he receives because he is anchored in the Lord.

You will also note that in Verse 6 the Christian's branches shall spread, denoting the scope and outreach of the life lived for God. The Christian's beauty shall be as the olive tree, meaning that fruit is borne. Verse 6 also says that the Christian's smell shall be as Lebanon, denoting attractiveness. Verses 7 and 8 are filled with references to the life we have been talking about. We preach grace, let us manifest grace. We preach love, let us love. We preach a clean life, let us live a clean life. The world needs a practical example of the outward manifestation of the Christian life.

Should some think this hard to do, let me close with the Word found in Titus 2:11-15: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

●
"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Proverbs 22:1).

●
"Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6).

●
"A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin" (Proverbs 26:28).

●
"Confession with the mouth is the utterance of that which is believed in the heart."
—Gospel Herald.

●
"We praise, ordinarily, only to be praised."

Heaven- Or the United States?

by Jeanette Lockerbie

AN EMIGRANT! Twice it has been my lot, in the providence of God, to be an emigrant, a less than desirable state. Born in Scotland, I have been privileged to live under three flags.

In only one of the three countries, Scotland, Canada and the United States, can I claim citizenship by right of having been born there; my native Scotland.

I pondered this thought as I sat in the office of the United States Consul awaiting an interview that would finalize my application for entry into the United States. There was plenty of time for reflection and I found myself mulling over the question, "Is it easier to get into heaven—or the United States?"

In the qualifications for entry there is a close parallel.

The passport and visa—these are the requisites. But in order to obtain these, some definite measures must be taken. First, there is the birth certificate, and to my mind come the words of our Lord, ". . . Ye must be born again" (John 3:7). Even as the solemn warning of Verse 3, ". . . Except a man be born again, he cannot see the kingdom of God," so is it absolutely mandatory that a birth certificate (or other acceptable proof of birth) be forthcoming for entry.

Next in order is the proof of a clear legal record: in the case of one who has lived in a number of places, it means obtaining a notarized document stating that the person in question has had no entanglements with the law, from a qualified person in each place. Otherwise one letter from the office of the Mounted Police (in the case of a Canadian citizen seeking a visa) is sufficient. To the Christian, freed from the penalty of the law, there is the reassurance of Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, . . ."; again, in Romans 5:1, "There-

fore being justified by faith, we have peace with God through our Lord Jesus Christ."

Not satisfied that the prospective new resident is a person of good moral character as evidenced by the record, the authorities are anxious to know if the applicant has any means of support! Will he be a public charge? And if the answer should be yes, it would be hardly likely that such a person would gain admittance. What satisfaction there is for the child of God in the promise, ". . . my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19). And it is the promise of the unfailing God—not dependent upon human circumstances. How often has a relative, in all good faith, sponsored an emigrant loved one, only to fall himself upon lean times—and as a source of provision he has failed. Not so are the promises of our God. ". . . I will never leave thee, nor forsake thee" (Hebrews 13:5).

Another step that must be taken is fingerprinting, as a means of positive identification, and we are reminded that the very God who so made us that the fingerprints of each individual are different, is the God who holds us in the hollow of His hand. There will never be a case of mistaken identity in the relations between the Lord and His children. ". . . The Lord knoweth them that are his . . ." (2 Timothy 2:19). ". . . having this seal, . . ." means sealed with the Holy Spirit of promise.

The person seeking entry into a foreign country must have a valid reason: he must be going to a specific place and for a declared purpose—either to be of service at the invitation of the new country, or to engage in some type of work. John 17:24 gives us the place and the reason as we would draw a spiritual parallel: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: . . ."

The stipulations have all been met—the passport has been granted. Then comes the great moment of entry into the new land. And it is here that our analogy must inevitably break down; we have met all the requirements; we arrive at the port of entry and who is there to greet us? An impersonal official? But I read in John 14:3, ". . . I will come again, and will receive you . . . Not an angel, even Michael or Gabriel, but the Lord Jesus Christ, the "man in the glory" Himself!

Born into God's family—justified from all the penalty of sin—provided for by God's storehouse—sealed with the Spirit of promise—certain of a place prepared for eternity—and finally received into the Father's house.

"When I come to the river at ending
of day,
When the last shades of sorrow have
flown:
There'll be Somebody waiting to show
me the way
I won't have to cross Jordan alone."
—Selected

Worship is not grand organs and beautiful vestments and lovely choirs. Worship is a heart in communion with God. It is to love God, which is an emotion. We seldom worship God one hour a Sunday, unless we also worship Him each day all day. Therefore teaching worship is not teaching church words or church behavior, but teaching a child to adore God and love God and speak with God on Thursday afternoon. *The Christian Parent, Glen Ellyn, Illinois*

"Just to say what He wants me to say,
And be still when He whispers to me
Just to go where He wants me to go,
Just to be what He wants me to be."

A Gallery of Great Americans

INTELLIGENT and dynamic leadership has always been the key to preserving our freedoms. As one crisis follows another, it becomes more and more apparent—leadership makes the difference.

These precious freedoms we guard today were created by dynamic leaders. When George Washington took his oath of office less than 200 years ago, the world suddenly changed. He was a big, sturdy man—but no longer young, and tired by six hard years of war. Petitioners asked him to be king, but he refused.

This great man had visions—but not of adulation. His dream was for freedom.

So it was for his fellow patriots—men like Paul Revere, John Hancock, and John Paul Jones.

Revere's father came to America from France—his name then was Apollon Riviere. A lad of thirteen, he was apprenticed to a blacksmith. When friends had difficulty pronouncing his name, he changed it to the one which since has gained immortality.

His third son—named for him—grew up to be a skilled artisan and outdoorsman. Broad-shouldered and strong, his pet diversions were to ride, skate and shoot. After serving as a lieutenant in the war between France and England, he became avidly interested in copper engraving.

He was America's first cartoonist. His best-known work stirred the hearts of patriots throughout the thirteen states—a vivid depiction of the Boston Massacre.

Revere was an active leader in the Boston Tea Party as member of the Sons of Liberty. When this group heard that a British force was moving to Concord to seize military stores, Revere embarked on the famous ride, warning the countryside that "The British are coming."

Revere gained his greatest fame for but one of his heroic acts—his great ride, which overshadowed his many other accomplishments.

John Hancock, best known for his bold signature on the Declaration of Independence, also contributed very much more to the cause of freedom.

One of the wealthiest and most influential citizens of Colonial Boston, Hancock could easily have been a proper Tory, living a sumptuous life.

He chose instead to identify himself with the cause of liberty; to risk his fortune and his life in the cause of American independence.

Hancock persistently used his influence against the Stamp Act—and when it was eventually repealed, he touched off a great celebration for his neighbors in open defiance to the British ruling body.

But the British demanded further revenues; taxed glass, paper and tea, among other things, to make up the lost revenue. Pressure mounted. On June 10, 1768, the captain of Hancock's sloop, *Liberty*, locked a customs inspector in his cabin and landed its cargo without paying a duty fee on the bulk of it.

Other customs officers had long hated and feared Hancock. They were waiting for just such an excuse; they seized the *Liberty*, and moored her within range of one of their frigate's guns.

Soon Hancock's invaluable leadership led to his installation as president of the Continental Congress. A Committee of Safety was organized—with Hancock as chairman—and the Minutemen were assembled.

Later he signed his name on the Declaration of Independence "large enough for King George to read without his spectacles." Today, that famous signature is still used as a trademark by one of the largest life insurance companies in America.

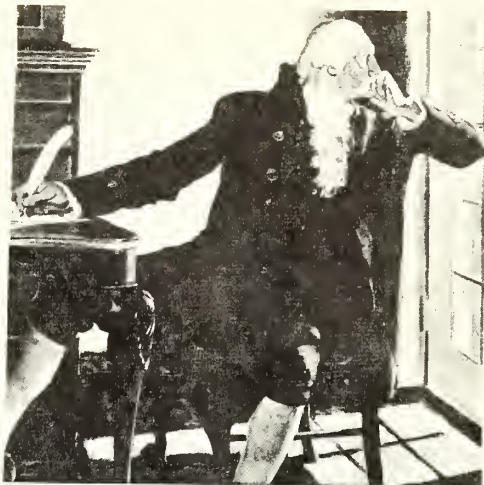
John Paul Jones went to sea at the age of twelve—a solemn young Scot. Hard-fisted skippers taught him what unfairness was—a lesson he never forgot.

Jones was spunky; advanced from apprentice to mate, then to captain and owner. But he wanted more than personal gain. Jones found it in America in 1775.

He took his old ship and decided to let its guns speak in the cause of independence. He mustered his own crews; paid them from his own pocket, pouring his health and strength into his ideal of liberty. It rendered him old at forty—but the net result was well worth it—for him and all of us today.

A precious matter, this liberty—it took great men to create it and great men to keep it alive. Captains of our present and future Ships of State can do far worse than look to the Colonial past for inspiration and guidance in these trying times. — *The Free Methodist*.

From top to bottom: George Washington, Paul Revere, John Hancock, John Paul Jones. Photos, courtesy John Hancock Mutual Life Insurance Company.



NEWS NOTES

Saints Delight Pastor Takes to the Air



Pictured above is the Rev. Ralph E. Clegg, pastor of Saints Delight Free Will Baptist Church of Route 4, Louisburg, North Carolina, beside the plane from which he distributed invitations to Sunday School Day. This was a special day at the Saints Delight Sunday School which was held on May 22. The attendance goal of 240 was broken with a total attendance of 244 in Sunday school. The Sunday school decided to make this a yearly affair.

Youth Revival Now in Session

A Youth for Christ revival began June 27 at the Sandy Plain Free Will Baptist Church near Pink Hill, North Carolina, with the Rev. and Mrs. Chester Phillips as the evangelists. These services will continue through July 2.

Everyone is invited to attend.

Rev. David Hutchinson Resigns Pastorate

The Rev. David Hutchinson recently resigned as pastor of Faith Free Will Baptist Church, Morehead City, North Carolina, to become effective August 28, 1960. Mr. Hutchinson is now available for pastoral work for the coming year. He may be contacted at 206 North 24th Street, Morehead City, North Carolina, or by calling Park 6-5651.

Crossett, Arkansas, Church Experiences Great Revival

A revival meeting which started June 6 and continued for ten days in the North Crossett Free Will Baptist Church with the Rev. O. T. Dixon of Mountain Grove, Missouri, as the evangelist, resulted in 24 de-


isions for Christ and 18 additions to the church. Hundreds of people came to the meeting as blessings from God were enjoyed as the evangelist preached the Word of God night after night.

The pastor, the Rev. Cecil Sanders, has led the church as its pastor since October 1, 1959, and the attendance has continued to increase from that time. Mr. and Mrs. Sanders came to Crossett, Arkansas, from Nashville, Tennessee, shortly after Mr. Sanders received his B. A. degree from the Free Will Baptist Bible College. The church plans to complete its educational unit in the near future.

Indelible Imprints

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If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

HUBERT BURRESS
Box 326
PINETOPS, N. C.

OBITUARY OF ELDER R. A. JOHNSON

(Cape Fear Conference of North Carolina)

Elder R. A. Johnson, our beloved and deceased brother in Christ, a native of Johnston County, North Carolina, was born March 18, 1846.

He was married to Miss Margaret Johnson, September 30, 1866. In 1868, he professed religion and united with the Free Will Baptist church, November 26, 1868; and feeling divinely called to preach the gospel, he was granted license to exercise his gift in the ministry. He commenced to preach June 10, 1869, and from that time proved

Coming Events

July 4—Independence Day

August 14-19—College Youth Conference,
Mount Olive College, Mount Olive,
North Carolina

to be a great instrument in turning many souls from nature's darkness unto the glorious light and liberty of the Lord Jesus Christ, by the beautiful declaration of God's holy Word.

Elder Johnson was loved by a large multitude of people all over North Carolina. He was devoted to his family, and succeeded in providing bread for them after the manner in which God told Adam he should get bread by the sweat of his face. He was quite a swift accumulator, and a very liberal giver to all benevolent organizations, good, especially that of his denomination which he so dearly loved.

With joy and thanks, his surviving brethren in Christ can behold with more and tearful eyes, the beautiful churches which were instrumental in building, for which he has gone to be rewarded by his heavenly Father, and to inherit a home in the mansions above. Although the bustle of persecution seemed to do all it could to cause him to fall out by the way, he was like unto a house built upon a rock—he fell not. Though the storms of persecution howled around him, he was able to speak with God's holy Word, "He that putteth his hand to the plow and looketh back, is not fit for the Kingdom of God."

Elder Johnson was a consistent member of the church, faithful to go to his appointments and reserved a good name until death. He spent twenty-four years of his life in the ministry, and proved to be successful in many ministerial undertakings. He passed away in January, 1893, in the 47th year of his age. He left a wife and five children to mourn the loss of a Christian husband and father.

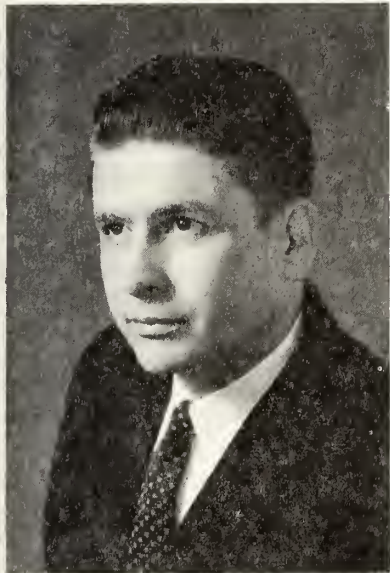
He was so much concerned about the spiritual welfare of his children, that just before the hour of his death, when his strength was almost gone, he called them to his dying bedside and instructed them manfully as to the duty they owed to God and especially the two youngest which were boys, and had never made a public profession of faith in Christ. He required them to get down on their knees by his dying bedside and place their hands in his and promise him that they would abstain from strong drink, and instructed them in general to quit their manner of living and live soberly, righteously and Godly in this world, that they would reach heaven and immortal glory.

Elder Johnson left bright testimony of his manner of life, and in the trying hour of death said that he was going to the glory world.

"Mark the perfect man, and behold thou upright, for the end of that man is peace"

College President Honored

THE Rev. William Burkette Raper, president of Mount Olive Junior College, Mount Olive, North Carolina, was recently awarded an honorary degree, Doctor of Laws, by Atlantic Christian College of Wilson, North Carolina. Mr. Raper was highly praised by Atlantic Christian College



a citation which was read when his degree was presented. This citation was worded as follows:

William Burkette Raper, president of Mount Olive Junior College, has left a significant imprint upon the educational life of eastern North Carolina in a manner which commends him for the honor for which he is cited, the honorary degree, Doctor of Laws.

Seldom indeed have such stern demands been assumed by so youthful a person with such commendable results as those assumed and achieved by William Burkette Raper since becoming one of the nation's youngest college presidents at the age of 27 years.

Born in 1927 in Wayne County, North Carolina, he was reared in the Free Will Baptist Children's Home in Middlesex, North Carolina, due to the death of his mother. After graduation from Middlesex High School in 1944, he enrolled at Duke University where he earned the Bachelor of Arts degree in 1947, and the graduate degree, Bachelor of Divinity, in 1952.

During his subsequent service as a pastor of the Hull Road Free Will Baptist Church in Snow Hill, North Carolina, from 1951-1954, and promotional director of the North Carolina State Convention of Free Will Baptist Churches, William Burkette Raper has demonstrated those qualities of courage, tenacity, clear vision and utter dedication which caused his denomination to call him to become the first president of the newly-

How to Read Your Bible More Effectively

Nathanael Olson

READ YOUR BIBLE—not as a newspaper, but as a letter from home.

"If a cluster of heavenly fruit hangs within reach, gather it.

"If a promise lies upon the page as a blank check, cash it.

"If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

"If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star.

"Entwine the climbing creepers of holy desire round the lattice work of Scripture. So shall you come to say with the psalmist, 'O how love I thy law! it is my meditation all the day' (Psalm 119:97)."

So says famous Bible teacher, F. B. Meyer.

organized Mount Olive Junior College which at time was without faculty, funds, facilities or students. Since assuming his office, he has presided over a program of advance which can appropriately be called *Operation Bootstrap*. Against discouraging odds, he has manifested undaunted courage which refused to be deterred by temporary, though sharp setbacks. His persistence, his tenacious adherence to high objectives and his inspired leadership of a dedicated faculty and staff led the college to accredited status in the North Carolina College Conference in 1958. Currently the college is nearing the conclusion of intensive preparations to satisfy all requirements for admission to the Southern Association of Colleges and Secondary Schools as a fully accredited junior college.

As the youthful president of the institution which he heads, William Burkette Raper is a front line pioneer in his denomination's venture in Christian Higher Education, Mount Olive College being the only institution of higher learning of the Free Will Baptist denomination in North Carolina, and one of two such colleges in the United States.

In every way he typifies the indomitable spirit which has led to the founding of the church-related colleges throughout our land; the quality and vigor of his leadership provide glowing evidence why many have succeeded and thus have become crucial factors in the development of the unique experiment which is American higher education.

For these reasons, it is with genuine pride that we cite William Burkette Raper for the honorary degree, Doctor of Laws.

Atlantic Christian College
May 29, 1960

Here are three other helpful hints to make your Bible reading more enjoyable and helpful.

1. READ YOUR BIBLE SLOWLY

"Haste makes waste" is the old proven proverb. You miss many spiritual gems if you read rapidly. Hurried devotions become nothing but religious commotions.

The Bible says, ". . . they that wait upon the LORD shall renew their strength . . ." (Isaiah 40:31). In this age of jet speed and tense nerves, learn the art of waiting on the Lord with His Word before you.

So remember, read your Bible slowly. Let your soul digest its spiritual calories!

2. READ YOUR BIBLE PERSONALLY

Apply Bible truths to your own life. When you read about Abraham's faith, ask yourself, "Do I have the faith in God that Abraham had? Would I sacrifice my son if God wanted me to?" When you read that David was a man after God's own heart; check your conscience to see if God could say the same about you.

Keep a sheet of paper handy. Jot down your thoughts about the verses you are reading, and file them for future help in personal work, in speaking to church groups, in correspondence, or just sharing a Bible nugget with a Christian friend.

Be able to say, "Every promise in God's Book is mine."

3. READ YOUR BIBLE PURPOSEFULLY

Just before you read a sacred passage, think about the problems you face. Ask yourself, "What help do I need from God's Word today? Spiritual victory? Financial provision? Physical strength? Understanding for personal problems?" Then after you know exactly what you need, give your declaration of dependence: "Lord, I desperately need Thy help. I don't know how to solve this problem, but You do, Lord. And I believe You will give me the solution through Your Word."

Then begin to read your Bible with this definite purpose in mind. It sparks new interest. And because you are looking for something, you'll find something! God answers specific praying, and He rewards specific reading of His Word.

Follow these three signposts to better Bible reading—TODAY! Then the Good Old Book will take on a new, fresh meaning in your devotions.

Try them—and see!

—American Tract Society.

It takes a mature Christian to keep in mind this question: "What in my behavior is hard to my (husband, wife, or family) to bear, and how can I change it?"—*The Christian Parent, Glen Ellyn, Illinois.*

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

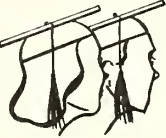
QUESTION: Please explain, "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Revelation 9:6).—A. T., Georgia.

ANSWER: The ninth chapter of Revelation in part describes the prophetic period called, "The great tribulation." The record of the trumpet judgment of which this verse is only a small portion, sets forth a scene of that terrible period that is depicted in the Scriptures as the most horrible of all the judgment periods to ever occur upon this earth. Apostate Christendom as well as decadent Judaism will be tried to the *enth* degree, while evil in all imaginable forms go unabated. The Holy Spirit who now rules here in the hearts of believers will have been taken to heaven with the true members of the Church, the body of Christ; and there will not be found anywhere one who so definitely and completely opposes evil as does the Holy Spirit now. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:7-12).

The unrest and mental anguish will be so horrible that many people will resort to suicide as a means of escape; but since this will be a time of spiritual depression even for the unsaved, there will be almost no relief from all the combined sources. God will therefore bar the suicide latch by letting none be able to commit that act of violence. How glad we Christians should be that all born-again persons are to be eternally present with our Lord before such a condition settles down upon this earth.

"Wherefore is light given to him that is in misery, and life unto the bitter in soul; Which long for death, but it cometh not;

and dig for it more than for hid treasures; Which rejoice exceedingly, and are glad, when they can find the grave?" (Job 3:20-22); "So that my soul chooseth strangling, and death rather than my life. I loathe it: I would not live alway: let me alone; for my days are vanity" (Job 7:15, 16); ". . . and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is better for me to die than to live*" (Jonah 4:8). The above Scriptures point out two men that would have rather died than to be in their predicament, and neither was living in such outstanding day of evil as the unprecedented tribulation is to be. Throughout the Bible God continues to insist that man needs repentance and that His provision in Jesus Christ, His only begotten Son, is the only means by which this can be done; and yet in spite of every plea, as a whole, man has rejected God's provision substituting his own means in the form of works, which can never be acceptable to God. It is God's way or no way. Most people prefer no way, and many are to be caught here in the great tribulation having made such an unwise choice. Then it is too late, for there will be no repentance available to those who have willfully rejected Christ and His gospel.



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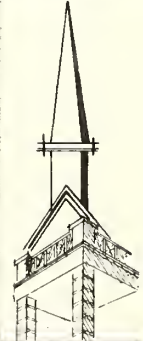
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The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THREE APPEARINGS

"For then must he often have suffered since the foundation of the world: but not once in the end of the world hath he appeared to put away sin by the sacrifice himself" (Hebrews 9:26).

Sometime ago, Dr. E. Schuyler English wrote and published in his little magazine "The Pilgrim," the following article, which is very good, and which I am passing on to my readers with the hope and prayer that will both strengthen you and encourage you to live more and more for Him each day.

Early in September, President Eisenhower completed his historic visits to Bonn, London and Paris. To the West German he came as their former conqueror, but also showed himself to be their friend; he pledged to Chancellor Adenauer and the German people that no secret treaty would be made between the United States and the U. S. S. R., and that the American people are on their side.

To the British, the President of the United States paid his visit as an esteemed ally, and it was as if he were coming home after an absence of nearly a score of years. He and Prime Minister Macmillan exchanged views of Premier Khrushchev's scheduled tour of America and the prospects of another summit meeting.

To the French, Mr. Eisenhower appeared as their liberator, and President de Gaulle and the French people were given assurance that the interests of France were also the interests of the United States.

These three appearances of President Eisenhower, to three different peoples in three different places, as reassuring and spectacularly successful as they were (or seemed the time to have been), are dwarfed in comparison with three appearances of our Lord Jesus Christ—past, present and future. All of them are referred to in the Epistle to the Hebrews, Chapter 9: (1) ". . . in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Vs. 26); (2) Christ entered ". . . in heaven itself, now to appear in the presence

God for us" (Vs. 24); and (3) "... unto them that look for him shall he appear the second time without sin unto salvation" (vs. 28).

1. Christ has appeared to put away sin. The allusion, of course, to the incarnation of the Son of God who became man that he might bear the penalty for our sins. "... when the fulness of the time was come, God sent forth his Son, . . . To redeem . . ." (Galatians 4:4, 5). Since all have sinned and come short of God's glory (Romans 3:23), it was necessary that a Redeemer come.

This is He, our Lord and Saviour Jesus Christ, whom God made to be sin for us, that we might be made the righteousness of God in Him (2 Corinthians 5:21), that is, through faith in His death on our behalf for us. Christ has appeared to put away sin.

2. Christ now appears in the presence of God for us. There is a man in the glory. This is He who came to earth and, by the sacrifice of Himself, put away sin. He died, but He rose again and is now seated in the presence of God on our behalf. As far as the Christians' standing is concerned, the work of redemption is finished. But how vastly we need the high-priestly, intercessory ministry! Day and night He is occupied on our behalf, to guard and keep us. He intercedes, that we might not sin (Hebrews 7:25). And when we do sin, He acts as our Advocate with the Father (1 John 2:1, 2). Christ now appears in God's presence for us.

3. Christ will appear apart from sin unto salvation. Our blessed Lord, who came to earth once to pay the purchase price of our redemption, will come again as He promised (John 14:3; Revelation 22:7, 12; cf. Acts 1:11). This second advent of Christ will be without sin unto salvation, that is apart from the sin question and for the redemption of our bodies. For when He returns (and we speak of all phases of that coming), the redeemed souls will receive their resurrected bodies and be like Him (Romans 8:23; 1 John 3:2). Surely all of His own people are waiting expectantly for that appearing. Christ will appear apart from sin unto salvation.—Selected.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:4).

ward. He was only 49 years old, but had been in declining health for several years. He bore his sickness with patience.

Mr. Liles was a member of Union Chapel Free Will Baptist Church, Nash County, North Carolina. His funeral was conducted at the church by the Rev. H. L. Boykin and the Rev. Paul Lee. The body was laid to rest in Middlesex Cemetery beneath a beautiful mound of flowers.

He leaves to mourn his wife, Mrs. Martha Lamm Liles; two sons; four daughters; and six grandchildren.

We loved him, yes, we loved him;

But angels loved him more.

'Tis gently they have called him

To yonder's shining shore.

The golden gates were open—
A gentle voice said, "Come."
And with farewells unspoken,
He calmly entered home.

A Sister-in-Law,

Mrs. Jennie Sherrod

The Bible is written to help "good" church people. "Good" church people passed by the wounded man near Jericho. "Good" church people grumbled when Jesus ate with sinners. "Good" church people took Jesus to Pilate and to the Cross. Yes, indeed, the Bible is written for us church people.—*The Christian Parent, Glen Ellyn, Illinois.*

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

EVENTS AWAITING THE RETURN OF THE LORD FROM HEAVEN

(Acts 3:20, 21)

1. The resurrection of the dead in Christ (1 Thessalonians 4:16).
Discuss—first, second, general resurrection (1 Corinthians 15:23; Revelation 20:6; Daniel 12:2).
2. The transfiguration of living believers (1 Corinthians 15:52).
Discuss—nature of resurrected body (Philippians 3:20, 21; 1 John 3:2; 1 Corinthians 15:42).
3. The translation of the Church (Christ's Body) (1 Thessalonians 4:17).
Discuss—those who see the Morning Star (John 14:3; 2 Thessalonians 2:1; Hebrews 9:28).
4. The judgment of the believer's works (Romans 10:14).
Discuss—seven New Testament judgments (1 Corinthians 3:10-15; 2 Corinthians 5:10; Luke 19:11-26).
5. The restoration of the Jewish nation (Matthew 24:44).
Discuss—the indestructible Jew (Luke 21:24-33; Acts 15:14-18; Romans 11:18).
6. The judgment of the living nations (Matthew 25:30, 31).
Discuss—nations who will enjoy age life (Joel 3:12; Revelation 5:10; 11:18).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. Edward Buddie Liles

On May 24, 1960, the death angel came and took Edward B. Liles to his eternal re-

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

June 9, 1960

Dear Missionary Helper:

These are supremely critical days. Many fear that we stand on the threshold of global

war. Your prayers on behalf of the Free Will Baptist missionary program and the world at large are needed as never before.

What better way is there to minister to the world than through prayer? Christ's

7. The establishment of the Kingdom of God (2 Timothy 4:1).
Discuss—what the Kingdom is not, what it is (Daniel 7:13; Revelation 11:21; Luke 19:12, 13).

"The Kingdom is coming, O tell ye the story,
God's banner exalted shall be;
The earth shall be full of His knowledge and glory,
As waters that cover the sea."

—Rev. C. C. Maple.

WHEN GOD IS NEAR

In the secret place of my heart there is a little gate which, if I open and enter, I am in the presence of God. Anywhere, at any time, alone or in a crowded street, in the turning of a thought, I am where God is, rejoicing. When I open the gate of prayer, all life has meaning and music; I know without asking; my hunger is fed and fevered thirst is quenched. The fret and hurry of life are lost in a great quiet; time has melted into eternity. My sorrows flee away like shadows in the dawn, and I see the everlasting hills whence cometh my help. Big things seem small and small things become great; the near is far and the far is near. My fellow men are with me in a new intimacy of fellowship, not one forgotten, and those whom I have lost are strangely close and dear when God is near.—
Joseph Fort Newton.

HOW ABOUT PREJUDICES?

How groundless and senseless are most of our prejudices. When I was a small boy, I came home late one afternoon, as hungry as a wolf. Laying on the kitchen table was what I thought was a tempting piece of yellow cheese! I leapt for it, and took a big bite of it, only to make the sad discovery that what I thought was cheese was a partially used bar of octagon soap! After considerable sputtering, I cleared my mouth of the bad-tasting stuff. In imagination, I can still taste that soap, and I have a lingering prejudice against octagon soap!

How like this are many of the prejudices which plague people!
—*Gospel Herald.*

command for the church to pray is just as explicit as His command to go.

"Prayer moves the hand that moves the world!"

Jesus said, ". . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

James said, ". . . ye have not, because ye ask not" (James 4:2).

The following news notes contain matters about which you are urged to pray.

SUFFERS HEART ATTACK: On May 1 promotional secretary, Rev. Louis H. Moulton, suffered a coronary heart attack. He and Mrs. Moulton were en route to Norfolk, Virginia, where Rev. Moulton was to have begun a revival the next day. He was taken to General Hospital in Galax, Virginia.

His condition is satisfactory. However, he will be unable to resume his duties for several weeks. He has been taken by ambulance to Georgia for a period of rest and recovery. His mail should be sent c/o Mr. W. B. Knight, Route 1, Glennville, Georgia.

On behalf of the Moultons, sincere thanks is expressed for the cards, letters and flowers which have been sent to them by their friends.

MOTHER OF MISSIONARY NURSE ILL: Mrs. George Ruchle, mother of missionary nurse Esther Ruchle, is critically ill in a hospital in Hopkins, Michigan. She has cancer and the doctors say that her maximum life expectancy is a few weeks.

DR. MILEY TO FINISH INTERNSHIP: Dr. LaVerne D. Miley will finish his work in Memphis on June 30. Since his graduation from the University of Tennessee School of Medicine, Dr. Miley has had 18 months of internship in Memphis hospitals. The last six months has been in surgery.

Dr. Miley and family plan to attend the National Association in Fresno. Immediately thereafter they will begin their itinerant work.

In addition to their salaries, at least \$10,000.00 will be needed the first year to pay for their language school expense, passage, automobile, furniture, rent and other expenses. This amount does not include anything for medical facilities which must be provided before a medical work can be carried on in the Bondoukou Circle.

We trust that the needed funds will soon be sent in to the Dr. Miley Account.

We must continue to support our missionaries now on the field and at the same time send out new laborers.

Five months of 1960 are now past. How many of your state given five twelfths of its quota for foreign missions? Most states have not. Giving must be accelerated if the needs of our missionaries already on the field are to be met.
(continued on page thirteen)

NOTES

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QUOTES



By J. C. Griffin

PASTORS THAT SCATTER

"Woe be unto the pastors that destroy and scatter the sheep of my pasture: saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and have given them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the LORD" (Jeremiah 23:1, 2).

In the days of Jeremiah, there were pastors that were unfaithful. There have been faithful pastors, and there will be unfaithful pastors in the future generation. But I want to deal with the unfaithful of our day.

UNFAITHFULNESS DEMANDED OF GOD

God has always punished the unfaithful, whether pastors or laity. No unfaithful servant can get by without punishment.

"So thou, O son of man, I have set thee watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will require at thine hand" (Ezekiel 33:7, 8). Since God is an unchanging God (Malachi 3:6), I believe that God holds us who are pastors to the line as He did in the days of Ezekiel, and as He will in days to come. Thus, are we as loyal to the work of the pastorate as we should be? Is it not a fact that we sidetrack the duties of the pastorate for the foolish things of the world. When we should be visiting the sick and shut-ins, are we not guilty of neglect in many cases? I heard a lady say a few years ago, "We have a good preacher; he is just fine in the pulpit, but we have no pastor." God wants to be pastors as well as preachers. However, some are gifted pastors according to the gift of Christ; but, whatever our gift is, we should be faithful in the use of that gift (Galatians 4:11).

UNFAITHFUL IN STUDY

Jesus Christ said, while on earth, "Search the scriptures; . . ." (John 5:39). Perhaps Christians are guilty more or less in the

command to study. Bible reading is neglected by many Christians. In my travel and visitation, I find that there are many who do more searching for bargains in sale catalogs, looking at the various styles, than they do searching for the truth as recorded in God's Word. These catalogs are always kept handy; possibly, you find them on the end table or rack. But when you ask for a Bible, it takes some time to find it and get the dust off so it will be presentable. This is a sad condition with the laity; but when the man whom God has called to preach the Word goes out without knowledge of the truth, that is a tragedy. Misinformed ministers cause ignorance among the laity. God said through Hosea, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing that thou hast forgotten the law of thy God, I will also forget thy children" (Hosea 4:6).

We are commanded by the apostle, Paul, in his message to Timothy, to study the Scriptures. This command is as binding on us today as it was on Timothy. Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). How can a man rightly divide something that he does not know? In speaking of a young preacher of the past, some lady said, "He uses such big words that I do not understand what he is saying." So proper study and searching to know the truth will help us to rightly divide the word so that the ordinary people can understand. When I think of *big words* in a message, I think of a young Negro preacher who invited his boss to go hear him preach one Sunday. His boss accepted and attended. On the following Monday, his boss saw him down with his dictionary searching for knowledge and said, "Sam what are you doing, looking for some more big words to use next Sunday?" Sam replied, "No sah, I'se trying to find out the meaning of de ones I used last Sunday." We better have the knowledge before preaching, that is, if the people shall have knowledge of the Word.

DESTROYING PASTORS

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD" (Jeremiah 23:1). How can we destroy the sheep? Well, there are many ways, as already mentioned, to scatter the sheep. One is by misinforming them. It has been said, "It is harder to unlearn than to learn." I have heard misinformed people quote Scripture and say that it was in the Bible, when actually it was homemade and not in the Bible at all. There are too many of these quotations to mention at this time. People are destroyed by the ignorance of the truth.

Then congregations are destroyed by envious, jealous preachers—preachers who want praise and adoration for themselves, preachers who have learned little and think they know much. They divide and break the peace between Christians of the same body. The devil loves to divide. He divided the church at Corinth. Sometimes preachers help the devil to divide the people. Let us take a look at I Corinthians 1:11-15 and see what was going on at Corinth: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I baptized in mine own name."

Paul did not mind telling where he got his information because he knew the family of Chloe could back up what he said. Many people would say, "I'll tell you, but don't use my name in it." Paul's information was a fact, not just a rumor. Paul wanted a united people—a people who put Christ first in everything. If Paul had been like many preachers today, he would have said, "You fellows that are for me, come on and we will build us a church of our own. We'll show those fellows who's who."

I could call names of churches that started out of envy and strife and divisions that are many years old, but they are not missionary churches. They have not amounted to much. I found two churches years ago that were right close to each other. Both claimed to be Free Will Baptist. They were small, weak and actually were not doing anything much as churches. The spirit of division was evident.

God wants missionary-minded churches—churches that are born in a mother church, that will go out after hearing the Macedonian call, in answer to that call. A godly number are sent out of the parent body to establish a new work for the glory of God. God unites; Satan divides.

SPECIAL NOTICE

When sending in news items for publication in "The Free Will Baptist" which call for the use of pictures, please do not send mats or cuts. We prefer the use of clear, sharp snapshots or photographs which will be retained in our files for further use.

STORIES for our BOYS and GIRLS

God Works His Purposes

by Margaret N. Freeman

IOLA WAS THE CHILD of parents who truly wanted to create in their home an island of righteousness in which their children might be reared so they would influence the world for good.

She was a bright, sunny child who went happily to Sunday school clutching her collection money. She sang songs about the home—cheerful little songs about Jesus' love. One day, somewhat to the confusion of her mother, her concern extended to the vast estate beyond and the man with the "silver hair who looked so lonesome."

The family hadn't lived in the neighborhood long, but Iola's mother had been forewarned: "He's a crabby, old man—almost atheistic in his ideas. I'd keep Iola away from him and leave him alone. He's happiest that way."

"Your daddy and I plan to visit him sometime, Iola. You run along and play now," her mother told her.

Iola persisted in her wish to visit the old fellow. "But what will you do and what will you say when you get there?" her mother wondered.

"I'll pick him some of our big, red apples. I'll rub them until they shine, and I'll say they're a present just for him. I'll talk to him and sing for him, too. Maybe then he'll look more cheerful."

Like Miriam of old, the mother watched and waited from a vantage point until the huge old gate clicked shut behind the slight form of her daughter. Would he shake his goldheaded cane in the face of her child and order her off his property in his quavering old voice? Would he cruelly reject her gift? Would some acid remark or action of his leave an ugly mark on the child's faith?

Fifteen minutes passed by—20, 30, 45, an hour. The child returned finally and was swept into her mother's embrace.

She raised her shining face to her mother's. One small moist hand clutched a shiny 50-cent piece. "He gave me a present, too! See, Mommy? And oh, he really liked the apples. He cut one with a silver knife, and he ate a bite and I ate a bite until it was all gone. He said it was the best-tasting food he'd had in years."

"What did you talk about, dear?"

"Oh," the child said vaguely, "we just talked about lots of stuff—about you and

Daddy and Baby Ned; about Grandpa and Grandma and Aunt Susan; about his son who was a soldier; about Jesus and Sunday school." Then she threw her bombshell into the conversation: "He's going to Sunday school next Sunday. He said he hasn't been to Sunday school for an awfully long time. I'm going to stop by for him."

"Well, it's what we've always tried to teach her—concern for others," the father said.

"But she's so little, I'm afraid she'll get hurt. Maybe he just said he'd go to get rid of her, and she's counting on it so!" answered the mother. So they tried to be casual about it, thinking perhaps the child would forget in the intervening days.

Perhaps they were the most amazed of all, and inwardly ashamed of their own lack of faith, to watch the two turning down the street together on Sunday morning. There was shining joy in the hearts of those parents, a joy as bright as the sunbeams that played tag first on the silvered locks of the dignified old man and then on the golden hair of the dancing child beside him. Chatting like two, dear old friends, they turned into the house of God.

The old man sought the pastor after the service. "Years ago," he quavered, "I attended this church but then one of its members wronged me and I swore I'd never darken the door again. I probably would have kept that vow but for the dear little child who visited me this week. Honest concern shone out of her blue eyes—concern for me. It took me back to my mother's loving concern years ago, and I began to feel there was One who had a deeper concern than all. The One you told about in your sermon today, sir—the One who died for me."

"Yes," mused the pastor, "God often works His purposes through a child. Numerous experiences prove it. Mothers, fathers and friends have been cut to the heart and reproved of their sins and saved as a result of a child's sweet faith and testimony."—*Gospel Herald*.

The Little Preacher

THE SHORTEST SERMON I ever heard was preached by the shortest preacher I ever saw, on a small steamer running between Toronto and the Island. Ever since the boat left the wharf, a little voice had been asking questions, one after

another, as fast as the little tongue could

A policeman took his place beside the little boy, who turned up his dear little face and said:

"Are you a policeman?"

"Yes," answered the man, looking at him kindly.

"Why are you a policeman?" was the next question.

The policeman gave a puzzled laugh, he took out the key of the patrol box and a pair of handcuffs, and told him they were to put on bad boys when he took the away.

"You won't take me away," said the little fellow bravely, looking him straight in the face.

"No, my boy, I won't take you, but whom do you belong?" asked the big man still smiling at the mite of a boy.

"I belong to Jesus," said the child.

The big policeman got very red in the face, and rising very hurriedly, left his seat.

I shall never forget that little preacher and his little sermon. The sermon was only four words. Little reader, could you preach it? "I belong to Jesus."—Selected.

A Salute to Our Flag

HERE in the United States we have a pledge which juniors say in saluting our beautiful flag of 13 red and white stripes and 50 stars.

Many years ago, in August of 1892, a man named Frances Bellamy wrote the pledge we use in saluting our flag.

He wanted to write something short, that would say much. It was hard to do that, but he got alone one day and began to write words he thought would fit.

Mr. Bellamy thought about our wonderful country, and many of the things in our history. At last he wrote these words that people have been using ever since:

"I pledge allegiance to my flag, and to the Republic for which it stands, one nation indivisible, with liberty and justice for all."

There is something else to which boys and girls in all countries can pledge allegiance. That is the Bible. David said, "For ever O LORD, thy word is settled in heaven" (Psalm 119:89).

The 119th Psalm has 176 verses. It is the longest chapter in the Bible. Read it slowly and see how many of its verses say something about the Word of God.—Selected.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., *Editor*

MRS. BRUCE BARROW, Ayden, N. C., *Associate Editor*

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

STUDY IN EPHESIANS Chapter 6

The last chapter of Ephesians proclaims the warfare of the church, and urges its members to "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Vs. 11).

Verses 1-3: Children, whatever be your age and circumstances in the world, obey the advice and commands of your parents, according to all laws, human and divine, as is a just debt. This is the only commandment which has a promise annexed to itself in particular, requires every one of you to think in the most affectionate and obedient and honorable manner; that through the blessing of God your life on earth may be long and prosperous.

Verse 4: Parents, carefully avoid everything unreasonable, or harsh toward your children, which might prejudice them against you or your religion; but, by a diligent example, fervent prayer and persuasive instruction and correction, bring them to the knowledge and obedience of God.

Verse 5: Servants, obey all the lawful commands of your earthly masters, who, in things pertaining to this world, have a right over you to their services. Be willing and faithful servants to them. See that you do all this with a sincere and honest heart, as therein desiring to serve the Lord.

Verses 6-8: We are told to fulfill our services with diligence, not merely to please men for your own honor or advantages, but to perform every part of your services with the thought of glorifying your Lord and Master.

Verse 9: Masters, fulfill the duties of your station with like view, in singleness of heart as to Christ, and that you behave toward your servants with gentleness and humanity—always remembering that you are the servant of Christ, who takes notice of your conduct and will call you to account for it, without paying any more respect to you than to your servants.

Verses 10-13: In these verses Paul is asking us to be strong in the Lord. For we have great need for all His help; for in our everyday living we encounter men in all ranks and stations of life. Since we have so

many powerful enemies to fight, see that we are fully armored in Jesus' strength and make a proper use of every spiritual weapon, that God has furnished us with that we may overcome all our enemies.

Verses 14-17: Keep your mind, soul and body girt with the truths of God that you may daily exercise the righteousness which comes from faith and love.

Verse 18: None of our efforts can be effectual without the special aids of the divine spirit which comes from a praying heart. God not only asks us to pray for ourselves, but also for all our fellow Christians that they, along with us, may grow in light, love and grace.

Verse 19: Paul is asking that he be included in their prayers. He is asking that he be released from prison that he might be given an opportunity to preach the mysteries of the gospel.

Verse 20: Paul is an ambassador in bonds for preaching the gospel; yet, he is seeking his freedom that he might continue carrying the message of salvation.

Verses 21, 22: Paul is explaining to the people at Ephesus that he is sending this epistle to them by Tychicus, a fellow minister, to inform them of his suffering and how the Lord has cared for him during his imprisonment. Paul stated that by Tychicus' preaching the gospel, he would comfort their spirits, and encourage them to trust in the Lord and walk in His way, amidst all opposition.

Verses 23, 24: May the peace, love and grace from God the Father be with all them that love our Lord Jesus Christ. Amen.

Happy are those families in which parents, children, masters and servants make Christ's law their rule, His example their pattern, His love their motive, and His honor their end, in all their conduct. Numerous and subtle are the enemies and hard the trials of every true Christian. But since they are rooted in Christ, the Captain of their salvation, His strength, and the complete armor He has provided for them, are sufficient to withstand and overcome all opposition. Happy are those who are taught of God to cleave to Him, follow His direction. Nothing is more useful than a vigorous faith and persevering and fervent prayer.

Mrs. Frank L. Walston

Scotland Neck, N. C.—The Woman's Auxiliary of Hope Free Will Baptist Church met at the home of Mrs. Ann Joyner for its regular monthly meeting on June 17. Following the opening hymn, Mrs. Irene Morris led the group in prayer. The president, Mrs. Nannie Harrell read the Scripture reading.

The program chairman, Mrs. Lila Croon, had charge of the program. Those taking part in the program were Mrs. Irene Morris, Mrs. Nannie Harrell and Mrs. Lila Croon.

During the business session, the roll was called with 12 members present. The minutes were read and approved. The hostess, Mrs. Joyner, served delicious refreshments.

MISSIONS

(continued from page ten)

be met—to say nothing of those who should soon be sent out.

Please check up and catch up.

FUTURE PLANS OF MISSIONARY CANDIDATES: The John Moehlmans are now doing deputation work in Texas. They have been approved by the board for Latin America and will leave the States as soon as their support is raised.

The James Davises are anxiously waiting for their permit to enter India. Miss Wilson in India was promised six months ago that the visas would be granted.

The Lonnie Palmers will attend the Summer School of Linguistics in Norman, Oklahoma. They have already engaged in some itinerant work and will finish their deputation work this fall.

The Bobby Aycocks hope to enter language school in Brazil in January, 1961. He has resigned his church effective July 17, and will then begin full-time deputation work.

The Bill Fulchers will continue with their church until fall before beginning their deputation work on a large scale.

The Paul Robinsons will get some on the job training in Old Mexico this summer. They, too, will begin full-time deputation work this fall. The Robinsons and the Fulchers plan to go together to some new field in Latin America.

Bobby Poole will do extensive deputation work this summer. He will enter language school in Brazil as soon as his support is underwritten.

"... how shall they hear without a preacher? ... And how shall they preach, except they be sent?" (Romans 10:14, 15).

May we count on you to help send these who have volunteered to go?

Yours for missions,
Rolla D. Smith
General Director

(Continued on page fourteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Bible College Summer School Sets New Record

With 32 students enrolled, the fourth annual summer school held May 24—June 3 of Free Will Baptist Bible College broke previous summer session registration records. Eighteen were out-of-state students while 14 were regular students.

Courses were taught in Epistles of John, I and II Thessalonians, Free Will Baptist

Mississippi; Mable Priest, Calvin, Oklahoma; Jennie Ruth Marker, McEwen, Tennessee; Mrs. J. B. Hall, faculty member.

Second Row—Dr. L. C. Johnson, president; Curtis Butler, Camcron, Oklahoma; Dr. J. P. Barrow, faculty member; Gerald Chester, Panama, Oklahoma; Robert Avitia, Brownsville, Texas; Larry Montgomery, Calvin, Oklahoma; Ralph L. Bell, Ashford, Alabama; John Edwards, Dothan, Alabama; Kenneth Riggs, Nashville, Tennessee; Bobby King, Cramerton, North Carolina.

Third Row—Dean Charles Thigpen;



Doctrine, Doctrine of the Holy Spirit, Sunday School Administration, and Daily Vacation Bible School.

Some of the students spoke of the session as one of the spiritual highlights in their ministerial experience.

The two-week session is offered each year as an opportunity for pastors and Christian workers to advance their Bible training.

The summer school students, pictured above, are identified as follows:

Front Row—Lucy Wiseshart Lima, Cuba; Patsy Priest, Calvin, Oklahoma; Ann Arnett, Columbus, Georgia; Agnes Terry, Springfield, Missouri; Amy Robinson, Madison Heights, Michigan; Betty Beasley, Saltillo,

Kermit Argo, Norman, Oklahoma; Tommy Godley, Macesfield, North Carolina; Archie Burress, Granby, Missouri; Leroy Forlines, faculty member; Gene Anderson, Detroit, Michigan; Paul Robinson, Madison Heights, Michigan; Don Robirds, Modesto, California; Roma Stewart, Calvin, Oklahoma; Doyle Goldy, Palisades, Washington; Clifford Austin, Louisa, Kentucky; Ted Greene, Morehead, Kentucky; E. B. McDonald, treasurer; Fred Hawkins, Sweetwater, Tennessee; Grover Terry, Springfield, Missouri; Stanley Tyson, Farmville, North Carolina; Felix J. Lima, Cuba.

Not Pictured—Jean Pittman and Beverly Goldy.

MISSIONS

(continued from page thirteen)

Financial Statement Board of Foreign Missions May, 1960

Cash in Bank May 1, 1960 \$14,805.38
Receipts 13,330.21

Cash to Be Accounted For \$28,135.59
Disbursements 11,344.00

Cash in Bank June 1, 1960 \$16,791.44

STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 7,200.00	\$ 2,671.21	\$ 4,528.79
Arizona	1,000.00	145.18	854.82
Arkansas	6,800.00	1,900.16	4,899.84
California	6,050.00	2,083.48	3,966.52
Florida	5,900.00	1,659.43	4,240.57
Georgia	7,000.00	2,507.55	4,492.45
Idaho	300.00	201.33	98.67
Illinois	7,500.00	3,041.69	4,458.31
Kansas	300.00	105.36	194.64
Kentucky	5,500.00	841.64	4,658.36
Maine	915.00		915.00
Michigan	26,000.00	5,658.01	20,341.99
Mississippi	5,000.00	1,508.80	3,491.20
Missouri	15,000.00	5,836.90	9,163.10
New Mexico	1,590.00	244.47	1,345.53
North Carolina	44,400.00	13,409.94	30,990.06
Ohio	7,300.00	2,044.83	5,255.17
Oklahoma	10,000.00	3,332.07	6,667.93
South Carolina	10,790.00	2,791.74	7,998.26
Tennessee	15,790.00	5,821.85	9,968.15
Texas	8,200.00	3,355.70	4,844.30
Virginia	10,500.00	3,238.85	7,261.15
West Virginia	6,090.00	1,081.50	5,008.50
Miscellaneous	13,865.08	1,536.46	12,328.62
Totals	\$222,990.08	\$ 65,018.15	\$157,971.93

THE MAIL BOX

PEWS FOR SALE

"The Arapahoe Free Will Baptist Church, having recently bought new pews has 22 used pews for sale. These pews are 11 feet long, have book racks, and envelope and communion cup holders. The church is asking \$150 for them.

"Anyone who is interested in these pews is invited to contact Mr. N. C. Rice at the following address."—Mr. N. C. Rice, Arapahoe, North Carolina, Phone Chapel 3022.

NOTE OF THANKS

"I would like to thank everyone who prayed, who sent cards, and who sent love offerings to my husband, the Rev. J. T. Quick. He is doing fine now, and is back taking care of his church.

"We ask everyone to continue to pray for him and also our family. We need thy prayers of our friends."—Mrs. J. T. Quick, Route 3, Hartselle, Alabama.

EXPRESSION OF APPRECIATION

"I want to express my sincere thanks to the many, many churches and auxiliaries that remembered me on Father's Day. May God's all-wise and eternal blessing rest upon each and everyone who has been so loyal to me as a retired minister."—Rev. B. F. Ringold Sr., Route 5, Box 97, New Bern, North Carolina.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Social Justice—Then And Now

(Lesson for July 10)

Lesson: Amos 5:10-15, 21-24.

Golden Text: Amos 5:15.

INTRODUCTION

Our lesson today deals with Amos' message about social injustice, the judgment of God upon sin, and God's call to repentance.

What is justice? Different men would give different answers. Men usually establish a pattern of conduct and thought in their lives; then they go to the Scriptures to justify themselves. If we have a definition of justice that all can agree on, there must be some standard to which man looks outside himself. The conduct and mind of men cannot be trusted. What is this standard to which all men may look for a definition of justice?

Amos makes it clear that the standard of justice is God's Word. Justice is the keeping of God's law, not man's. It is identified with righteousness, and is, together with mercy, a complimentary aspect of holiness. Justice is thus an absolute standard, and cannot be administered apart from God's Word and law.

With this idea of justice, let us take a look at Amos' message which shows God's hatred of injustice, His judgment pronounced against it, and His merciful call to repentance.—*The Advanced Quarterly* (F. W. B.).

HINTS THAT HELP

Amos 5:10: Amos told the divine truth, sinning Israel hated him for it.

Vs. 11: The rich oppressed the poor. They thought only of enriching themselves. It is bad to love money more than humanity.

Vs. 12: They afflicted the just, and turned the edge of the law against the innocent. They took bribes of sinners and winked at the law and justice. The poor had no money for bribes. There was no chance for justice toward them.

Vs. 13: The prudent and wise knew that it was useless to relate wrongs to the magistrates.

Vs. 15: Some folks hate evil, but have no love for the good. Some love the good,

but have no hate for the evil. The only hope for any land is to return to God.

Vs. 21: The fumes of their hypocritical sacrifices never reach heaven.

Vs. 22: The offerings at Bethel were imitations of the true worship at Jerusalem. Pretense is a pitiful thing. Hypocrisy never satisfies.

Vs. 23: God would not hear the melody of their viols. When sin is present in harmony, it hurts His ears.

Vs. 24: What beautiful language clothes this verse! Let justice be full, and let not the current of it be stopped by bribery. Let God have His way as a stream flows on to the sea.—*Standard Commentary*.

III. ADDITIONAL TRUTHS

1. Never does God warn of judgment and punishment for sin without giving a way out for those who are guilty. He would warn our nation in this day; but He would, and does, give us the choice of turning from our sins and trusting in Him.

2. Israel was admonished to seek good. This was her one element of hope. "Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken" (Vs. 14). God has always desired that man seek good and not evil. He would plead with each soul in sin to turn from that sin unto Him. Upon turning to Him, He promises life. In Verse 4 of this same chapter, God said, ". . . Seek ye me, and ye shall live." God promises life for a look to all those who will trust Him by faith.

3. Israel knew they were God's chosen people. However, they failed to realize that He was displeased with them because of their sins. They had even boasted of how God was with them. In the above verse, He promises to be with them, they had said, if they will but seek good and not evil.

4. The followers of God must hate evil and love good. Israel was to first seek good, then they were urged to love the good. "Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph" (Vs. 15). Loving good and hating evil is the ultimate evidence of completely following God. Amos was specific with Israel; actually, they were thus called upon to repent. Then too, they were urged to establish

judgment, or justice in the gate. Even if most of Israel continued in evil and the nation was doomed, a remnant could still claim and receive the blessings of God by turning to Him in faith.—*The Bible Student* (F.W.B.).

5. "Therefore the prudent shall keep silence in that time; for it is an evil time" (Vs. 13). There is a time when we must speak and a time when we must be silent. Great wisdom is required to know when or when not to speak. Amos reveals that it was time for silence.

How wonderful it would be if we would be silent at just the right time. There would not be nearly as many hurt feelings, misunderstandings or broken friendships if we would practice being silent at the right times.—*The Teen-Age Teacher* (F.W.B.).

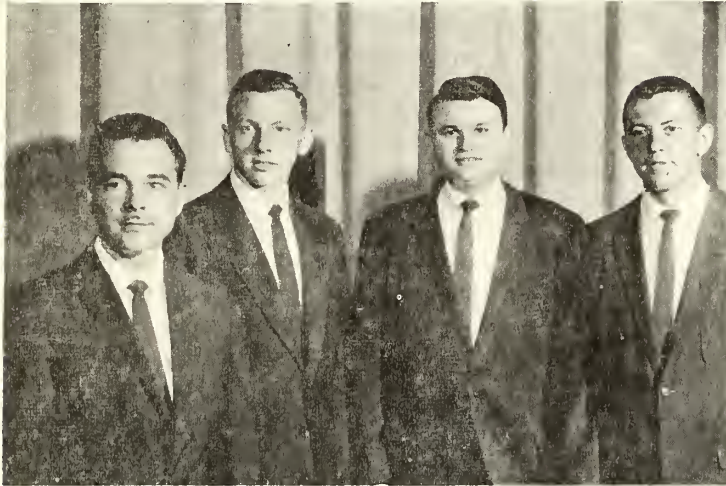
6. Amos 5:10-13: "Your treading is upon the poor. You tread them under your feet; they form the road on which you walk; and yet it was by oppressing and impoverishing them that ye gained your riches. . . . A wise man will consider that it is useless to complain. He can have no justice without bribes; and he has no money to give; consequently, in such an evil time, it is best to keep silence."—*Adam Clarke*.

7. *I hate . . . your feast days.* Elsewhere in the Old Testament it is specified that the people of Israel were to observe certain stated feasts and holy days. But their observance had degenerated into pagan practices, and their religion was used as a cloak for their rascality. Such religious activity God totally repudiates. *And I will not smell in your solemn assemblies.* From such sacrifices as they offered, no sweet smell ascended to God. Instead, the whole procedure was odious to Him.—*Selected*.

It may be that the observance of the ordinances of baptism and the Lord's Supper may be unacceptable under like conditions. Religious discourses are not always acceptable to the Lord.

8. *Something wrong with his business.* The great power of Charles G. Finney (the noted evangelist and president of Oberlin) in dealing with awakened souls consisted in this: he used to pin a man down to his favorite sins, and say to him: "Are you willing to give up this in order to obey Christ?" At that decisive point came the defeat or victory. He once knelt down beside an inquirer, and as he enumerated various sins the man responded that he would surrender them. At length Mr. Finney said: "I agree to serve God in my business." The man was silent. "What is the matter?" said Mr. Finney kindly, "Can you not do that?" "No," stammered the poor fellow, "I am in the liquor trade." And in it he continued. He rose from his knees and went back to his cursed business with a fresh weight of guilt upon his head.—*The Biblical Illustrator*.

BIBLE COLLEGE QUARTET TO HOLD SERVICES DURING JUNE AND JULY



Free Will Baptist Bible College of Nashville, Tennessee, will send its quartet again this summer to Free Will Baptist churches during June and July.

In the interests of acquainting Free Will Baptist people with the college and its program of work in training Christian youth, churches will be visited in North Carolina, Virginia and possibly other areas.

The quartet this year is composed of (left to right): R. J. Kennedy Jr., Greenville, North Carolina; Dwight Riggs, Hazel Park, Michigan; Jakic Creech, Kenly, North Carolina; and Kenneth Riggs, Nashville, Tennessee.

The tentative schedule of churches to be visited with a night service except where indicated is as follows:

JUNE

- 15—Canton Church, Canton, North Carolina
- 16—Tippet's Chapel, Clayton, North Carolina
- 17—Faith, Selma, North Carolina
- 18—Smithfield Church, Smithfield, North Carolina

- 19—St. Mary's, New Bern, North Carolina, 11:00 A. M.
- 19—Faith, Morehead City, North Carolina, 2:30 P. M.
- 19—First Church, Morehead City, North Carolina, 7:30 P. M.
- 20—St. John's Chapel, Stacy, North Carolina
- 21—Davis Church, Davis, North Carolina
- 22—Faith, Kinston, North Carolina
- 23—Palmetto, Chocowinity, North Carolina
- 24—Core Creek, Cove City, North Carolina
- 25—Ruth's Chapel, New Bern, North Carolina
- 26—Bridgeton Church, Bridgeton, North Carolina, 11:00 A. M.
- 26—Moseley's Creek, Dover, North Carolina, 3:00 P. M.
- 26—Sidney, Pinetown, North Carolina, 8:00 P. M.
- 27—Free Union, Pinetown, North Carolina
- 28—Grifton Church, Grifton, North Carolina
- 29—Black Jack, Greenville, North Carolina
- 30—Warwick Church, Warwick City, Virginia

JULY

- 1—Hickory Chapel, Ahoskie, North Carolina
- 2—Bethany, Norfolk, Virginia
- 3—Fairmount Park, Norfolk, Virginia, 11:00 A. M.
- 3—Hyde Park, Norfolk, Virginia, 2:30 P. M.
- 3—Portsmouth Church, Portsmouth, Virginia, 7:45 P. M.
- 4—Newport News Church, Newport News, Virginia
- 5—Richmond Church, Richmond, Virginia
- 6—Rocky Mount Church, Rocky Mount, North Carolina
- 7—Grace, Greenville, North Carolina
- 8—Washington Church, Washington, North Carolina
- 9—Union Chapel, Chocowinity, North Carolina
- 10—Reedy Branch, Winterville, North Carolina, 11:00 A. M.
- 11—Bethany, Winterville, North Carolina, 3:00 P. M.
- 12—Pleasant Plains, Selma, North Carolina
- 13—Edgemont, Durham, North Carolina
- 14—Shady Grove, Durham, North Carolina
- 15—Calvary, Durham, North Carolina
- 16—Youth for Christ, Pink Hill, North Carolina
- 17—Sherron Acres, Durham, North Carolina, 11:00 A. M.
- 17—First Church, Raleigh, North Carolina, 3:00 P. M.
- 17—First Church, Goldsboro, North Carolina, 8:00 P. M.
- 18—Beulaville Church, Beulaville, North Carolina

Credit in Heaven

by Raymond L. Cox

Jeems, the doorkeeper, stood at the exit of the United Presbyterian Church in Broughton Place, Edinburgh.

The congregation had just been dismissed, following a moving sermon on the stewardship of money. The people had been requested, as they passed through the portals to the street outside, to deposit a generous offering in the money box held by Jeems.

Numerous coins clinked into the chest as the congregation departed.

Then a miserly parishioner approached. Noting that a number of people were watching he resolved that he must give

something. The man fished for coins in his pocket. His hand finally drew forth two, a crown (worth about \$1.25 at that time) and a penny. Accidentally he dropped the crown piece into the collection. He had meant to contribute the penny.

The man reached to retrieve the coin, but Jeems caught his hand. "In once, in forever," the doorkeeper purred with relish.

The miser frowned in irritated annoyance. He judged correctly that Jeems meant business and would strenuously resist any attempt to repossess the crown. Then his countenance brightened and he grunted in his Scotch brogue, "Aweel (O, well), Aweel, I'll get credit for it in heaven."

"Na, na," corrected Jeems. "Ye'll get credit only for the penny."—Selected.

"He that hath pity upon the poor lea-
eth unto the LORD; and that which
hath given will be pay him again" (P-
verbs 19:17).

"I will say of the LORD, He is my refuge
and my fortress: my God; in him will
trust" (Psalm 91:2).

"Wine is a mocker, strong drink is
deceiving: and whosoever is deceived there-
of is not wise" (Proverbs 20:1).

the Free Will Baptist

Ayden, North Carolina, Wednesday, July 6, 1960

White Birches and a Winding Road

White-tapered candles, slim and high,
 with leafy wicks that hide the sky
 (except for patches) from my eye.
 The patches—oh, they're beryl blue,
 letting ring-dappled sunlight through,
 and making shadows as they do.

White birches line the winding way,
 their canopy in heat of day,
 a shield to fend the glaring ray.
 Quite frequently this road I've trod
 in solitude (except for God),
 and fearing not His chastening rod.

For all is peace as we walk there,
 by God and I. If days are fair,
 or clouds hang low in heavy air,
 He promises that where I go—
 through seasons' fancies, rain or snow—
 He'll walk with me and hold my hand
 and lead me to the Promised Land.

—Forrest S. Hayden.



—PHOTO BY CALLOWAY

Editorial

A DIFFICULT DECISION

J. O. Fort

Although the writer has been placed in the position of having to make many difficult decisions during his ministry of more than thirty years, his decision to resign his position as editor-manager of the Free Will Baptist Press was perhaps one of the most difficult of all. When reflecting upon the six years, during which time we have been with the institution, we find a great deal which is gratifying and a great deal for which to thank God. We have enjoyed the work very, very much, and God's blessing has been upon it to the extent that the service rendered by the institution has grown and expanded continually over the years.



J. O. Fort

We should like to thank the stockholders of the institution for having selected a board of directors each year which has been co-operative with our program and hopes. Without men of vision, business ability and concern for an ever-expanding program of literature for the denomination, this progress could not have been

achieved. The support and wise counsel of these men of God have served to challenge us always to do just a little more than otherwise would have been the case.

We also extend thanks to Free Will Baptist ministers, other individuals and churches for their loyalty to the Press, their patience and tolerance of our mistakes, and their encouragement from time to time. We have not felt at any time that our people have been overcritical of our products, although we ourselves could recognize many failures and weaknesses in the services we were trying to render.

We extend our thanks, furthermore, to all the employees of the Press, together with every writer who has prepared manuscript during our administration. On many occasions, we have said proudly that we had some of the most consecrated, most talented and most capable writers in the denomination. Much credit should go to these writers and employees for what has been accomplished.

Our decision to resign this position was motivated essentially by three factors:

1. The constant pressure inherent in such a position was sapping our strength and threatening our health. Among the factors which constituted a strain upon our nerves were the anxiety that dead lines be met, prompt service be given to our customers, seeing that credits exceeded debits, and many others. We found ourselves ex-

tremely tired physically and in need of release from some of the pressure.

2. An unfinished program of education haunted us. Over the years, the Lord had opened the way for us to attain bachelor's and master's degrees. When we accepted the position with the Press we had started work on a doctor's degree. In the back of our mind there has been the ever-present hope that we might be permitted to pursue our educational goal further. At the present time, we have the opportunity of work near enough to the institution with which we have started our graduate program to make it possible for us to resume our studies as it seems feasible.

3. After having served in the pastorate for twenty-five years we came to the Press with duties which did not permit us to serve as a regular pastor of a church. One of the experiences which we have missed most during these six years has been the blessed fellowship which exists between pastor and members. Although God and our brethren have been so extremely thoughtful as to provide opportunity for us to preach almost every Sunday during these years, this has not altogether taken the place of the regular pastoral experience.

Now, for the three reasons named above, we have submitted our resignation to the Board of Directors of the Free Will Baptist Press to be effective on August 31, 1960. It is with deep regret that we feel we must make the change in our place of service. We have not changed our conviction in the least degree that the brightest hope for a sound and ever-improving program of literature for the Free Will Baptist Denomination lies with the Free Will Baptist Press. We shall continue to support the institution in every possible way. We urge all our people to stand by loyally and thereby make possible a better and better program of literature.

We shall begin our service as pastor of the Harmony Free Will Baptist Church, Lake Butler, Florida, on September 1, 1960. Since we have already served this church as pastor for twelve years we can say that we do not believe God could have opened a field for us where we would be happier. We count it a real blessing and a privilege to be able to return to the people whom we have loved so much for so long a time.

Vol. 75

No. 2

THE FREE WILL BAPTIST

July 6, 1960

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Ayden, N. C.

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Manager and Editor.....J. O. Fort
Assistant Editor.....C. H. Overman

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The contents herein do not necessarily reflect the beliefs or policies of the editor or the Free Will Baptist Press. The responsibility for each article is given the person whose name appears under the title or the person sending it in.

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The Case for Orthodox Theology

by Rev. Roy O'Donnell
Bowling Green, Kentucky

Editor's note: Mr. O'Donnell is a graduate of Free Will Baptist Bible College, having graduated in 1953. He received his Master's Degree from Auburn University in 1956. He served as pastor of Free Will churches in Alabama for three years. He taught on the faculty of Free Will Baptist Bible College, 1956-57. He returned to graduate school in 1957 to work toward his doctorate. At present, he is assistant professor of English at Western Kentucky State College, Bowling Green, Kentucky. His only remaining requirement on his doctorate is the writing of a dissertation.)

THE Case for Orthodox Theology (Philadelphia: The Westminster Press, 1959), by Edward John Carnell, is the first of a series of three books presenting "cases" for three contemporary theological points of view. Carnell, an ordained Baptist minister and a professor at Fuller Theological Seminary, was asked by the publisher to present the "case" for orthodoxy because he possesses scholarly ability and is a confirmed adherent of the orthodox theological position.

Orthodoxy is defined by the author as "that branch of Christendom which limits the ground of religious authority to the Bible." Having affirmed his belief in the plenary inspiration of the Bible, Carnell sets forth the rules that should govern the interpretation of the Scriptures and states precisely, but clearly, the orthodox theological position. He recognizes Romans and Galatians as the highest ranking sources of theology, "for they alone develop the principles of the Abrahamic covenant in systematic, didactic language."

After giving an exposition of the position he defends, Carnell acknowledges the difficulties presented by modern science and cultural criticism and discusses the perils that threaten contemporary orthodoxy. In his opinion, fundamentalism and dispensationalism are two of the gravest perils facing orthodoxy. Fundamentalism he defines as "orthodoxy gone cultic," and dispensational-

ism, as he sees it, honors the distinctives of Judaism rather than those of Christianity.

To those who are accustomed to regarding fundamentalism and orthodoxy as synonymous terms, the idea that fundamentalism is a peril to orthodoxy may be quite shocking. However, when the distinction he makes between the fundamentalist movement and the fundamentalist mentality is understood, the idea becomes more plausible. The author comments briefly, and favorably, on the beginnings of the fundamentalist movement, pointing out that it was organized shortly after the turn of the twentieth century to combat "the tidal wave of higher criticism (that) engulfed the church." The orthodox scholars who participated in this movement sought to prove "that modernism and Biblical Christianity were incompatible." He credits the fundamentalist movement with preserving "the faith once for all delivered to the saints."

In Carnell's opinion, however, the fundamentalist movement made a capital mistake which converted it from a movement to a mentality:

"Unlike the Continental Reformers and the English Dissenters, the fundamentalists failed to connect their convictions with the classical creeds of the church. Therefore, when modernism collapsed, the fundamentalist movement became an army without a cause. Nothing was left but the mentality of fundamentalism, and this mentality is orthodoxy's gravest peril."

The dominant feature of the mentality of fundamentalism Carnell calls *ideological thinking*, which he describes as "rigid, intolerant, and doctrinaire." He further states, "It sees principles everywhere, and all principles come in clear tones of black and white; . . . it wages holy wars without acknowledging the elements of pride and personal interest that prompt the call to battle; it creates new evils while trying to correct the old ones."

Two of the particularly objectionable products of the fundamentalist mentality, according to the author, are *intellectual stagnation* and *the negative ethic*. Concern-

ing the first of these, he says: "When orthodoxy says that the Bible is the only rule of faith and practice, the fundamentalist promptly concludes that everything worth knowing is in the Bible." This attitude inevitably influences the fundamentalist philosophy of education:

"Since the fundamentalist belittles the value of general wisdom, he is often content with an educational system that substitutes piety for scholarship. High standards of education might tempt the students to trust in the arm of the flesh. Moreover, if the students are exposed to damaging as well as supporting evidences, their faith might be threatened. As a result, the students do not earn the right to believe, and they are filled with pride because they do not sense their deficiency."

According to Carnell, the fundamentalist in formulating his ethical code is prompted by a "quest for status in the cult," and this quest betrays fundamentalism into glaring hypocrisy. As examples of this hypocrisy, the author cites opposition to the use of tobacco and to movie attendance. He points out the fact that coffee and television can just as reasonably be opposed, but "An attack on smoking ensures status in the cult, while an attack on coffee drinking does not." And if a fundamentalist is seen going into a movie theater he loses his "testimony," but he can watch the same films on television in the privacy of his home without risking his "status." Carnell observes that fundamentalists defend the gospel, but sometimes act as if the gospel read, "Believe on the Lord Jesus Christ, don't smoke, don't go to the movies, and above all don't use the Revised Standard Version—and you will be saved."

No doubt, Carnell's discussion of the perils confronting orthodoxy will be offensive to some adherents of the orthodox position, but the book as a whole merits the serious consideration of all who are sincerely interested in the advancement of the cause of Christ. It should be of particular benefit to those Free Will Baptists who have not recognized the distinction between the fundamentalist movement and the fundamentalist mentality.

Special Issue July 26

THE FREE WILL BAPTIST will publish a special issue of interest to the denomination on July 26. This special issue will call attention to an important document in Baptist history—*The Brief Confession of 1660*—written by General Baptists of England in March of that year and presented to King Charles II of England in July, 1660.

The reader will observe that exactly three hundred years have passed since this document was first made public. It was with this in mind that members of the Eureka Society of Mount Olive College, an honorary scholarship society composed of students and alumni of the college, felt that Free Will Baptists should observe a Tri-Centennial Celebration of this event in our history.

When this idea was presented to the editor of *The Free Will Baptist*, he readily agreed to publish a special issue of this paper devoted to the Confession of 1660 and the place which it occupies in our heritage as Free Will Baptists.

It was the feeling also among members of the Eureka Society that a special service of thanksgiving should be observed in Free Will Baptist churches as a part of this tri-centennial observance, giving prayerful attention to our heritage and thanking God for the preservation of the Free Will Baptist faith. In order to secure the widest possible cooperation in promoting the idea of holding these services in the local churches, a proposal was made to the Executive Committee of the North Carolina State Convention asking them to endorse the idea and commend it to our people. To aid in planning for this service the secretary of the state convention will send to pastors in North Carolina (and elsewhere upon request) a suggested outline for this service. It is recommended that the service be held on the first Sunday in August or on the Sunday in August most convenient to the local church.

The reader may yet wonder why the Brief Confession of 1660 is an important part of our Free Will Baptist heritage. This article is not intended to give a complete answer to this question. That will be done in the series of articles in the special issue of this paper on July 26. However, a brief statement may help the reader to understand

the significance of this document in the wider setting of Baptist history and in the particular setting of Free Will Baptist history.

The Brief Confession of 1660 is the most important statement of faith written and subscribed to by English Baptists for the simple reason that all later statements of faith adopted by General Baptists have either been revisions of this Confession or else show a great indebtedness to its contents. The descendants of these General Baptists of England were among the settlers who came to the Carolinas and Virginia and established churches in this region on doctrinal principles set forth in the Confession of 1660. Thus, these churches were General Baptist churches. Of singular importance to us is that from these churches the Free Will Baptist denomination in America had its beginning. Even more striking is the fact that the earliest statement of faith subscribed to by Free Will Baptists in Carolina is a brief revision of the Confession of 1660. The government and practices of these earliest Free Will Baptists were also patterned after the English General Baptists. An article in the July 26 issue of *The Free Will Baptist* will make these statements abundantly clear. It is noteworthy that the statement of faith, adopted by these early Free Will Baptists in North Carolina, continued essentially in its original form until 1916, when, in an attempt to unify the articles of



Pictured above are several persons who will contribute to the July 26 issue of *The Free Will Baptist*. They are (standing, left to right): Daniel W. Fagg Jr. and Michael Pelt; (seated, left to right), Elizabeth Smith, Mrs. H. L. Spivey and George W. Stevenson Jr.

faith held by different conferences in North Carolina, it was temporarily set aside in favor of a statement of faith resembling the present one subscribed to by the denomination. Even so, the former treatise continued to be printed by the Free Will Baptist Press as late as 1941 and was regarded by many churches and individuals as the "Articles of Faith Confessed by the Original Free Will Baptist Church."

If it be recognized, first, that Free Will Baptists in the south are descended from English General Baptists, and, second, that the articles of faith held for almost two centuries by Free Will Baptists in the south are a revision of the Brief Confession of 1660, one can readily see how important this document is in our history. We cannot afford to should not ignore this great milestone in our past. Thus it is fitting and proper that we should call attention to this document at the time of its three hundred anniversary and celebrate this tri-centennial with proper reverence and thanksgiving, and the blessings of God in bringing the Free Will Baptist church into being and preserving it through these many years in spite of its adversaries.

Readers who have even a little interest in Free Will Baptist history will not want to miss the July 26 issue of this paper in which several articles will discuss these and other matters related to the history of our denomination.

She Slammed the Door

On one occasion John Vassar, the great soul winner, was going from house to house distributing tracts and talking with people about their souls. One woman who he was talking about this strange man and what he was doing said: "If he comes to my house, I will get the door slammed in his face. Without knowing that this woman had made such a statement, Mr. Vassar rang her doorbell the next day. When she saw that he was the man who had been talking to her, she slammed the door in his face. John Vassar sat down on her doorstep and sang:

"But drops of grief can ne'er repay
The debt of love I owe,
Here, Lord, I give myself away;
'Tis all that I can do."

The woman heard the earnest verse he sang and was convicted a sinner. She opened the door and called Mr. Vassar in who led her to Jesus Christ.—*Christ the World Messenger*.

"It is harder to keep oneself from being governed than to govern others."

The Christian Attitude Toward Modernism

HERE are people who are strict enemies of Jesus Christ parading in the cloak of religion and even in the ministry, as the recent, much publicized Air Force annual has revealed. I read the record of hearing before the committee on un-American activities headed by Senator Watkins. It hurt me, to no end, to learn that one of the greatest enemies that Jesus will parade under the banner of religion; and, worst of all, hide behind the ministry!

What should be our attitude toward such people? What was Jesus' attitude toward them? If we listen to some *mealy-mouthed* folks, and some Free Will Baptist preachers that, we will just love them and say nothing about their wickedness.

If a person does not believe in the cardinal doctrines of the Bible, should he be recognized as a Christian just as one who does believe? More specifically, if one does not believe in Christ's literal, bodily resurrection, it means, in the plain words of scripture, that he is not even saved but yet in his sins. "And if Christ be not raised, your faith is vain: ye are yet in your sins" (1 Corinthians 15:17). Should he be recognized as a Christian just as the person who does not believe in the bodily resurrection?

We are to contend with the wicked. "They that forsake the law praise the wicked: but such as keep the law contend with them" (Proverbs 28:4). Everyone knows we are to love everybody, but does that mean that you yoke up with them? My mother loved me; she told me she did; she proved

But, brother, when I disobeyed and got out of line, she tore me up many times. In tears she would say, "The reason I do this is because I love you." She loved me, but did that mean she closed her eyes to my sin? No, a thousand times, no!

We are to love Modernists and Liberals just like we do other sinners and unregenerated people, but we are not to close our eyes to their sin. We are to reprove them.

Now, what did Jesus do? He is our example! What does the Bible say? What did the inspired men of God say? What did some of the best preachers who every walked the earth do and say? What are some of

by Ronald Creech
Durham, North Carolina

the same kind of preachers doing and saying today?

John the Baptist pointed the false doctrine crowd out and called them a generation of vipers. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" (Matthew 3:7). Jesus warned the people about the same crowd and named the crowd so everyone would know whom He was talking about. "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. . . . Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Matthew 16:6, 12).

People who name Modernists and false doctrine are despised and persecuted by them. "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people and preached through Jesus and the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was not eventide" (Acts 4:1-3). "And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. . . . And laid their hands on the apostles, and put them in the common prison" (Acts 5:12, 18).

If you yoke up with them, they like it. If you head all the committees and lead, or rather read, all the prayers and count all the money, and they are not singled out, named and branded for what they really are, they like it. God pity Free Will Baptists if we get sucked in on this easy, soft attitude toward Modernists.

God's plan always has been and always will be separation. "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: Thou shalt not sow thy

field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee" (Leviticus 19:10. "Thou shalt now sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of the vineyard, be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woolen and linen together" (Deuteronomy 22:9-11). We are to separate from unbelievers so far as conduct is concerned. "But now I have written until you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (1 Corinthians 5:11). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial, or what hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:14-18). "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourself from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thessalonians 3:6). Now here is a terrible danger. If we do not obey this principle of God's Word in the matter of Christian conduct, then it will more than likely make us soft in our attitude on the matter of false doctrine. I know folks who have no convictions about necking and petting, Hollywood movie attendance, and social drinking, who are allowing Jehovah's Witnesses to have Bible study sessions in their homes right now. Better beware!

Now God gets plain and very stern when
(continued on page sixteen)

NEWS NOTES

Revival and V.B.S. to Be Held at Lovewood Church

The Rev. Chester A. Huckaby of Alma, Georgia, will conduct a revival and vacation Bible school at Lovewood Church near Cottdale, Florida, July 10-15. The church



is located on Highway 164. Free Will Baptist Bible school materials will be used.

The school will meet daily at 8:30 a. m. to 11:30 a. m. Revival services will be held each evening at 7:30.

Miss Glenda Hayes of Quincy, Florida, outstanding pianist and accordionist, will assist in the Bible school and play and sing for the revival.

The Rev. Alvin Howell of Marianna, Florida, is pastor of the church. He invites everyone in the area of Alabama, Georgia and Florida to attend.

Elder E. B. Joyner Critically Ill

Elder E. B. Joyner, widely-known Free Will Baptist minister, is listed on the critical list at the Bacon County Hospital, Alma, Georgia.

Elder Joyner, as he appreciates being called, is 81 years old and is one of the pioneer ministers of Georgia and Florida. He has also pastored and organized churches in

North Carolina. His family will appreciate your prayers for Elder Joyner and for them.

Those wishing to mail cards and letters to Elder Joyner and his family may mail them to Bacon County Hospital, Alma, Georgia.

N. C. Church Honors Mrs. Alice Lupton

Mrs. Alice Lupton was honored at a recent morning worship service of St. Mary's Free Will Baptist Church, New Bern, North Carolina, when member of the woman's



auxiliary of the church presented a portrait of Mrs. Lupton to the church in tribute to her many years of faithfulness and loyalty to the church and the Free Will Baptist denomination as a whole.

W. R. Sandlin, chairman of the board of deacons, escorted Mrs. Lupton to the front of the sanctuary. She was presented a corsage of white carnations tied with lavender ribbons, the auxiliary colors, with Mrs. Sandlin making the presentation. Mrs. W. E. Baldree, auxiliary president, presented her a scroll on which was written in Old English lettering an original poem by Mrs. W. J.

Coming Events

August 14-19—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

Gaskins, which told of her many service to the church and her many accomplishments.

Miss Kay Phillips sang Mrs. Lupton's favorite hymn, "When I Survey the Wondrous Cross." The Rev. Ralph Lightfoot pastor, accepted the portrait on behalf of the members.

Mrs. Lupton is the second oldest member of the church. On October 1, 1907, she organized the Ladies Aid, the name by which the auxiliary was first known, and seven years later organized the Free Will Baptist league. She was the first president of the state woman's auxiliary convention and first president of the national woman's auxiliary convention.

Mrs. Lupton has been a teacher in the Sunday school for sixty-eight years and a teacher of the Julia Matthews Bible Class of the Sunday school for nineteen years. "Her life has been an inspiration to everyone with whom she comes in contact" said the tribute to Mrs. Lupton.

Rev. J. E. Floyd Sr. Concludes Revival

The Rev. J. E. Floyd Sr. closed a ten-day revival at Folkstone Free Will Baptist Church, Folkstone, North Carolina, recently. There were 57 decisions, with 22 being received into the church. The pastor of the church is the Rev. L. L. Parker, and Mr. James Earl Parker is the church clerk.

Mr. Floyd recently resigned his pastorate at Sea Level and Cedar Island, North Carolina, which he has served for two years.

N. C. Superannuation Report for June

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for June, 1960:

Balance on Hand, June 1, 1960	\$4,682.00
<i>Receipts</i>	
Regular Receipts for June	\$ 802.00
Offering Earmarked for N. C. State	10.00
Offering Earmarked for Adopted Ministers and Widows	63.00
Total to Account For	\$5,557.00
<i>Disbursements</i>	
Ministers' Monthly Checks	\$247.00
Widows' Quarterly Checks	394.50
Operating Expenses	34.09
Paid to National Board	76.81
Total Disbursements	752.40
Balance on Hand, July 1, 1960	\$4,804.60
<i>Receipts by Conferences</i>	
Albemarle	\$ 35.00
Blue Ridge	18.00

ape Fear	27.45
entral	231.40
stern	168.28
edmont	5.00
estern	213.54
C. Auxiliary Convention	175.35

ncert Class Itinerary

C. Children's Home

The following is the July itinerary for the concert Class of the Free Will Baptist Children's Home, Middlesex, North Carolina. All programs begin at 8:00 p. m. unless otherwise stated. Mrs. J. R. Bennett is manager of the class.

CENTRAL CONFERENCE

Wednesday, July 6—LaGrange

EASTERN CONFERENCE

- Thursday, July 7—Kinston
- Friday, July 8—Jacksonville
- Sunday, July 10—Verona (11:00 A. M.)
- Sunday, July 10—Folkstone
- Monday, July 11—Soundview
- Tuesday, July 12—Morehead City
- Wednesday, July 13—Crab Point
- Thursday, July 14—Beaufort
- Friday, July 15—Welcome Home
- Sunday, July 17—Ottway (11:00 A. M.)
- Sunday, July 17—Edward's Chapel
- Monday, July 18—St. Johns
- Tuesday, July 19—Stacy
- Wednesday, July 20—Free Union
- Thursday, July 21—Holly Springs
- Friday, July 22—Croatan
- Sunday, July 24—St. Mary's (11:00 A. M.)
- Sunday, July 24—Bridgeton
- Monday, July 25—Ruth's Chapel

PIEDMONT ASSOCIATION

Thursday, July 28—Morganton

BLUE RIDGE ASSOCIATION

Sunday, July 31—Rocky Pass (11:00 A. M.)

JACK'S CREEK ASSOCIATION

Sunday, July 31—Fairview

icture Program Itinerary

C. Children's Home

The following is the July Picture Program Itinerary for the Free Will Baptist Children's Home, Middlesex, North Carolina, with Miss Bonnie Farmer as the representative. All programs begin at 8:00 p. m. unless otherwise indicated.

CENTRAL CONFERENCE

Wednesday, July 6—Washington

ALBEMARLE CONFERENCE

- Thursday, July 7—Free Union (Beaufort County)
- Friday, July 8—Trinity
- Sunday, July 10—Shiloh
- Monday, July 11—Union Chapel
- Tuesday, July 12—Mt. Olive
- Wednesday, July 13—Corinth
- Thursday, July 14—Williamston (Central Conference)

Friday, July 15—Cedar Grove (Central Conference)

Sunday, July 17—Hickory Chapel

Monday, July 18—Elizabeth City (Central Conference)

Tuesday, July 19—Piney Grove

Wednesday, July 20—Mt. Zion

Thursday, July 21—Plymouth

Friday, July 22—Mt. Tabor

Sunday, July 24—Malachi's Chapel

Monday, July 25—Soundside

Tuesday, July 26—Free Union (Tyrrell County)

Wednesday, July 27—Gum Neck

Thursday, July 28—Belhaven

Friday, July 29—Sidney

EASTERN CONFERENCE

Sunday, July 31—Dublin Grove

Monday, August 1—Wardens Grove

Tuesday, August 2—Mt. Zion (Pamlico County)

Wednesday, August 3—Trent

Thursday, August 4—Bethel

Friday, August 5—Oriental

Sunday, August 7—Arapahoe

Monday, August 8—New Bethlehem

Tuesday, August 9—Rock of Zion

Fort Resigns

Position at Press

The Rev. J. O. Fort has resigned his position as editor-manager of the Free Will Baptist Press, Ayden, North Carolina. His resignation will become effective on August 31, 1960. Mr. Fort has held the position of editor for a little more than six years, and his position as editor-manager for the past three years.

Concerning his resignation Mr. Fort states: "It is our plan to resume a leisurely pursuance of our educational improvement at the University of Florida, as we strive to be the best possible pastor to the Harmony Free Will Baptist Church of Lake Butler. We solicit the prayers of all our friends everywhere that we may walk in the will of God; in return, we pledge our prayers for the constant extension of the cause of Christ as Free Will Baptists interpret it."

Our Apologies

Due to an oversight in the printing of the third quarter Intermediate Sunday School Quarterly, the correct writer's name was not given.

The name should have been the Rev. Ralph Lightsey, instead of the Rev. Dan Rivers who served as interim writer for the second quarter of this year. Our sincere apologies to Mr. Lightsey.

The Publishers

THE MAIL BOX

NOTE OF THANKS

"As my birthday came of June 22, right after Father's Day, I take this method of thanking my friends for the many beautiful Father's Day and birthday cards and useful gifts received during those days. Most of all I thank my heavenly Father for health and strength to preach to do the work of a pastor, in a limited way, and that my church has given me a vote of confidence saying, 'Keep on.'"

"May God bless all who have remembered us in any way—my present church relatives and those of the past years. I am now 81 years old, according to my parent's word. My address is P. O. Box 291, Bridgeton, North Carolina, and not 1409 N. Pasteur Street, New Bern, North Carolina. I have been away from New Bern for two years, but some keep sending me mail to the New Bern address."—Rev. J. C. Griffin.

COMMENDS V. B. S. MATERIALS

"It was my opportunity to direct Bible school at Pleasant Plain Church this past week. Never before have I received such a blessing as this Bible school program afforded to me. The children were eager to learn and the teachers were dependable, but another splendid attribute was the material we had to work with.

"This year's Bible school materials, ordered from the Free Will Baptist Press, . . . is excellent. The Pleasant Plain Free Will Baptist Church and I wish to congratulate the Press for such a wonderful job you have done this year. It is a joy to teach and direct a Bible school with simple, challenging and Bible-centered material. The Free Will Baptist Press has produced just that." Dennis Wiggs, 102 East Davis Street, Smithfield, North Carolina.

AVAILABLE FOR PASTORAL WORK



"Ray Harrison Jr. was ordained as a Free Will Baptist minister on Wednesday, June 8, 1960. He is now available for pastoral or evangelistic services as the Lord leads. He may be contacted at Route 2, Box 340, Grifton, North Carolina, or by telephoning LA 4-4352. I fully recommend him."—Owen Ganey, Pastor, Grifton Free Will Baptist Church, Grifton, North Carolina.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please give me some light on the Feast of Pentecost. What kind of feast was it?—L. J., Knoxville, Tennessee.

Answer: This feast was held on the fifteenth day after the offering of the first sheaves of barley harvest. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD" (Leviticus 23: 15, 16). This feast was also called the Feast of Harvest, Feast of Weeks, Day of Firstfruits, Day of Pentecost. "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field; and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field" (Exodus 23:16); "And thou shalt observe the feast of weeks, and of the firstfruits of wheat harvest, and the feast of ingathering at the year's end" (34:22); "Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work" (Numbers 28:26);

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1).

It was supposed to be perpetually observed. All men and boys were supposed to attend, for it was a time of rejoicing, a holy convocation. "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD" (Exodus 23:16, 17); "And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations" (Leviticus 23:21); "And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath

chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes" (Deuteronomy 16:11, 12).

At this feast the first fruits of bread were presented and sacrifices were made. "Ye shall bring out of your habitations two wave loaves of the two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings" (Leviticus 23:17-19).

The law given on Mount Sinai was presented to Moses on the Day of Pentecost, and so was the Holy Ghost manifested to the apostles on the Day of Pentecost. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai" (Exodus 19:1); "And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai" (19:11); "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:1-3).

"Our merits attract to us the esteem of thinking people, and our good luck that of the public."

"The refusal of flattery is a desire to be praised twice."

"We pardon as long as we love."

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THE LOVE OF GOD

"Hercin is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

About a year ago there appeared in a magazine, *Living Waters*, published in England, an article by Oswald Chambers, under the above title and using the text quoted. This message is very good, and I want to use it for our devotional study in this issue and next. I believe it contains a message that will help us to a better understanding of God's great love for the Lord. The article follows:

Love is an indefinable word, and in the Bible it is always used as directly characteristic of God—*God is love*.

God and love are synonymous. Love is not an attribute of God, it is God, whatever God is, love is. If your conception of love does not agree with justice and judgment and purity and holiness, then your idea of love is wrong. It is not love to conceive of in your mind, but some vain infinite foolishness, all tears, softness and weakness.

That God is love is a revelation. Underneath I am born from above, what is the use of telling me that God is love? To me He is not love. Where is the love of God in suffering? In all the inevitable inequalities of life? No one who faces facts as they are could ever prove that God is love unless he accepts the revelation of His love manifested by Jesus Christ. John 3:16 does not mean to have any meaning to the natural man who knows nothing whatever of the revelation which Jesus Christ represents; but let him be brought up against things and be brought to his wits' end and then let him read John 3:16. Not till we realize there is something tragic at the base of human life shall we recognize the love of God.

"For God so loved the world . . ." (John 3:16). The world embraces things material and things evil, things suffering and things sinning. Think how narrow and big the love of God is made when it is

in less than His own words; we make out to be exactly the opposite of all as Christ said He was. The breadth of love of God, the agony of that love, is pressed in one word, so. If you can fathom the so, you have fathomed the name of God. Our love is defective because it will not get down low enough. In the Cross we may see the dimensions of divine love. The Cross is not the cross of a man, but the exhibition of the heart of God. At the back of the world stands God with His arms outstretched, and everyone who is driven into the arms of God. The Cross of Christ is the supreme evidence of the love of God.

The Cross of Christ reveals that the center of the love of God is the likeness of God, not His kindness and compassion.

“And we have known and believed the love that God hath to us. God is love; and that dwelleth in love dwelleth in God, and God in him” (1 John 4:16).

(Continued in Next Issue)

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in postage stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Allie Self

Mrs. Allie Randall Self died unexpectedly May 12, 1960. She is greatly missed by her friends and loved ones. She was a native of Buncombe County, North Carolina, and the widow of the late Rev. Bob



Self, founder of many Free Will Baptist churches in the state. She had been a member of Horney Heights Free Will Baptist Church for some 30 years. She was active in evangelistic work, the woman's auxiliary, and once served as a Sunday school teacher. Mrs. Self also served as a patron in our Children's Home a number of years ago.

Her funeral service was held in the Hor-

ney Heights Free Will Baptist Church by the Reverends D. L. Gray, Roy Duckett and F. T. Pressley. At the time of her death, Mrs. Self resided with a brother, Joe Randall, of Route 4, Asheville, North Carolina.

Needed to Stay Ahead of Russia: "True Believers"

Only if the American people are true believers, will this country remain ahead of Russia. So said Vice-President Richard M. Nixon at a dinner in California.

The Russian people, said the Vice-President, "are not going to catch us in seven

or 70 years, as long as we remain true to our principles." But he cautioned that Americans will make their "greatest mistake" if they endeavor to face the Communists "on their own grounds of atheistic materialism."

"You can't beat true believers with leaders or people who don't believe, or worse yet, don't know what they believe," said Nixon—pointing out that the Russian leaders are true believers in the system of Communism.

Noting Soviet Premier Nikita Khrushchev's call for peaceful economic competition, the American leader declared that this country and its people "will never stand for being second best."—Selected.

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

ABOUNDING IN THE WORK OF THE LORD

(1 Corinthians 15:28)

How can we abound?

1. *In making Jesus known as Lord and Christ* (Acts 17:2, 3). This the Early Church did (Acts 8:4, 5, 36, 37; Romans 10:9, 10, A. S. V.).

2. *In preaching and teaching the Word* (Acts 8:4). This zeal was seen every place they went (Mark 16:20; 1 Corinthians 9:16; 2 Timothy 4:1, 2).

3. *In a life of intercessory prayer* (Acts 6:4). They were of one accord in prayer (Colossians 1:9; 2 Thessalonians 3:1; James 5:16).

4. *In our gathering for worship* (Hebrews 10:25). The church in the Spirit on the Lord's Day (Acts 2:42; 20:7; Psalm 122:1, 9).

5. *In the giving of our tithes and offerings* (1 Corinthians 16:2). The Corinthian Church solved the problem (2 Corinthians 8:7; 9:6-8; Malachi 3:10).

6. *In our missionary zeal* (Mark 16:15). The Early Church set us an example (Acts 16: 4, 5, 9, 10; 26:17, 19; Philippians 4:17).

7. *In a living, consecrated Christian life* (Titus 2:11-14). That men may see faith put into action (Romans 15:13; 1 Thessalonians 5:12, 13; Philippians 1:9).

—Rev. C. C. Maple.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Know Your Missionaries

by Helen Inbody

HOME MISSIONARIES IN WASHINGTON, D. C.

Ken and Lou were born and raised in a

small town in Ohio. Shortly after graduation from high school, they were married. They lived for a few years in Ohio, where Brother Walker was among other things, a Fuller Brush man.

After being called to serve in the air

AT THE CROSSROADS

He stood at the crossroads all alone,
The sunrise in his face;
He had no thought for the world unknown,
He was set for a manly race.
But the road stretched east and the road stretched west,
And the boy did not know which road was the best.
So he took the wrong road, and went down,
And he lost the race and the victor's crown,
He was caught at last in an angry snare,
Because no one stood at the crossroads there,
To show him the better road.
Another day at the selfsame place,
A boy with high hopes stood;
He, too, was set for a manly race,
He was seeking the things that were good.
But one was there who the roads did know,
And that one showed him which way to go;
So he turned away from the road that went down,
And he won the race and the victor's crown,
He walks today the Highway fair,
Because one stood at the crossroads there,
To show him the better road.

—Unknown.

THE JOY OF SACRIFICE

“. . . Why was this waste of the ointment made?" (Mark 14:4).
Companionship with Jesus was Mary's portion—her supreme joy. In that fellowship she had learned love; and with love came wisdom and clear vision to see the glorious privilege of ministering directly to the Lord of glory. All unconsciously, perhaps, she had come to see that "love's strength standeth in love's sacrifice." To give to Christ, what joy! But to give to Him sacrificially, what far-exceeding joy! Imagine how this holy longing to give to Him personally, and in lowliest worship, shaped itself into a definite purpose—how this and that were rejected as too small. At last, she sees her way to a gift, admirable in itself, but, best of all, so costly. It means, probably, a deep dip down into the painful savings of years. Shall we pity her—when the house is full of the sweet odor? Rather let us pity ourselves that we know so little of the glorious gladness of giving our best to our Lord Jesus Christ.—Selected.

force, Brother Walker and Lou were so to Texas. Being there a short time, they came in contact with some people from



Mrs. Lou Walker

Free Will Baptist Church. Upon visiting the church, they found a large group of service men and their wives very active there. It was here that Ken and Lou Walker were born again. Brother Walker is fond of saying, "I was born in Ohio and born again in Texas."

Ken was song leader and a deacon of the church there, but was being called more and more to give talks until he became known as the "preaching deacon." After much heart-searching and prayer, Ken felt that God was calling him to be a minister of the gospel. Even though Ken had two or more years of service, the Lord went before and cleared the way for him to be dismissed from the air force and the same fall of 1954, they moved to Nashville where Ken was enrolled in the Bible College.

Ken was an honor student and an outstanding leader while enrolled here. He was business manager for the Lumen and president of the senior class. Brother Walker pastored the Shady Grove Church for one and one-half years and Heads Church for two years while in Tennessee.

Mrs. Walker was president of The Waded Belles (married women's group) at the school and also served as an auxiliary officer in the state convention.

The Lord blessed and used these two young people while at these churches. They were instrumental in leading them in many missionary endeavors.

They also served faithfully as moderators of the Cumberland Quarterly Conference, director of youth camp, state league board and others.

Brother Walker made the statement that a pastor could not truthfully preach a

(continued on page eleven)

NOTES

QUOTES



By J. C. Griffin

LOYALTY

We people here in North Carolina have not passed through a very hot campaign in a democratic primary, and then in another hot runoff for governor of our state. Our men were running for governor. Two of these men fell by the wayside in the first primary; the two high men had a runoff. Those who were running criticized all the losers and tried to get votes by telling the merits of the others. When the runoff revealed the will of the people, all three of the defeated candidates congratulated the winner and expressed themselves as giving their support to Mr. Terry Sanford as the elected candidate, the next governor of North Carolina. May we notice, notwithstanding the differences while the campaign was on and the hard things said about each other, now all the candidates say, "Mr. Sanford, I am with you; I will support you." This is loyalty to the party.

As I meditate on the loyalty expressed by these defeated candidates, I wonder why preachers of the gospel cannot be as loyal to their church and denomination. In many instances when a preacher or a number of preachers get defeated in their plans and the election is over, they rise up and say, "Let us start another denomination or another church. We will be independent. We will not associate with the crowd that defeated us." This being true, we have many denominations and many independent organizations crying, "This is the way. This is the way." Because of this spirit, we have many weak churches, and many people have been lost because of fightings among those whom Jesus prayed to be one.

OUR PRAYER

After Jesus had prayed for the disciples, he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17:20, 21).

Because of the lack of this spirit among Christians, and especially preachers, there are many unbelievers. Read the two verses quoted above and weigh the matter to see if

you are born again and Spirit filled in the oneness of the prayer of Jesus.
SPLITS

About fifty years ago, many of our Free Will Baptist churches began to let preachers who were not sound in the doctrine of the Free Will Baptist church into their pulpits. These preachers brought division into the denomination which finally caused a split in the Cape Fear Conference that took about half or a little more of the church into another camp known as Free Will Holiness. Finally this group got the term Free Will Baptist Holiness. The same spirit took over the Wilmington Conference, and here and there in other sections they crept in and caused division. This is history. These people advocated, or at least their leaders did, that they were the Church, saying that all others who did not believe as they did were not Christians. Much harm was done.

ORIGINAL FREE WILL BAPTISTS

The Original Free Will Baptists have in a large measure lived and worked along the Eastern seaboard. After the split mentioned above, they have worked peacefully and successfully, preaching the same doctrine as "... once delivered unto the saints" (Jude 3). During the past few years, strange doctrines which are foreign have crept into our ranks, and many of the churches have been robbed of that original doctrine. We, as a people, are much divided.

We have premillennialism and postmillennialism. We have the many strange doctrines. We have some preaching, "Once in grace, always in grace." On the other hand, we have some preaching salvation today and lost tomorrow in the extremes. I saw a lady some time ago in the hospital. I asked her if she were saved and she said, "No; I have been saved twice, but I am not saved now." Free Will Baptists do not believe in this, according to my knowledge.

BACKSLIDING

We know that people can backslide. If you have ever been closer to God than you are right now, you have backslid that much. A great many Christians backslide right after going through a real revival. They have mountaintop experiences during the revival and afterward, when they have to pass through a valley, they get discouraged. In fact, they lose that joy. Instead of praying and looking up to God, they begin to look down and say in their minds, if not in words, "Was it real, or was I deluded?"

I heard a good old-fashioned Methodist say, "I had a great temper, and when I was saved, I felt like I would never get angry again." (These may not be the exact words, but they are as I remember them.) This lady went on to say, "When I reached home, I went out to the old well to wash some greens. I forgot that the bucket would

swing as far one way as the other. So I pulled the bucket way over to one side and poured the water over the greens, then turned it loose. Before I could hardly think, the bucket came back and struck me beside the head, and I was never so mad in my life." This happened in less than two hours after she was so happy.

Often the devil says to a young Christian, "If you were really saved, you would not get angry. So you might just as well confess that you were deceived—you have not been saved in the first place."

Many believe what the devil says. They devil may speak to us through husbands, wives or friends, and even by some ignorant preachers. But God says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Why not listen to God rather than to some man or the devil?

If we give up because we have made a mistake, or because of a failure, we are going right down the devil's highway. The way to get on the right terms with Christ is to confess our sins. Remember that John writes, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Brother, if you have been slandering anyone's good name, or bearing false witness against anyone, you had better confess that sin to God and make things right.

MISSIONS

(continued from page ten)

teach missions in his church until he had faced the issue squarely with the Lord himself. God began to deal with their hearts and they vowed that wherever God had for them to go, they were willing. Kenneth said, "The day I went in to Brother Homer Willis and told him we wanted to go to Washington, D. C., I felt like a terrible weight had rolled away. I wanted to laugh and cry and shout all at once."

Brother Walker resigned his church, effective the first Sunday in October, 1959. They immediately went out on itinerant work. They spent from that time until Christmas visiting churches, telling of the need of Washington, and getting the support of the people. The first week of January, they moved in. God provided them with a place to live and has met their needs.

The battle has just begun in Washington. Will you join the fight? Will you, with the Walkers, face the question squarely? They are now holding prayer meetings in their home. So far a building has not been located. We know that God has a building somewhere in that city. Let us

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STORIES for our BOYS and GIRLS

The Lunch I Gave Away

by Lois Hoadley Dick

I WAS making Father wait, and he was impatient. "Come," he said, "don't bother with a lunch. I tell you we aren't going to stay that long. I just want a look at this Jesus. We're coming right back."

But Mother made us wait while she wrapped five hot buns in a cloth and laid two small fishes beside them. She packed them in my lunch basket and tied another napkin over the top. "You'll be glad for a lunch," she smiled.

Father only grumbled. "I tell you we're coming right back. Just a look is all I want."

Mother smiled. Since she had been to hear the Great Rabbi, Jesus, she was always smiling. Something had happened to her, but Father and I didn't understand it then.

I took my lunch and followed Father.

Together we walked the long dusty road which led out of our city. The sun was hot and my feet were aching. Father reminded me that we were not going to stay very long. Finally we came to a desert place where the people were gathering.

There were thousands of people there! They lined the shore waiting for Jesus, for it was said He was coming by ship. I stood barefoot in the cool water while Father leaned against a tree to rest. At last we saw the boat coming!

I listened to His disciples talk as they scrambled on shore. One of them said Jesus had come here to rest. Another one said that Jesus had not eaten food all that day. I was disappointed. Now we would have to go home without hearing Him. Surely He would not want to be bothered. It was such a long, hot walk back to town.

But no. He stood under one of the trees and began to speak to the people. I was very close and could hear every word.

The hours passed by swiftly but the people never moved. Jesus talked about the books of Moses, and the books of the prophets. He said Moses and the prophets wrote about Him. I did not know that. I looked quickly at Father, but he was listening with both ears.

Jesus said He had come to take the place of the little lamb that we Jews offer up for our sin. Many of the people protested and cried out against this and Jesus waited until they quieted down. He was

not angry or even impatient, though He looked very, very tired. He explained it once more.

At that moment I understood that He meant He would die for our sins—for my sins! I could see Him dying in place of the little lamb and I believed it. Right then and there I trusted Him and felt all new inside and very happy.

If Jesus was going to die for me, then I would be safe forever! I would not need to sacrifice a lamb over and over again to cover my sin. Jesus was going to take away sin forever.

I gave Him my heart that moment and He knew it, for He smiled at me and held out His hand. He meant to talk to me, but the disciples ran up excitedly to say the people needed food.

"We must feed these people," Jesus said. "It is a long walk back to the city. We cannot turn them away."

I looked at the lunch in my hands. The crisp rolls and tender fish would make a delicious meal and I was starving hungry. But Jesus was hungry too, and I loved Him, so without a word I handed Him my lunch. He thanked me and gave orders for the people to sit down in groups. Then He prayed, holding up my lunch in His two hands. All the people saw it was only five buns and two little fish. Then He began to break the buns in pieces and filled huge baskets which the disciples brought from the ship.

There was just no end to my lunch! He divided the fish into thousands of pieces, each larger than a man's hand. Each person had two large sandwiches and some folks wanted more. Everyone had as much to eat as he wanted.

I looked for my father in the crowd and finally saw him. He said he wanted to talk to Jesus so I waited. I helped gather up the food left over and there were twelve baskets full of buns and fishes.

It was evening now, and cool, so we all sang one of the Psalms before leaving for home. It was beautiful and I will never forget that night. The disciples made ready to leave and Jesus worked right along with them, helping shove the row boat off the sand, out to the large ship.

Father and I walked home under the stars. We were both very happy. Father didn't explain why we stayed all day, instead of just an hour, but I knew. He, too, was a believer in Jesus, God's lamb.

How happy Mother would be.

What if I had not given Jesus my lunch? What if I had gone off alone and eaten it by myself? There would have been no miracle and Father might never have seen Jesus and trusted Him for salvation.

I was glad I had given Jesus my lunch, but most important of all—I had first given it on my heart.—My Pleasure.

MISSIONS

(continued from page eleven)

pray and give that the lost in Washington, D. C., might hear the Gospel message.

There are the Walkers, Ken and Lu. Now that you have gotten acquainted, what will you do? Will you forget them? Will you send your money that this week might go forward? Will you remember their names in prayer? God has called them to Washington, D. C. They have answered the call and gone. Will you do your part and help keep them there?

Services of the Bloss Memorial Free Will Baptist Church are now being held at Wilson Elementary School, 1601 Wilson Blvd., North Arlington. Sunday school is at 10:00 a. m. and worship at 11:00 a. m.; prayer meetings continue to be held in homes. Missionary Walker states: "Our purpose is to reach lost people with the gospel and to train them in the faith. We are here to have a gospel preaching and Bible teaching church."—*The Promoter*.



IT'S A FACT

OVER 200 U.S. DAILY NEWSPAPERS REFUSE ALL ALCOHOL ADS.

NEWSPAPER RATES AND DATA

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Wilson, N. C.—The Woman's Auxiliary Calvary Free Will Baptist Church met at the home of Mrs. Lou Cindy Amerson on June 20. Following the opening hymn, Mrs. Nancy Sawery read the Scripture. Mrs. Edith Rose led in prayer. The business program was then held. Mrs. Edith Rose rendered a solo prior to the program. Those participating in the program were Mrs. Alice Godwin, Mrs. Margie Egan and Mrs. Etta Harrell. Following the singing of a hymn, Mrs. Rena Woods dismissed the group with prayer. Everyone present enjoyed refreshments during the social hour.

Deep Run, N. C.—The Woman's Auxiliary of Gray Branch Church held its monthly meeting on June 21, at 8:00 p. m., with 15 members present. The meeting was called to order by the president. Following the opening hymn, Mrs. Ada Hines led in prayer. The treasurer reported \$107 in the treasury. The auxiliary sends money to missionaries every month. The group agreed to give \$10 to one of the deacons of the church who is very ill. It was decided that there will be no more monthly meetings until September; however, if necessary, there will be a called meeting.

The program director, Mrs. Laura Boyce, presented some interesting questions from the Bible. The group was dismissed with prayer by Mrs. Nora Smith. After the meeting, the group enjoyed cookies and drinks served by Mrs. Bernice Gray during the social period. Mrs. Carolyn Tyndall received a birthday gift from her secret pal.

Auburndale, Fla.—The monthly meeting of the Woman's Auxiliary of First Free Will Baptist Church was held at the church on June 21. The pastor, the Rev. Robert Owen, led the group in singing the opening hymn, followed with prayer. Mrs. Lois Maxton gave the Scripture reading. The program was under the direction of Mrs. Gladys Guy. Those taking part were Mesdames Sara Parrish, Marilyn Guy and Jamie Scott. The business meeting was presided over by the president, Mrs. Dorothy Guy. Minutes of the last meeting were read and approved. Twelve members and one visitor were present. The financial report was read and approved. The group

voted to help buy a freezer for the Florida Youth Camp and also an amplifier for the church. The meeting was dismissed with prayer by Mrs. Sara Parrish.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met June 23, at 8:00 p. m., in the home of Mrs. Edmond Brickhouse. The president presided over the meeting. Following the opening hymn, Mrs. Nancy Sawyer led the group in prayer. The business was transacted as usual. There were 10 members present.

Mrs. Madeline Brickhouse dismissed the group with prayer. The hostess served ice cream, cookies and drinks.

The next meeting will be held with Mrs. Iilda Roughten on July 21, at 8:00 p. m.

Catholic Officers Defend Kidnapping

THE "legal kidnapping" of three children of a Presbyterian father in Medellin, Colombia, which was instigated by a Catholic priest, has been upheld by Roman Catholic officials in that country.

Police seized the three children of Juan Osorio in April with an official warrant issued by the Juvenile Court judge and initiated by Msge. Tulio Botero-Salazar and the Archdiocesan Tribunal. The church based the order on its teaching that its authority over baptized children takes preference over the rights of the parents and that a Catholic government is bound to protect baptized children when their parents "apostatize."

The Osorio children were baptized in infancy by the Roman Catholic Church. Their father, a widower, was converted three years ago and now attends the Presbyterian Church of Medellin where the children are enrolled in Sunday school. The children were confined for nine days in the home of their Roman Catholic uncle and then released as a result of public indignation over the "legal kidnapping."

The "official explanation" of the seizure of the children is contained in a statement which was forwarded to the Evangelical Confederation of Colombia by the Roman Catholic Bishop's Council. Signed by Father Francisco A. Duque, the statement

argued in defense of the kidnapping as follows:

"The children . . . received the sacrament of baptism at the direct request of their father, before he abandoned the Catholic faith and committed the crime of heresy by joining a Protestant sect . . .

"This means that the above mentioned children are subjects of the Catholic church and are under its jurisdiction in everything related to their moral and religious education.

"The defection of the father from the Catholic faith and his acceptance of a heretical Protestant sect does not in the least modify the promise made by him before his crime (that of joining a Protestant church—Ed.), nor does it nullify the jurisdiction which the church has over his children.

"In a matter so serious as the Catholic education of children, in which nothing less than eternal salvation is at stake, responsibility may not be evaded by the capricious will of parents. The responsibility binds them still; and if they do not wish to fulfill it, then the church, by virtue of the jurisdiction which she has over both them and their children, may take them from their care and turn them over to such persons as will give them a Catholic education . . .

"An argument from history . . . During the pontificate of Pope Pius XI a child of Jewish parents was sick unto death. He was secretly baptized by a Christian servant of the parents. The child did not die, but recovered completely, and the matter was made known to the competent ecclesiastical authority. When the truth of the fact was established, Pope Pius XI, in order that this baptized child might not be perverted but educated in the Catholic faith, took him under his care, not permitting him to live with his parents, but educating him in a catechetical school which he had in Rome. In spite of the attacks of the enemies of the church, the Holy Father upheld the educational right of the church."

And so the crime of kidnapping, universally condemned by civilized nations, is justified by the Roman Catholic hierarchy.

Family worship is not a luxury, it is a must.—*The Christian Parent, Glen Ellyn, Illinois.*

"Few people are wise enough to prefer censure, which is useful to them, to flattery, which betrays them."

"It is not enough to have good qualities; we must make good use of them."

Christian Education

W. BURKETTE RAPER, *President*
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee

College Personnel Working Toward Accreditation

Although no classes are being held during the summer months at Mount Olive Junior College several members of the college faculty and staff are engaged in the many details of preparing for a visit by a special study committee of the Southern Association of Colleges and Secondary Schools. The purpose of the visit will be to determine whether or not the college meets the standards for admission to membership in the Southern Association.

No major changes will be made in policies governing the operation of the school in preparation for regional accreditation but much material must be gathered in the form of written reports, statistical data, and other information. This information will be presented to the special study committee and will furnish the basis for consultations between members of the administration and faculty and members of the special study committee when that committee visits the campus. The date for that visit will be October 2-5.



Mrs. Josephine Ricks, *Registrar*
Michael R. Pelt, *Dean*

Here is some of the work being done by personnel at the college this summer. The registrar, Mrs. Josephine Ricks, is processing applications for admission for the fall semester. She will also obtain records of all former students who have transferred to other colleges and universities and will com-

pare their scholastic averages earned here with their averages in other colleges. This is being done to determine whether or not former students of Mount Olive College do equally as well after transferring to other colleges as they did while here. Such studies made by the college in the past have shown that on the average former students at Mount Olive do as well or better in the colleges to which they go.

This study of the records of former students enrolled at other institutions also reveals which departments of the college are strongest and which ones need to be strengthened academically. It is the desire of the administration and faculty that the college should offer a quality program of education, according to Dean Michael Pelt.



M. L. Johnson, *Business Manager*
Miss Leah McGlohon, *Assistant*

Mrs. Josephine Williams, *Bookkeeper*

In the business office Mr. M. L. Johnson and his assistants are constantly at work, endeavoring to operate the college on a sound financial basis. To meet the standards for regional accreditation the business manager must be able to show that financial support for the college has been sufficient over a period of time to operate a standard program of higher education. Records of student income, gifts, and endowments must be accurate and up-to-date.

In the science department more equipment has been added, according to Mrs. Lorelle Martin, head of the department. There are now enough microscopes available so that each lab station will have one microscope. Also, each table has been out-

fitted with suitable lighting equipment. Mrs. Martin stated that she hopes to purchase more stereomicroscopes for use in the department.

Plans for the science department during the coming year include striving for the highest standards of excellency in the classroom and laboratory. The department will continue to sponsor the Henderson Science Club, which was organized to promote interest in the sciences on the part of students at the college by means of lectures, group meetings, and individual projects. The department will also continue to co-operate with the Eastern North Carolina section of the American Chemical Society, whose members give lectures of scientific interest to students as well as to citizens of the Mount Olive Community.



Mrs. Mildred Council, *Librarian*
Miss Marie Barnett, *Assistant*

In the college library Mrs. Mildred Council, librarian, and her assistant, Miss Marie Barnett, a former student of the college and a graduate of East Carolina College, contribute their part to the preparation being made for this fall. Since the heart of a good college is its library, no effort has been spared to enable Mount Olive College library to meet the standards required of a junior college library, according to a statement by Mrs. Council.

The principal task in the library this summer is cataloguing all books that have not yet been processed. Even though the library has enough books on hand to meet minimum standards for accreditation, the librarian must have them properly catalogued and on the shelves. Since the Southern Association requires that a junior college must have at least ten magazines bought over a period of five years, this has been an area in which the librarian has been working to prepare for accreditation.

The college is especially proud of its collection of Free Will Baptist materials in the library. It is believed that this is the largest such collection anywhere in the area.

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St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

What Is True Security?

Lesson: Amos 6:1-8.

Lesson Text: 1 Corinthians 10:12.

INTRODUCTION

How the race of men clamor for security! We have labored for day after day, week after week, and month after month. We desire lasting and satisfying security. We desire it for ourselves and we want it for our children. This attitude toward security, however, is strictly from the physical or material standpoint, which certainly has its rightful place in our lives. With this drive toward material security, men are apt to neglect about security of soul as found in the Bible. Our souls must come to rest in God, through His Son, before we can know what true rest and security is.

Amos could just as appropriately have written his message against false security to our generation as he did to eighth century Israel. In fact, no more significant warning could be given today than Amos' message in today's lesson. Similar attitudes exist today just as existed in Amos' day. We are hoped that this lesson will help you understand the perils of false security in our day.—*The Bible Student* (F. W. B.).

HINTS THAT HELP

To feel secure is no proof of safety (Vs. 1).

The judgments which have overtaken the nations should be a warning to us (Vs. 2).

Do not put the day of God's judgment too far distant future (Vs. 3).

The abundance of luxury can be no guarantee of security (Vs. 4-6).

The judgment of God is sure, for He has sworn by himself (Vs. 7).

—*Teen-Age Teacher* (F. W. B.).

A modern-day preacher has paraphrased the words of Amos as follows: "Go ye unto those who frequent expensive night clubs, who deceive themselves with champagne and priced drinks, who sprawl over chrom-plated bars and gorge themselves with rich foods, who sing raucous songs in night places, who drink liquor by the gallon and sink into stupors, calling it a gay party, who are not sick at heart over the state of the nation." Sin is most dangerous when it is committed in the midst of luxury.—*The Bible Teacher* (F. W. B.).

III. ADDITIONAL TRUTHS

1. Amos prophesied during the reigns of Uzziah, king of Judah, and Jeroboam II, king of Israel. In their days, both kingdoms were remarkably prosperous in material things, but spirituality and even ordinary morality were at a very low ebb.

2. It is remarkable how low people can fall, and yet how religiously and piously they can talk. Wretchedly vile as was Israel's condition, there were still to be found among them those who professed to desire the day of the Lord, hoping to be delivered from their troubles—the fruit of their own waywardness. Quite in harmony with this pretended desire was the unreality of their feasts and solemn assemblies. Therefore God hated their feast days and would not accept their offerings.—*The S. S. Times*.

3. The long reigns of Uzziah in Jerusalem and Jeroboam II in Samaria were characterized by seeming prosperity. Their religion had become a form rather than a force. They sought to please God through ritual rather than obedience.

4. The people were at ease in a carnal security. They boasted of their wealth and power, and gloried in their eminence. They thought their nation was invincible; but Amos knew better. He knew that there is no security in our resources. Wealth is not to be trusted. Even our own strength and health are but for a season. We must learn that our help cometh from the Lord.

5. Israel was at ease in great pride. Connected with their carnal security was a haughty spirit. Israel prided herself in her relation to God, and looked down upon other nations. Many today are puffed up with pride and rock themselves to sleep with the idea that, because they belong to a certain church or religious sect, they are secure.—*The Advanced Quarterly* (F. W. B.).

6. Verse 4 gives a picture of luxury and idleness. Verse 5 tells how they invented to themselves, not to God's glory, instruments of music. We think this passage is not intended to teach that the use of musical instruments in worship is wrong, but only certain kinds of music. Music is a great blessing among God's people; but,

like many other things, it is a curse when perverted. It should be remembered that, in our churches, music is to be used as an aid to worship. When we make it the central part of the service, we pervert its true function; and it becomes a curse rather than a blessing.—Selected.

Whenever church music is given for the purpose of mere entertainment it is not a part of true worship.

7. An oath of the Lord can only be taken by Himself, for there is no greater than He. Such words emphasize the gravity of the words of judgment that follow. God had given up Samaria, the capital city of Israel, and He had no hope that the religious and political leaders of Israel would repent; therefore, by their choice of rebellion against His will, they chose the way of evil and consequently the judgment of their evil deeds. The city was delivered into the hands of the Assyrians. About thirty years after the message of Amos, the Assyrians besieged Samaria and compassed it about for three years, and in 721 B. C. took it captive. Immediately they took the principal people into exile and made the northern kingdom, Israel, province of the fast-growing Assyrian Empire. Thus, we can see how dangerous it is to trust in an imagined security, both political and religious, that is false indeed (Psalm 127:1).—*The Bible Teacher* (F. W. B.).

8. When in our early teens, we often wondered why the peoples of Judah and Israel paid so little attention to the messages of Amos, Jeremiah and other true men of God.

One answer can be found in 1 Kings 22. There was a large number of false prophets who gave lying messages to the rulers and peoples of these two countries, and deceived them to such a degree that they refused to heed the words of warning when spoken by true prophets of God.

SPECIAL NOTICE

No Free Will Baptist July 13, 1960

The yearly volume of "The Free Will Baptist" is composed of 50 issues. It is therefore necessary that we omit two issues during each year. The first issue to be omitted will be July 13, 1960.

The next issue of "The Free Will Baptist" you will receive will be dated July 20, 1960.

Please keep this in mind.

Thank you!

Christian Education

(continued from page fourteen)

nomination. Additions to this collection are made possible by friends and supporters of the college who have in their possession materials of historical interest which they are willing to give to the college. In some cases, the college has obtained materials from other libraries either as gifts or by purchase.

Two members of the college faculty are attending summer school this year. President W. Burkette Raper is enrolled in the graduate school at Florida State University for an eight-week session. He is taking courses in higher education administration. Mrs. Lorelle Martin will enroll for a six-week term in the Duke Marine Laboratory where she will take graduate courses in marine biology.

Two members of the faculty, Dean Michael Pelt and Mr. William John Thomas, head of the English department, will attend the Southern States Faculty Conference at Lake Junaluska Assembly during the last week in August.

The Christian's Attitude Toward Modernism

(Continued from page five)

He tell us what to do about those who peddle false doctrine. In 2 John, God is much concerned about the truth. That word is mentioned no less than five times in the first four verses. Then in Verses 7, 9-11, God says, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. . . . Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

When I lived in Virginia, I ordered two women out of my house upon discovering that they were Jehovah's Witnesses. A preacher, whom I know, told some Seventh Day Adventists, who had come to his door, that he wasn't going to talk to them. He said he had more important things to do. He was better off not to bid Godspeed to

peddlers of false doctrine! They have the divine method (door-to-door), but not the divine message. If they come to your house, what will your attitude be? Don't let them in! You will probably have to insult them to get them to leave. Don't argue. They can outargue you. Tell them to get gone! Remember this—they are not saved! If they do teach you, it will be the blind leading the blind. God says if they are not straight on doctrine they have not God. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. . . ." (2 John 9).

How about being a member of a local ministerial association when the Modernists and Fundamentalists are all yoked together? I had rather be in one that was composed of only Fundamentalists. In one such Liberal-Fundamental association, a Hindu was invited for a preaching mission. If you are a part of these associations, you invite these people in reality. Jesus said, "Come out from among them and be separate." He said, "Be not unequally yoked together with unbelievers."

This writer has seen a Conservative minister's association organized in his city. He was its first president. He was invited by the president of the other association to come before said association and tell why a Conservative association was organized, which he gladly did. That old association has long since stopped preaching on the radio. They had recorded prayers instead. I was asked to go down and record some. I said, "No, sir!" Our preachers of the Conservative association preach on the radio. This writer believes 2 Corinthians 6:14-18 covers the matter of Fundamental and Modernistic preachers yoking themselves together in ministerial associations. The Fundamentalists will want to do things which the Modernists will naturally oppose, and vice versa. It is better to be separated.

Should Modernists be reproved for disbelieving the gospel? God says so in Ephesians 5:11, ". . . but rather reprove them." It seems clear from this message that instead of calling a Modernist a Christian brother, calling on him to pray, and jointly sponsoring a campaign with him, that God's plan is to come out and reprove him. Now, that will not make him love you; he will despise you. There is no way to kill a rattlesnake by a process that will make him love you. If you expose and reprove a peddler of filthy literature in our schools, the peddler will not like you. I had rather a peddler of

obscene literature be let loose and stay exposed than a Modernistic preacher seeks to break down the faith of the people in the Bible and the Saviour! I say there is a rattlesnake in a clerical suit, defrock him, so if people want to hear they will know clearly what he is. My attitude toward rattlers is a stick on the head—not have a united evangelistic campaign with them. God commands, "Reprove them!" If you say, "Well, let's love everybody and don't judge," you sin against God. One reason some members run off to join churches that are modernistic to core is that preachers have not reproved but gone along hand-in-hand with Liberals and Modernists. You may say, "Well, I'll just not say anything." Silence is consent! If you knew of a known murder hideout, would you report him even if it was some other person's child he killed rather than yours? Yes, a thousand times yes! You certainly would! Well, friend, God is as much, if no more so, interested in exposing and reprovng folk who do not believe our Bible than He is murderers.

Now, if I know that Rev. John Jones we'll say, does not believe the Bible and we'll call him by name so my people will know exactly which Jones I am talking about, does that mean that I do not love John? No, sir! Does the seathing language of Matthew 23 mean that Jesus did not love the souls of the Pharisees and scribes? No! He did love their souls. He did not call on them to pray, however, and get them to help sponsor His campaigns and say, "Let's just love everybody." No! He rebuked them, but there is no doubt in my mind that they were included in some of His evening and all-night prayers. I imagine His prayers were that their eyes would be opened and that they might be saved.

What is the proper Christian attitude toward false doctrine and Modernists? Separate yourself from them. Call them by name and warn people not to listen to them, preach or take their literature. Witness to them and try to get them saved, because a person who does not believe the cardinal fundamental doctrines of the Bible has no God. I mean such doctrines as an inspired Bible, the virgin birth of Christ, His substitutionary death on Calvary, His literal bodily resurrection, etc. Pray for people who are thus blinded by the devil and let them, but don't let your love for them blind you to the fact that they are wolves in sheep's clothing.

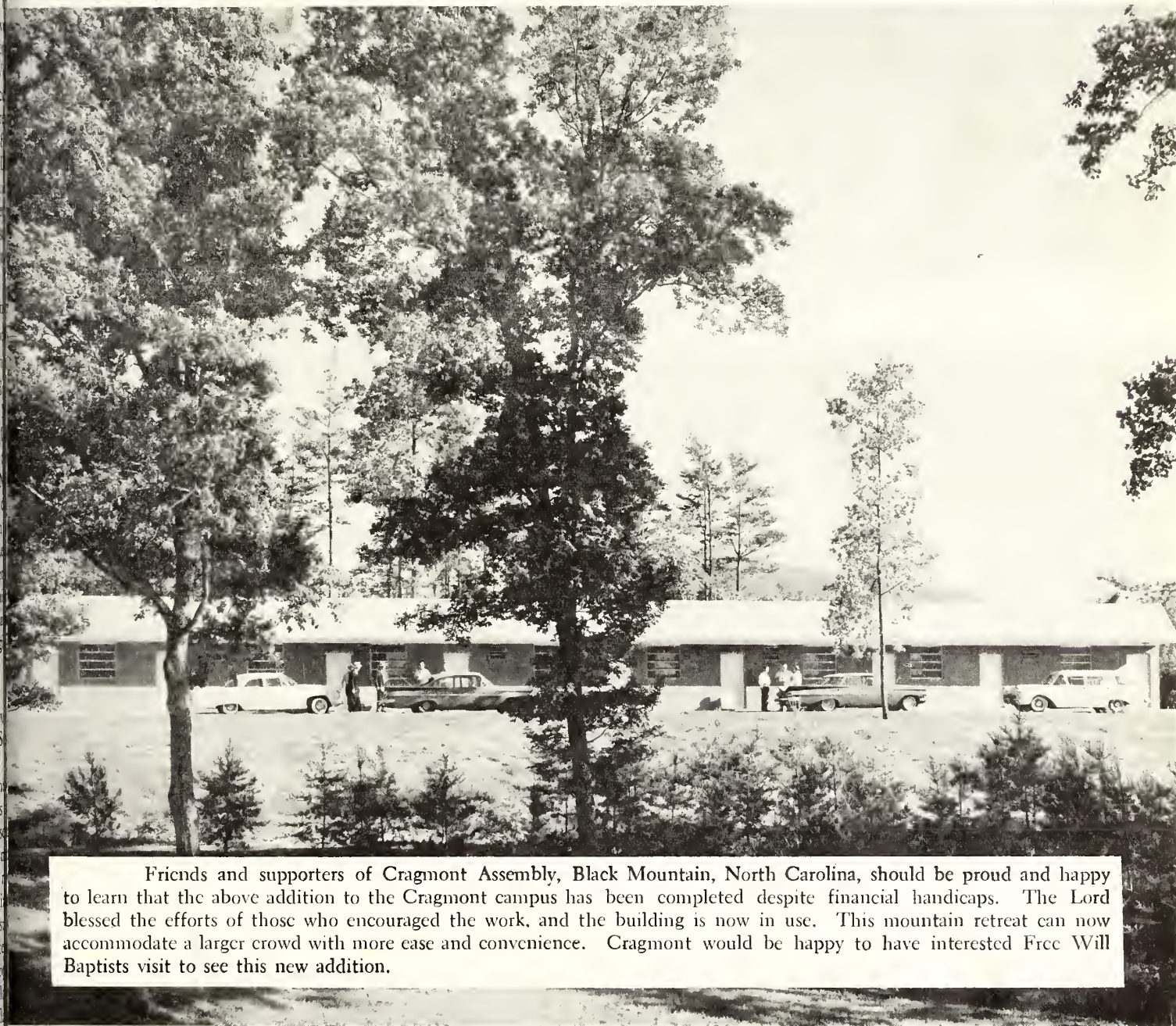
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the Free Will Baptist

Ayden, North Carolina, Wednesday, July 20, 1960

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NEW ADDITION TO CRAGMONT ASSEMBLY CAMPUS



Friends and supporters of Cragmont Assembly, Black Mountain, North Carolina, should be proud and happy to learn that the above addition to the Cragmont campus has been completed despite financial handicaps. The Lord blessed the efforts of those who encouraged the work, and the building is now in use. This mountain retreat can now accommodate a larger crowd with more ease and convenience. Cragmont would be happy to have interested Free Will Baptists visit to see this new addition.

The Challenge of the 60's

AMERICA faces the threat of an accident toll in the 60's of 925,000 deaths, 90 million disabling injuries and an economic loss of \$150 billion.

"And this threat," Paul Jones, of Chicago, director of public information for the National Safety Council, emphasized in a talk here today, "doesn't come from an atomic war that the average citizen can't prevent or control.

"It comes from everyday accidents that the average citizen—and he alone—can prevent and control."

Jones delivered the keynote address at the 32nd Annual Fox River Valley and Lake Shore Safety Conference in the Weber Stanley School.

Speaking on "The Challenge of the 60's," he cited the accident toll as one of the great unsolved social problems facing this country in the next decade.

"Either we go a long way toward solving this problem by 1970," he said, "or we will have confessed to the world that right here at home we have got hold of something so hot to handle."

Solution of the accident problem, Jones predicted, won't come quickly or easily.

"Unlike many of the other major problems we face," he said, "this one can't be solved by treaty, vaccine, miracle drug or act of Congress.

"The accident problem can be solved only in the hearts and minds of the people themselves, and the toll will come down to the extent that people want it to come down—and to the degree that they are willing to assume personal responsibility for bringing it down.

"There are, of course, certain things that must be done to hold down the toll in the face of exploding population, increasing travel and the ever faster pace of living—things such as safer highways, safer automobiles, more and more driver educa-

tion, tougher driving licensing exams, and stricter traffic law enforcement.

"But these things, important as they are, can never be the complete answer to the accident problem.

"The real and final answer lies in the attitude of the individual. Does he understand his personal responsibility for protecting his own life and the lives of others? Is he willing to go to some trouble to fulfill this responsibility?

"Until we can find a better way to influence the thinking of the individual along this line, we will fail to achieve the results we should and must achieve in accident prevention.

"Until we can change public apathy into action, public indifference into indignation, public resistance to safety laws into acceptance and support, we'll never really whip the accident problem—in this decade or any other."

How can the individual be sold on safety?

"By causing him to realize his moral responsibility for preventing accidents," said Jones, "and by arousing in him a sense of pride in sensible and co-operative behavior.

"I think our biggest job in the next decade is to pound home the fact that the one great safety rule is the Golden Rule—that nowhere, for example, is man literally his brother's keeper more than behind the wheel of an automobile.

"This is practical religion—and in it I see the greatest hope for winning the war on accidents. It is the only sure-fire weapon that can bring victory in that war."

Jones praised religious leaders of all faiths for their increasing activity in making accident prevention a major project of churches and synagogues throughout the country. He said the National Safety Council has been conducting an intensive campaign in this field for several years.

He pointed out that payola, rigging and the fix that seem to prevail in many areas of modern life have invaded the safety field, impeding efforts to reduce the number of accidents.

"More and more," he commented, "it seems to be the sophisticated procedure to clip a \$5 bill to your driver's license when you are stopped by a traffic officer.

"More and more it seems to be a point of pride for the head of the family to brag to his wife and children that he has outsmarted a traffic officer who stopped him for speeding. And then he wonders why youngsters grow up with no respect for the law!

"More and more it seems to be a mark of erudition and casual living to have 'one for the road' before leaving the cocktail party or the tavern.

"It is amazing and distressing that so many people try so earnestly to beat laws that were made for their protection.

"I firmly believe that in trying to prevent accidents we are building a more moral and a more efficient society, a better way of life and a greater nation. We are, in fact, taking a big step toward world peace.

"In overcoming the attitudes and traits that cause traffic accidents, for example, we are overcoming the things that cause war—things such as greed, selfishness, contempt for the law, disregard for the rights of others, failure to share.

"It comes with poor grace, it seems to me, for a nation that proudly proclaims its concern for the welfare of other peoples to tolerate an accident toll that is a major threat to the welfare of its own people.

"Isn't it just possible that a nation which learns how to share a highway without bloodshed, whose people demonstrate they have a high regard for the welfare and safety of others—isn't it possible that such a nation may earn a greater respect from other nations and wield a greater influence for world peace?"

●

A MEDITATION

Have I mentioned any failing or fault of any man when it was not necessary for the good of another?

Have I unnecessarily grieved anyone by word or deed?

Have I desired the praise of men?

Have I set apart some time for endeavoring after a lively sense of the sufferings of Christ and my own sins? Have I resumed my claim to my body, soul, friends, fame, or fortune, which I have made over to God; or repented of my gift, when God accepted any of them at my hands?—Selected.

THE MAIL BOX

AVAILABLE FOR EVANGELISTIC OR MISSIONARY SERVICES

"To the Free Will Baptist people of the United States, greetings in the precious name of our Lord Jesus Christ.

"The burden of a world lost without Christ lies heavy upon our heart. Truly the time remaining to get the gospel to needy souls seems short indeed. Answering the call of God, I hereby offer myself to the Free Will Baptist people of the United States for evangelistic services and/or special missionary services or conferences, also any other way God, in His providence, should see fit to use me.

"I am a graduate of our Free Will Baptist Bible College at Nashville, Tennessee. I have had quite a bit of experience as a



pastor of Free Will Baptist churches in Tennessee and North Carolina. I have also had experience in revival meetings and missionary work.

"We have just recently returned from the mission field. We were working in Peru, South America, as missionary teachers. Because of the illness of our son, we were forced to return to the United States for medical treatment.

"We feel God has called us to this work and are trusting Him to open the doors for us to serve Him by serving the Free Will Baptist people in any capacity you may ask.

"I shall be happy to furnish references from leading Free Will Baptist ministers and leaders to any who should desire them. Please address all correspondence to the following address or phone TE 3-1850."—Rev. Carey Watkins, Route 1, Box 202, Cary, North Carolina.

ENJOYS PAPER

"Those of us at the Charleston, S. C., Free Will Baptist Church who subscribe to The Free Will Baptist are certainly thankful for the wonderful stories, articles and editorials that are published each week. The Free Will Baptist is our link with the activities and ideas of our sister church all over

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Tribute to Board Member

The Board of Directors of the Free Will Baptist Children's Home, Middlesex, North Carolina, paused in the midst of a busy schedule to pay a tribute of respect to one of its members, R. McLeod, now deceased, who had been a devoted member of the board for a long time. Brother McLeod had also been assistant superintendent of the home for a short time.

Each member of the board present expressed nothing but the highest praise for the interest, loyalty and liberality that Brother McLeod had for the home.

We deeply feel the loss of this valuable member of the board and his passing is a challenge to the rest of us to be ever loyal, devoted and true to the cause we represent, and the cause which Brother McLeod loved.

It is hereby ordered by the board in regular session that a copy of the above be placed in the minutes of this session, a copy of same be forwarded to the Free Will Baptist Press for publication, and a copy be sent to the family of the deceased.

R. L. Spencer, Secretary
Board of Directors

If we have never told Jesus that we trust our souls to Him and want Him for our Saviour, then we'd better do it today. After that let's tell Him often. He loves to hear it, and it is good for us to renew our loyalty.—*The Christian Parent, Glen Ellyn, Illinois.*

the country. It is eagerly awaited each Thursday.

"Especially in the May 4, June 1 and June 15 issues, I have enjoyed the articles referring to eternal security and the sin of blasphemy. These articles are written clearly and concisely and eliminated much of my confusion and misunderstanding, rather than further muddling the issues in my mind. Thank you, thank you for publishing these articles.

"The Charleston Church is really growing under the guidance of Rev. Noah Brown and the leadership of the Holy Spirit. . . . It is our desire to contribute for publication newsworthy items periodically.

"Thank you again for The Free Will Baptist and for the opportunity of contributing to it in a small way."—Mrs. Betty P. White, 2124 Barbour Avenue, Oakland, Charleston, South Carolina.

News from Cragmont Assembly

by J. E. Wooten

Here are happy to inform our Cragmont friends and supporters that we have made progress toward preparation for better and more efficient service, even though we have been financially handicapped. The Lord has blessed the efforts of those who have encouraged the work and the new building is now ready for use. In fact, it is already being used. It is not only convenient and comfortable. Our old building has been repaired and newly painted and looks like another building. Thanks to our loyal friends who have responded to our appeal so generously and to the Lord. A picture of the new building is on the front page of this issue of *The Free Will Baptist*.

Some of our friends who encouraged us to believe they would help pay for the furniture for the new building have responded encouragingly. Some, however, have not yet contacted us. We are looking forward with faith in our friends and in the Lord to the time when we can meet our obligations.

Our conferences thus far have been well attended and have been inspirational and helpful. Ask the young people who have attended what they think of the meetings and the time spent at Cragmont. The Young People's Mission Conference, held June 27—July 2, enrolled 106. We plan with our pastors, adult Christians and parents to encourage and help the young people to attend as many of the conferences as possible. You will be rendering them a great personal service, and through them a great service to the Saviour.

We plan to give a report, covering activities and finances a little later. Come to Cragmont Assembly and get personally acquainted with the camp, its objective, and its manner of operation. The invitation is to you.

LIFE'S PURPOSE

"A flower that stops short at its flowering misses its purpose. We were created for more than our own spiritual development; reproduction, not mere development, is the goal of matured being—reproduction in other lives. There is a tendency in some characters, running parallel to the high cultivation that spends its whole energy on the production of bloom at the expense of seed. The flowers that are bent on becoming double, end in barrenness, and a barrenness comes to the soul whose interests are all concentrated upon its own spiritual bell-being."—Selected.

How to Help Your Minister

by William E. Grobe

HAVE YOU EVER in enthusiasm and sincerity approached your minister with the offer, "Just let me know if there's any way I can help"? If you have—and if you've never been called upon in reply—it is probably not because there is nothing you can do. Far more likely your pastor's needs are so numerous that he is reluctant to speak of them. Let me as a minister suggest a few of the many things you can do to help.

One of the first ways to help your pastor is by responding to his ministry. If his ministry is not effective in your life, others will not look to him in confidence.

Pray for your pastor. If he does not reach the way you feel he should, don't get bitter and criticize. Pray continually that God will keep him close to Himself and bless his ministry. It is amazing how few church members really pray for their pastor.

Work up contacts for your minister among your friends and neighbors. Many people are afraid of ministers. You can be a go-between and thus be used by God.

Then be a true friend to him. Too many laymen assume that their minister as so many friends he does not need or want their personal friendship. Your minister may well be one of the loneliest men in our city.

He must constantly be of spiritual help to others. How much he would welcome spiritual help from his laymen. Some apparently insignificant reflection of your heart may be the source of untold spiritual help to your minister. A congregation may well provide for its minister's physical food and starve him to death spiritually.

Remember that your minister is human. He will make mistakes and when he does, forgive him and pray for him. Do all you can to help him avoid mistakes. How I thank God for the woman who called me to the telephone, even as I was writing these pages, to ask if someone would not be unintentionally hurt by the way something had

been planned. Thank God, a soldier in our unit of God's army was alert to a mistake and it was corrected in time.

Go to your minister with your problems. You call a doctor for a physical ailment. Don't hesitate to call on your pastor with your spiritual, mental and moral problems. He may not help you solve them completely. In any case you have helped make him more aware of the problems which his people are facing.

The sincere minister is eager to be available at all times. But try to be gracious in your demands. How often the doorbell or telephone is answered and one is greeted by a cheery, "I just knew I'd find you at mealtime." And, in the meantime, the mealtime is gone and it is time to get back to work.

There may be other ways in which your pastor needs your help. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Remember when you help your minister you are helping him to serve God better.—Suggested for Print by Rashie Kennedy.

T.N.T. for Quemoy

THE fortress island of Quemoy is once again in the news with the recent resumption of shelling by the Reds on the nearby mainland. This spring Quemoy's garrison of 2,000 officers and men received a very special consignment of T. N. T. (The New Testament) in honor of Madam Chiang Kai-shek's birthday. The Testaments were presented in her behalf by Pocket Testament League's representative, Andrew Loo.

In recent years Madam Chiang, out of respect for the suffering of the people on the mainland under Communist rule, has allowed her birthday to be marked by little more than a tea party. This year even the tea party was abandoned in favor of the

suggestion made by her Woman's Prayer Group that the Testaments be sent to the Quemoy garrison. Andrew Loo was asked to make the presentation.

It had been eight years since a three-man Pocket Testament League team had last visited Quemoy to distribute Testaments. Andrew Loo found that in the intervening years the island has been made almost impregnable. Most of the installations are underground. There are modern highways, buildings and servicemen's rest centers, and a new airdrome shielded by hills from enemy observation provides safer landing facilities.

Mr. Loo went to Quemoy as chaplain to President Chiang's chapel. With him on the plane went the Scriptures, marked Priority. General Liu An-ch'i, commanded of the fortress, arranged a dinner at which Mr. Loo spoke to three hundred officers and men and distributed his T. N. T.

Archaeology Team Finds Ancient Tomb

The unearthing of a 3,000-year-old tomb on the site of the ancient city of Dothan in Jordan has been reported by the Wheaton College archaeological team. The team, under the leadership of Dr. Joseph P. Free, returned to the U. S. late in June. Along with them they brought 50 cases of material found in the tomb which is thought to date from between 1400 and 1100 B. C., or about 200 years before the days of King Solomon.

The tomb contained 989 objects, including pottery, weapons, lamps, copper bowls and eighty-four skeletons. The presence of such a large number of skeletons, Dr. Free believes, gave rise to the belief that it was a family tomb. A bronze lamp, he added, tended to indicate that it was the grave of a wealthy warrior family, since clay lamps were used predominantly in that period.

Dothan is located about 60 miles north of Jerusalem. It is estimated to have been settled about 5,000 years ago. The city is mentioned in the Bible in the book of Genesis as the place where Joseph was sold into slavery by his brothers. The tomb was discovered last year, but excavation had to wait until this year because of weather conditions. To reach the tomb, the archaeologists had to dig down 25 feet through various strata to cultural remains. This took two months.

A grumble box with a penny dropped in for missions for every "grumble" quickly ends the grumbling habit. It ends the quarreling habit in a similar way.—The Christian Parent, Glen Ellyn, Illinois.

NEWS NOTES

Quarterly Report of National League Board

The following is the quarterly report of the National Free Will Baptist League Board, April 1—June 30, 1960:
Cash in Bank March 31, 1960 \$ 162.00

Receipts

10% of Offerings	\$ 484.71
Budget Contributions	88.37
The League Monthly	
Subscriptions	190.75
Sale of Promotional Items	183.13
League Manuals	34.10
F.W.B.L. Bibles	58.00
Cooperative Plan	222.66
College Kitchen Campaign	365.87
10% on Sale of Literature	684.07
Travel Income	438.66
Miscellaneous Sales	12.18
Total Receipts	2,762.00

Total to Account For \$2,925.00

Disbursements

Secretarial and Promotional	
Services	\$1,172.46
Postage	78.19
Purchases for Promotional	
Items	173.10
Printing	121.00
Office Supplies	9.39
Employees' Insurance	36.40
College Kitchen Campaign	319.10
Headquarters Maintenance	149.70
Travel Expense	398.71
Miscellaneous Expense	25.81
Internal Revenue	222.40
Income Tax Return	80.00
Total Disbursements	2,786.00

Balance on Hand, June 30, 1960 \$ 139.00

National Superannuation Report for June

The following is the financial report of the National Superannuation Board of Free Will Baptists for the month ended June 30, 1960. This report was submitted for publication by the secretary-treasurer, M. K. V. Shutes:

Cash on Hand, June 1, 1960 \$3,409.00

Receipts

Cooperative Plan of Support States Credited as Follows:	
Alabama	\$ 2.78
Arkansas	9.98
California	15.32
Florida	6.78
Georgia	7.94
Illinois	.23
Missouri	1.68
North Carolina	2.70
New Mexico	2.89
Oklahoma	18.72
Tennessee	10.89

Final Call for Conference at Cragmont

Eighty-two people attended the General Youth Conference sponsored by the North Carolina Sunday School Convention at Cragmont Assembly the second week in June. The Lord blessed the conference in a wonderful way. Several were saved; many were revived spiritually; quite a number dedicated themselves to definite Christian service.

The next state-wide conference to be sponsored by the convention will be the Youth Bible Conference the week of August 1-6. Directors for this conference will be the Rev. L. E. Ballard and the Rev. Billy Jackson. A full week's program of instruction, inspiration and recreation has been planned, with a staff of dedicated counselors and instructors in charge.

Already over thirty have registered for this week. At least twice this number can be taken care of because of extra room at the assembly this year. Reservations on the chartered bus, however, are limited, so it is important that those who wish to attend the conference register as early as possible.

Registration is simple. Just send name, full mailing address, and age to: Rev. L. E. Ballard, Box 338, Scotland Neck, North Carolina. Also send a deposit of \$5 on the overall fee of \$30 (which covers transportation, board and room, insurance, cost of sightseeing trips—everything except personal spending money). Groups or individuals may also register by telephoning VA 6-6092 at Scotland Neck.

This will be the final opportunity for young people (except for the Piedmont area) to go to Cragmont this year to a planned conference. There is still time for Sunday school classes and other church organizations to plan to send young people to the conference. Register now, and be ready to board the Cragmont Special at New Bern at 6:00 a. m. (St. Mary's) August 1, or Kinston (courthouse) at 7:00 a. m., Wilson at 8:00 a. m. (First F. W. B. Church), Smithfield at 9:00 a. m. (courthouse), or Raleigh at 10:00 a. m. (Memorial Auditorium).

Charleston, S. C., Church Progressing Rapidly

Members of the Charleston, South Carolina, Free Will Baptist Church are very

thankful and happy about the way God is blessing the church. The Rev. Noah Brown is pastor, and he is working diligently with his congregation for the increase of God's Kingdom.

During the past quarter 27 new members were added to the church, making a total membership of 110. The Sunday school is alive and flourishing with a membership of 188. There were 39 new members added during the last quarter.

The league increased by 25, making a total of 99 members. The leaguers are praying and working for better program presentations and more daily Bible readers.

The second quarter showed a 45 per cent increase in tithes and offerings. This is an impressive increase which has brought joy and thanksgiving to all the members.

The Charleston Church is very thankful for the way God is blessing their efforts for Him. Free Will Baptists are requested to pray for this work that it will continue to grow in Christ.

State Ministers' Conference Endorses College

The following statement was issued by unanimous vote of the ministers attending the North Carolina State Ministers' Conference at Cragmont Assembly on June 1, 1960:

"In view of the recent criticism and charges directed against Mount Olive Junior College by certain individuals who expressed their personal views through the medium of the printed page, we, the members of the North Carolina Ministerial Association of Original Free Will Baptists, meeting at Cragmont Assembly during the first week in June, 1960, do hereby reaffirm our faith in the philosophy and personnel of Mount Olive Junior College and pledge to the administration of the college our loyalty and support, believing that this college is making an invaluable contribution to our denomination and our youth."

The Rev. C. B. Hansley is president of the conference, and the Rev. Melvin Everington is secretary.

Coming Events

August 14-19—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

Texas	15.09
Virginia	2.24
from States:	
Alabama	67.18
Florida	28.57
Georgia	161.41
Missouri	76.24
North Carolina	421.14
South Carolina	27.56
Tennessee	14.88
Texas	17.00
Virginia	43.85

Other Receipts:

from Insured on Premiums 261.36

Total Receipts 1,216.43

Total to Account For \$4,625.48

Disbursements

Premiums on Insured \$472.15

Accountants 125.00

Secretarial Service 75.00

Postage 4.00

Total Disbursements 676.15

Balance in Treasury,

June 30, 1960 \$3,949.33

First Union Meeting of N. C. Western Conference

The First Union Meeting of the Western Conference will convene with Micro, North Carolina, Free Will Baptist Church, Saturday, July 30, 1960.

Each church is urgently requested to present with the proper information by filling out report blanks. The following program has been planned:

Morning Session

9:00—Devotions, Rev. R. H. Jackson

9:15—Welcome, Mr. C. B. Hinnant

—Response, Rev. Dewey C. Boling

9:20—Special Music

9:30—Reading of Minutes

9:40—Roll Call of Ministers

9:40—Roll Call of Churches

9:25—Congregational Singing, Led by Rev. B. L. Shook

—Offering for Children's Home

9:30—Sermon, Rev. R. N. Hinnant

9:00—Lunch

Afternoon Session

9:00—Devotions, Rev. Earl Glenn

9:15—Education: It's Purpose, Miss Leah McGlohon

9:35—Business Session

9:30—Adjournment

New Church Organized

Lake City, S. C.

The Grace Free Will Baptist Church was organized on June 17, 1960, in Lake City, South Carolina, with 10 charter members. The revival which lasted for 11 days was sponsored by the South Carolina State

Home Mission Board with Dr. Willard C. Day as the evangelist. The church was set in order the night after the revival closed by the state home missions director, the Rev. Clarence E. Lambert of Darlington, South Carolina. He was assisted by the Rev. W. L. Jernigan of Timmonsville, South Carolina; the Rev. J. B. Vause of Pamplico, South Carolina; and the Rev. Tyler Watford of Darlington, South Carolina.

All Free Will Baptists are asked to pray for this young church that the blessings of God may be upon it.

Rev. R. O. O'Dell Resigns Pastorate

The Rev. R. O. O'Dell recently resigned the pastorate of the First Free Will Baptist Church, Fort Worth, Texas. Concerning his resignation, Mr. O'Dell makes the following statement:

"Because of the conditions, and because I feel that the Lord is leading me in this way, I have turned in my resignation as pastor. We were happy to hear from a great number of people saying they would like for me to stay, in fact the majority. We do hope God will send a man that will work with and build the church. We ask all to pray that God will open a way for us. This was a hard decision to make, but God was my helper and I am sure that all will work for good."

Mt. Zion Church Reports Successful Revival

The Mt. Zion Free Will Baptist Church, Johnston County, North Carolina, reports that the recent revival held at the church with the Rev. Dewey C. Boling as the evangelist was very successful. During the revival, held June 20-29, a total of 35 decisions were made. Backsliders were restored and sinners were saved. There were 23 first-time decisions, and 22 were baptized and united with the church.

The pastor of the church, the Rev. W. O. Lassiter, states: "We solicit the prayers of all Christians for the church and these new converts that the church may be a blessing to them, and that they in turn may be a blessing to the church."

N. C. Fifth Eastern Union Meeting

The Fifth Eastern Union Meeting will be held at Mt. Zion Church, Vandemere, North Carolina, July 30, 1960. The Rev. T. O. Terry will act as song director for the meeting. The following program has been planned:

Morning Session

9:30—Congregational Singing

9:45—Devotions, Rev. Henry Armstrong

10:00—Roll Call of Ministers

10:05—Appointment of Committees

10:10—Recognition of Visitors

—Reports of Denominational Enterprises

10:30—Congregational Singing

10:35—Reading of Church Letters

11:00—Praise Service

11:15—Message, Rev. A. Graham Lane

11:50—Offering for Children's Home

12:00—Lunch and Fellowship

Afternoon Session

1:15—Congregational Singing

1:20—Devotions, Rev. E. E. Edwards

1:30—Final Roll Call of Churches

1:40—Message, Rev. Bobby Bazen

2:10—Business Period

2:30—Adjournment

Children's Home Report for June, 1960

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for June, 1960. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	\$ 801.97
Blue Ridge Association	77.07
Cape Fear Conference	340.95
Central Conference	1,291.16
Eastern Conference	1,604.29
French Broad Association	297.11
Jack's Creek Association	13.29
Pee Dee Association	34.54
Piedmont Association	117.00
Rockfish Conference	14.00
Western Conference	909.58
Miscellaneous	1,384.21
Farmer Picture Program	569.48
Bennett Concert Class	1,472.26
Alumni Association Furniture	227.70
Student Education Fund	40.00

Kitchen Fund

Blue Ridge Association	26.00
Cape Fear Conference	15.00
Central Conference	38.00
Eastern Conference	10.00

Central Conference Building Fund

Central Conference	66.82
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Total June Receipts \$9,950.43

Successful Revival Held At Milbournie Church

The Rev. Bobby Jackson conducted revival services at the Milbournie Free Will Baptist Church, Wilson County, North Carolina, June 8-19, which were termed very successful by the pastor, the Rev. Dewey C. Boling. There was a total of 24 decisions during the meeting. As a

(continued on page nine)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Will you please tell me if the following passages of Scripture teach that baptism in water is essential to salvation? Mark 16:16; John 3:5; and "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).—Marg Rainer, Illinois.

Answer: I think not; otherwise, what would have happened to the thief on the cross? One of the two thieves while on the cross spoke, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:42, 43). Jesus here taught that before the day on which He and this malefactor were crucified was ended, they would be together in paradise, the place at that time to which the spirits of all the righteous dead departed. If baptism by water had been essential, this thief would have been forced to depart to the place of abode in which the unsaved went in that day.

In Mark 16:16, it is not said, "He that is not baptized shall be damned," but rather, "He that believeth not." Jesus and His disciples agreed in teaching that baptism into water was an ordinance to be observed as an outward sign or witness of that inward change of the heart that takes place at the time of the new birth. They did not teach that any were baptized in order to be saved but rather because they were saved.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. . . . Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:43, 44, 47). These Scriptures make clear to us the fact that Cornelius, his household and other friends received the Holy Ghost before being baptized into water. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6). According to this verse God sends the Spirit into people's hearts because He acknowledges their relation to Himself as being sons. This being true, the men at

Cornelius' house were sons before they had water baptism and not as a result of having been thus baptized. In answer to your question concerning, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5), I can see no conjunction between this verse and water baptism, but rather than that I understand it to refer to the washing of water by the Word of God.

Jesus, on that memorable night when He instituted the Lord's Supper said, "Now ye are clean through the word which I have spoken unto you" (John 15:3). Also when he prayed on that same night He said, "Sanctify them through thy truth: thy word is truth" (John 17:17).

Paul in like manner writes, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:25, 26). Then he further substantiates this fact when he says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). The sentiment of Peter is seen to be in full accord with such a view. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23). Jesus teaches in the same chapter where John 3:5 is found; "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). If anything besides faith were required of a sinner in order that he be saved, I do not think you would have such definite emphatic statements coming from Jesus Christ, the only Saviour and Redeemer.

Question: Please explain, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Romans 8:10).—Rodney Jones, Tennessee.

Answer: This verse of Scripture teaches us that our redemption now is but partial. The spirit of the Christian who lives here in the body has been made alive, but this is not true of the body in which he lives.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THE LOVE OF GOD

"Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

(Continued from Last Issue)

To continue with Dr. Chamber's message on *The Love of God*:

The Bible says that "God so loved the world" and the unfathomable depth of His love is in that word, so, yet it also says ". . . know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world the enemy of God" (James 4:4). The apparent contradiction can be explained in this—God's love for the world is the kind of love that makes Him go to all lengths in order to remove the sin and evil from the world. Love to be anything at all must be personal; to love without hating is an impossibility, and the stronger and the more emphatic the love, the more intense is its opposite, hatred. God loves the world so much that He hates with a perfect hatred the thing that swayed men wrong; the more He loves, the more He hates. The natural heart of man would have argued "God so loves the world, of course He will forgive its sin"; God so loved the world that He could not forgive its sin. There is no such thing as God overlooking sin.

The body is yet to be quickened. This will take place at the resurrection if he dies before the coming of Jesus for His saints. If he does not, he will be changed and caught up without having the death and grave experience that those who die before the time experience. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:21). When these vile bodies are changed into bodies like His glorified body, redemption will be complete and not until then.

Therefore if He does forgive there must be a reason that justifies Him in doing so. Love is the highest moral issue—"God is love."

When the love of God is realized by grace, the sovereign preference of my person for God enables Him to manifest His purpose in me. When the love of God has been shed abroad in our hearts we have to exhibit it in the strain of life.

Before we can love God we must have the Love of God in us, viz., the Holy Spirit. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

The springs of love are in God, that means they cannot be found anywhere else. Love and life are in God and in Jesus Christ and in the Holy Spirit whom God gives to us, not because we merit Him, but according to His own grace. The surest sign that God has done a work of grace in my heart is that I love Jesus Christ best, not weakly and faintly, but passionately, personally and devotedly overwhelming every other love in my life. "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11).

My dear friends, as I trust you have read these words by this great servant of God, this is my hope and prayer that you have been made to know and feel the love of God more and more in your hearts and lives, and that we will all strive as we go on through life to make God and His love real to ourselves and to those we contact daily. To have the fullness of the love of God we must have love for all others. The Bible says, "... If we love one another, God dwelleth in us, and his love is perfected in us" (1 John 4:12). It says again, "We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:19, 20).

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

NEWS NOTES

(continued from page seven)

As a result of the revival, 13 were baptized and united with the church.

Mr. Boling states, "As the pastor of the church, we invite your prayers for the work at Milbournie. We began our ministry at this church seven years ago, and during these seven years the Lord has really blessed in a great way. Seven years ago the church did not own any property at all. Now the church has a deed to a \$40,000 church, with a big lot and all modern equipment, in-

cluding rest room facilities and new furniture, with a debt of less than \$5,000 which we hope to pay off soon. We here at Milbournie are very thankful for God's wonderful blessings and are looking forward to greater things in His cause."

South Georgia Sunday School Convention to Meet

The South Georgia Free Will Baptist Sunday School Convention will meet with Ebenezer Church near Glennville, Georgia, July 23, 1960. The following program has been scheduled for this meeting:

Morning Session

- 10:00—Singing, Directed by Rev. Windel Long
- 10:30—Devotions, Directed by Local Sunday School
 - Welcome by Host Church
- 10:45—Receiving Reports from Sunday Schools
 - Appointment of Committees
- 10:50—Recess
- 11:00—Singing, Directed by Rev. Windel Long
 - Prayer by Rev. J. M. Cobb
 - Offering for National Sunday School Board
 - Special Singing, Satilla Church
- 11:25—Sermon, "Christian Education in the Church," Rev. James Pelt
- 12:00—Announcements
 - Lunch, Served by Ladies of Host Church

Afternoon Session

- 1:00—Singing, Directed by Rev. Windel Long
- 1:15—Devotions, Rev. James Usrey
- 1:30—"Advantages and Methods of Enrollment," Mrs. Damon C. Dodd
- 1:45—"Teacher Training and Soul Winning in the Sunday School," Rev. Bill Gardner
- 2:00—Digested Report from Sunday Schools, Committee
- 2:15—Report of Committee on Finance
- 2:30—Business Session
 - Election of Officers
 - Installation of Officers, Rev. Tom Hamilton
- 3:15—Adjournment

Fourth Union Meeting of N. C. Central Conference

The Fourth Union Meeting of the Central Conference will be held at Saratoga, North Carolina, Free Will Baptist Church on July 30, 1960. The theme for this meeting will be "Visitation Evangelism."

The following program has been scheduled for this meeting:

Morning Session

- 10:00—Devotions, "Visitation, a New Testament Method," Rev. Hubert Burress

- 10:15—Welcome, Mrs. Martha Pipman
 - Response, Rev. Ed Miles
- 10:20—"Visitation Evangelism Is Building Churches Today," Rev. Melvin Everington
- 10:30—Moderator's Message
- 10:40—Business and Reports
- 11:25—Message in Song, Local Church
- 11:30—Sermon, Rev. W. H. Willis
 - Alternate, Rev. Bobby Joe Godwin
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, "Now Let's Go to Work," Rev. C. D. Hamilton
- 1:15—Business
- 2:30—Adjournment

Rev. Ed Miles Resigns Pastorate

The Rev. Ed Miles has tendered his resignation as pastor of Mt. Tabor Free Will Baptist Church, Creswell, North Carolina, to be effective September 1. He will deliver his farewell sermon on the fourth Sunday in August. Mr. Miles came to Mt. Tabor Church from Mount Olive Junior College in September of 1958.

The church has improved much under the leadership of Mr. Miles. The church regrets that he is leaving after serving the church for two years. The Rev. R. P. Harris has been called to serve the church, beginning the second Sunday in September. The church feels that it is very fortunate in securing Mr. Harris as pastor.

The Ayden, N. C., Church Slates Revival for July 31

The Rev. Raymond Gaskins, pastor of the Ayden, North Carolina, Free Will Baptist Church, announces the beginning of a summer revival on July 31, 1960, at 8:00 p. m.

Rev. Melvin Worthington, pastor of Union Chapel and Palmetto Churches, near Chocowinity, will be the evangelist. Mr. Worthington conducted a highly successful revival at this church in April, resulting in a large number of memberships being added to the church.

Mr. Gaskins states, "It is hoped that this will be a resumption of the April revival. We ask all Free Will Baptists to pray that God will bless as we continue to go about doing His will."

A Christian teacher in a Christian high school reported that he asked a class of freshmen from Christian homes, "How many of you have ever asked God to guide you to your life's work?" Not a single one raised his hand. Didn't their parents omit a vital angle in helping their children? —*The Christian Parent, Glen Ellyn, Illinois.*

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Greetings from Brazil

June 11, 1960
Campinas, Brazil

Dear Friends:

Greetings in Christ from Brazil! "The Lord has done great things for us, whereof we are glad." The Lord has been so very good to us and we are so thankful for His sending us here where the truth of His Word is still a mystery to the people.

It is hard to realize that almost six months have passed since we left the States. We are so very happy, content and settled in our new home that we hardly have time to stop and think that we are so very far from home. Wednesday Sammy and Dave went with Esther to Sao Paulo for her to catch the plane back to her work about 350 miles south of here. Sammy said that watching all of the planes come and go made him a bit homesick, but when one is busy in the work here there isn't much time for homesickness. Though many things here are very much like they are in the States, there are still many, many things that are strange to us and make us aware constantly are we are foreigners in Brazil. We find the Brazilians are very friendly and understanding. Especially are they understanding about our handicap of not being able to speak Portuguese. It is a bit disturbing not to be able to say what one wishes to say and after a struggle of explaining to a clerk in the store what one would like it is even more disturbing to have him say it back to you in English! Many people here speak at least a bit of English because they are taught it in school as well as French, German, Latin, Spanish and Portuguese. To get an education here is very expensive but many of the teen-agers work all day as domestic helpers and go to the universities at night in order to learn. They are very eager to learn but in their learning they are educated in everything except the way of the Lord Jesus Christ. It is our earnest desire to be able to teach many of them in His way.

The children are adjusting very well to their new surroundings. It is amazing how quickly they learn to converse in another language without any apparent effort while

we struggle several hours a day to learn. Kevin plays with our little Brazilian neighbors and understands very much of what they say and he in turn talks back to them in Portuguese. Kimberly understands very much of what is said to her but does not say too much yet in Portuguese. They seem as happy learning choruses and Scripture in Portuguese as they did in English. They are both well except for occasional colds. We are now having winter and though the days are very seldom cold when one is cold it seems really cold. We have had several days when a light top coat was very comfortable, but generally for the winter a heavy sweater is sufficient. I think the climate here is generally compared with that of Miami, Florida.

As yet we are not very active in the work of the church here because of our not being able to speak in Portuguese, but we attend the regular services of the church. We are able to assist only by our presence and must admit we get a bit hungry spiritually to hear a good English sermon. However, we are beginning to understand quite a bit of what is said.

The church schedule here is very full and really keeps the people busy. There is a service every night of the week. Auxiliary meeting is on Monday night. Tuesday night Ken teaches the Sunday school lesson to the adult, senior, and intermediate teachers and Eula Mae teaches the junior, primary, and beginner teachers. Also, usually there is a service in some home for those who are not teachers or else the people do visitation work. Wednesday night there is a service in the home of one of the deacons who lives quite a distance from the church in another section of town. Thursday night is regular prayer meeting at the church and a service at a farm where several families live and because of the distance from the church are not able to come during the week. Friday night one of the students of the Bible Institute has a class of reading and writing for those of the church who care to learn. Saturday is usually reserved for special services. On the fourth Saturday night the church has its regular business meeting with those who have made decisions during the month giving public professions of faith. First Saturday night is reserved for the observing

of the Lord's supper and feet washing. Every Sunday afternoon of each month is reserved for baptismal services. On Sunday morning Sunday School is held at the church with short preaching service afterwards. On Saturday afternoon Eula Mae and Dave, assisted by some of the young people of the church, conduct Sunday school in another section of town in one of the believer's home. On Sunday evening there is league, a street service, and regular evangelistic service at the church.

When I say *at the church*, I simply mean our place of worship. We have no church building, but rent a house and use the rooms for Sunday school rooms and the two front porches for the assembly or sanctuary. The two porches will seat about 100. The people come rain or shine and through all of the services. None of them have cars, but either walk (some of the long distances) or ride the city buses. It is sometimes it seems very cold sitting on the open porches during the services, especially now that the nights are very cold and the wind blows nearly all the time here in Campinas. However, the people seem not to notice it too much. Many of the children come barefoot and without even the thinnest of sweaters on their arms. Yet they come faithfully and rejoice in their salvation through the Lord Jesus Christ. The church is now paying on a lot of land but most of the people have a very meager income and it takes such a long time to save enough money for a building. Before every service at the church there is a street meeting. It never ceases to thrill our hearts to see our people ready to witness, especially the young people. They give out tracts, sing, preach, and witness personally. We are praying that the Lord will call more of them into full-time Christian service. We now have four in our Bible Institute which Dave, Ken and Eula Mae teach. We are hoping soon to be able to have it an educational because we have already two girls who want to study.

We are most grateful for the many prayers which have been offered in our behalf but ask your continued prayers for the following requests especially.

1. Pray for us that our needs spiritual, physically and materially will be supplied. We are so grateful for the financial support that has been given us, but our account is still *in the red* and we ask that you pray especially that the Lord will lay upon each of your hearts what He would have you do for the cause of foreign missions through your giving.

2. Pray that the Lord will supply the need here so that our people can build a place of worship.

3. Pray for our evangelist, Fransciso, who is in the state of Minas Gerais. He is here
(continued on page eleven)

NOTES

AND

QUOTES



By J. C. Griffin

SOME CHANGES IN MY DAY

When I was ordained, June 12, 1910, I was styled an *Elder* in the Free Will Baptist church. Those who ordained me, according to the rules and regulations of the Free Will Baptist church, referred to themselves as Elder B. H. Boykin, Elder B. B. Deans and Elder J. K. Ruffin. Being ordained to the full rights and privileges of an *Elder*, I had full fellowship with the brethren; and with this I became a servant as pastor, and so called by the churches and institutions

When the Free Will Baptists of the East, the West, the North and the South came together proclaiming to be one body, the revision committee signed their names with the prefix *Elder* J. C. Griffin, and so going down the line. There were two laymen on the committee who were designated Brother.

In some parts of the country, even here in North Carolina, laymen speak of their pastor and other ministers as *Elder*, at least that is what they call me and I appreciate the prefix of *Elder*.

May we notice what Peter said: "Peter, apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Peter 1:1). Now we will look at Peter's salutation to Christians in his second epistle: "Simon Peter, a servant and an apostle of Jesus Christ, to them that they have obtained precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:1, 2). Peter never claimed to be anything higher than his assertions stated in these epistles.

There is nowhere in the Bible that proves Peter ever claimed to be a pope. In 1 Peter 5:1, we find these words: "The elders which are among you I exhort, who am also an elder, and an eye witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." So the apostle, Peter, was satisfied with the term of being called an *Elder*. Following the trend of Modernism, we love to put before

our names, *The Reverend*, and in some cases there are some who say the *Right Reverend*.

Now I do not write this to condemn or unchristianize those who prefer the term *Elder*, and place it on all their literature, letterheads and envelopes; but I'm still an old-fashioned Free Will Baptist who somehow likes the old term, Elder Jones, Elder Smith, Elder Griffin, while on my stationary and etc. I just say, J. C. Griffin.

Now I may be laughed at by those of the younger ministers, and perhaps of some of the older, but brethren and sisters, I will not hate you if you disagree with me, and if you attend my church I will not look at you with an evil eye, but I will respect you and treat you as a minister of the gospel. Come and see.

GOD IS REVEREND

"He (GOD) sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name" (Psalm 111:9). God is holy—there is no sin in, nor with God. He only is called reverend. Praise His holy name.

I get letters from people who write Rev. J. C. Griffin, but when I answer I say, J. C. Griffin, with a foreword, "Yours in Christ."

NAMES I LOVE TO THINK ABOUT

Elder P. T. Lucas, Elder B. H. Boykin, Elder B. B. Deans, Elder J. K. Ruffin, Elder E. T. Phillips, Elder "Jim" Barfield, Elder T. H. Matthew, Elder Henry Cunningham, and a host of others who were living fifty years ago, and as I recall, I never saw the prefix, *Reverend*, before their names; they were satisfied like Peter to be called *Elder*.

I was talking to an elderly minister some time back, and he gave notice of some young fellows who were just licensed to preach who immediately they got their stationary ready pointing out that they were *Reverend* so and so. We human beings do love to exalt ourselves; we love to be called *Reverend* so and so, or some other name. That was not the way fifty years ago. I am just giving the difference in the terminology of fifty years ago, and in these days of religion, even in our Free Will Baptist church. As said before, if you get mad, let me know it and I will pray for you.

There is one thing you cannot do, you cannot try me except you go by the words of Jesus Christ as set forth in the Gospel according to Matthew, Chapter 18:15-19. Then you have to have your charges presented in writing and signed in your own handwriting. A man that is not willing to sign his name to the charges or accusations ought to quit accusing others of wrongdoing.

OUR MODERN EVANGELISTIC ALTAR CALLS

What about the modern way of getting people to the altar? I will answer this

MISSIONS

(continued from page ten)

ing much opposition but new fields are opening for him. He has been given permission to witness on a large farm where before the owner forbade his workers to listen to the preaching of the Word.

4 Pray for our new work in Moji Mirim, where Waldemar, our former pastor here, is now working. He is having opposition from the state church but souls are being won to the Lord.

5. Pray for us as we are in the middle of our second semester of language school. So far we have not found the language study extremely difficult and enjoy it very much. Pray that the Lord will continue to give us understanding and wisdom.

Pray that all of us will be the new convert who said, "I want to be strong," when the pastor talked to him about his faithfulness under opposition and pressure from other sources. Pray that we will be as faithful as the woman whose husband burned her Bible and put her out of the house. Yes, God is working and we want to be available when He needs us.

Let us hear from each of you. Believe me, nothing makes us much happier than to get a letter!

To know is to be responsible!

Sincerely in Christ,
The Wilkinsons

LIVING ON DISBELIEFS

A man who believes truth can stand on his feet. I pity those men who live on "negatives," on what they "don't believe." I met a man sometime ago, and he said he didn't believe this, and he didn't believe that, and he told me forty things he "didn't believe." I said: "Will you tell me what you do believe?" And the poor fellow didn't know what he did believe. If it's the truth, my friends, stick to it; hold on to it; but if it's not true, give it up.—D. L. Moody.

FAITH

You believe in a place of refuge when you have recourse to it; you believe in a bulwark when you lean upon it. You believe in a friend when you commit some of your cares and troubles to him. You believe in Christ when you commit all to Him, and are willing to accept all from Him. "Faith," it has been said, "is trust in Christ for everything you need at every moment." Believe and then keep on believing.—C. J. Casher.

question next week when I discuss the difference of fifty years ago and that of the modern evangelist of today.

STORIES for our BOYS and GIRLS

A Favor for Mr. Dix

by Cleva R. Hanna

VANCE moved his shoulders up and down, and waved both arms around in circles. "Whew! these boxes get heavier," he said.

"They sure do," agreed Jack, his twin brother. "But we'll have money to go to the skating rink. Coach Lane said he'd be there tonight to show us some real fancy skating. I don't want to miss that."

Each boy pulled another box from a shelf and moved it across the storeroom. After they had worked busily for another half-hour Mr. Dix, the owner of the store, came in.

"Good work, boys," he said, looking at the pile upon which they were stacking more boxes. Then he turned and looked thoughtfully at the shelves.

"Vance and Jack," he called. "I know you are tired but if you can stay after closing time to clear off those shelves across the end I'll pay you extra for it. I've just learned that the carpenters will be here tomorrow morning to begin tearing out that end, to enlarge the store."

Jack and Vance looked at each other. Jack shook his head slightly and pointed his thumb over his shoulder to remind Vance about the skating rink. They had just time to get home for supper and get dressed to meet the other boys and girls at the appointed hour.

Vance opened his mouth to tell Mr. Dix that they couldn't work any longer. Then he thought of the times the kind man had found little extra jobs for them just to help them make money, and of the times he had given them ice cream or candy. He looked at Jack again then back at Mr. Dix.

"I'll stay, sir," he said.

"I'll have to go," said Jack with a frown and a cross look at Vance.

Mr. Dix thanked Vance and told him that he, himself, would come in a little later to help him. Then he told Jack to come to the office for his pay.

Jack gave Vance one more ugly look and turned to follow Mr. Dix, but Vance caught his sleeve and pulled him back. "You know how good Mr. Dix has been to us," he said. "Is it right for us to fail him now? He doesn't know about the skating party, and even if he did he's in a pinch."

Jack looked down at the floor. "I didn't

think about all that," he mumbled. "Guess I'll stay too," were his next words as he hurried off to tell Mr. Dix he had changed his mind.

Back at work the boys talked very little. They couldn't help thinking about the skating rink and all the fun the others were having. It was great just to be with Coach Lane and they wondered whether he'd miss them.

Finally they went home, encouraged by Mr. Dix's praise and the extra money they had made. But still underneath was the thought of their lost fun.

It was two days later. The boys had forgotten their disappointment. They had just come from school and were eating a sandwich when the phone rang. Their mother answered it. After a minute they noticed that she was talking excitedly, so they turned their heads to listen.

"Oh, you are so kind Mr. Dix," they heard her say. "I'll be glad for them to go. They'll come to the store at once."

"Another job!" both boys exclaimed at once, much pleased.

But it was not another job this time. Mother told the boys that Mr. Dix wished them to come to the store.

"Boys," he said when they appeared before him, "Coach Lane told me that you missed a skating party the night you stayed to help me. I'm sorry about that. Now how would you like a trip to the city tomorrow? My wife wishes to spend the day with her sister and while the women talk we could visit the Zoo then go to the wharf and learn something about ships."

"Oh, Mr. Dix, that would be great," burst out Vance with eyes sparkling.

"But we'd have to ask Mother," added Jack.


"I've taken care of that," answered the kindhearted man with a smile. "Hubert is along home now and be ready by eight o'clock tomorrow morning."

The boys hurried all right. They ran the way home and bounded up the steps. After their excitement had cooled down enough for them to talk calmly, Vance said, "This will be better than a skating party. I'm sure glad we didn't fail Mr. Dix when we had a chance to do him a favor. You know Mother is always reminding us of the Golden Rule, 'Whatsoever ye would that men should do to you, do ye even so to them.'"—My Pleasure.

Indelible Imprints

† †
† †

If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.



HUBERT BURRESS
Box 326
PINETOPS, N. C.

ELDER JOHN MOORE

Elder John Moore was a native of Harnett County, North Carolina, was born June 1, 1832.

Owing to the manner in which his Christian father brought him up in youth and through the hearing of God's Holy Word, which is the power of God unto salvation to everyone that believeth, he was constrained to believe and professed religion at a very early age. Brother Moore is believed to have been happily converted to the religion of our Lord Jesus Christ; and,

very early after he was converted, he began to hold prayer meetings, and was ordained to preach the gospel, October 13, 1874. He served the remainder of his life in the Master's cause and to Christianize that part of God's moral vineyard.

He was a consistent member of the church, and was ever ready to bear his proportional part in all benevolent causes. He never had a charge brought against him so far as the writer has been able to learn. He reserved a good name until death. When Brother Moore leaves three children and a loving companion to mourn the loss of their devoted, Christian father and husband, a large multitude of brethren and sisters, and a host of friends. He passed away December 13, 1889. Death, like a thief, came in the night and numbered him with the pale nations of the dead. His manner of life was so much of a God's nature, that we have no doubt but what he was able to say with the Apostle Paul, "I am now ready to be offered up and the time of my departure is at hand." He came home from an appointment at Wood (continued on page thirteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Greenville, N. C.—The G.T.A. of Gum Camp Church met at the home of Miss Letsy Lewis with 13 members and two visitors present. The group was delighted to have Mr. Ralph Pollard as a guest speaker.

He gave a very interesting talk on the importance of accepting Christ while young. The meeting was dismissed with prayer. During the social hour, the hostess served refreshments which were enjoyed by all.

Newton Grove, N. C.—The Annie McPhail Auxiliary met at Oak Grove Church Wednesday, July 6, at 8:00 p. m., with Mrs. Pearl Tart presiding. Mrs. Bernice Edwin could not attend because her husband was in the hospital for treatment. Mrs. Emma Rose read the minutes of the last meeting. Mrs. Ellen Bass received the collection.

Mrs. Tart read the introduction to the program. Those who participated in presenting the program were Mesdames Pearl Tart, Emma Rose, Vira McPhail and Katie Lee. Mrs. Ellen Warren led in prayer. Ten members were present for the meeting.

Pocahontas, Arkansas—The Woman's Auxiliary of Sutton Free Will Baptist Church met in the basement of the church on June 28. Twelve members were present for the meeting. The Scripture reading for the evening was Numbers 9:17-23. The meeting was then turned over to the program chairman. Following the introduction, the topics were discussed by different members. The secretary read the minutes of the last meeting. The old and new business was discussed. Each officer gave a

report of the activities during the month. The meeting was closed with prayer.

The hostess served refreshments which were enjoyed by all.

Indelible Imprints

(continued from page twelve)

Grove and ate a hearty supper. Afterwards, he complained of feeling bad and tired and lay down to spend the night in sleep and repose. His family knew nothing of his being more feeble than usual. He was found dead in bed by them.

Brother Moore requested his brethren to sing that old hymn, "On Jordan's Stormy Banks I Stand," while his grave was being filled with the earth. His remains were taken to Hodges Chapel and buried to await the resurrection morn.

"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

No person was ever sorry that he chose Jesus.—*The Christian Parent, Glen Ellyn, Illinois.*

Cragmont Woman's Conference

Sponsored by the North Carolina Free Will Baptist Woman's Auxiliary Convention
At Cragmont Assembly

BLACK MOUNTAIN, NORTH CAROLINA

August 15-20, 1960

Mrs. L. E. Ballard, Director Mrs. Carl Dudley, Co-Director

Theme: "Calvary's Call"

DAILY SCHEDULE

Morning
7:45—Calvary's Call to Awake with Christ (Morning Devotions)
8:00—Time to Eat
8:00—Calvary's Call to a Dedicated Prayer Life, Mrs. Ruth Hersey, Raleigh
8:35—Calvary's Call to Better Stewardship, Mrs. Pearl Alligood, Davis
9:10—Time to Relax
9:30—Time for Praise
9:50—Calvary's Call to Win the Lost, Mrs. Nora Winstead, Kenansville
10:25—Calvary's Call to Bible Study, Mrs. Dola Dudley, Fuquay Springs
10:15—Time to Eat

Afternoon
Rest and Recreation, Visits to Asheville and Mountain Areas of Interest

Evening
8:00—Time to Eat
8:30—Time to Pray, Mrs. Marvin Moore

8:00—Calvary's Call to World Missions (Messages and Missionary Films), Mrs. Eunice Edwards

Bus Schedule and Fares: New Bern, 6:00 a. m., \$12.00; Kingston, 7:00 a. m., \$11.75; Snow Hill, 7:30 a. m., \$11.50; Wilson, 8:15 a. m., \$11.25; Middlesex, 8:45 a. m., \$11.00; Raleigh, 9:30 a. m., \$10.50; Durham, 10:00 a. m., \$10.00.

Other Expenses: Room, board, insurance, \$15.00; registration fee, \$2.00; bus fares for extra trips according to places visited.

PLEASE REGISTER NOW !!

REGISTRATION BLANK

Mail with \$2.00 Registration Fee and \$5.00 Bus Deposit to: _____ Date _____

Mrs. L. E. Ballard, Box 338, Scotland Neck, North Carolina

Name _____ Age _____

Church _____ Conference _____

Mail Address _____ Telephone _____

Where will you board bus? _____
(Nearest Place Listed Above)

Have you attended before? _____ (If answer is yes, tell when: _____)

How much money are you sending with this? \$ _____

Special: Anyone wanting a room in motel please request same. Cost will be \$1 per day per person extra.

Christian Education

W. BURKETTE RAPER, *President*
 Mount Olive Junior College
 Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
 Free Will Baptist Bible College
 Nashville, Tennessee

A Challenge to Free Will Baptists

Recently a group of local businesses and individuals demonstrated their appreciation for, and confidence in, Mount Olive College by presenting gifts and pledges of cash, furnishings, materials and service in excess of \$7,000 to be used during the summer in our preparation for the visit by the committee from the Southern Association of Colleges and Secondary Schools. These gifts were in addition to more than \$10,000 in regular gifts already given during the 1959-60 fiscal year by the local community.

In presenting these gifts, Mayor B. E. Bryan stated that the local community appreciates the progress that has been made by Mount Olive College and feels that regional accreditation will reflect credit not only upon the college and the denomination which sponsors it, but upon the local community as well.

Mr. Bryan also stated that in seeking these gifts, the group found that the response and attitudes toward the college were the best they have ever been.

We believe this generosity by the local community should serve as a new challenge to Free Will Baptists to also increase their gifts to Mount Olive College. Surely Free Will Baptists, who own and operate the college, should be as willing as the local community to provide the funds with which to build a college that can best serve our youth.

The committee from the Southern Association will visit our campus during the first part of October. This means that we have less than three months to finish writing the record of our interest and accomplishments that will be reviewed by this committee. The committee will review not only the work that has been done at the college and the interest of the local community, but it will also review the record of support from the sponsoring denomination.

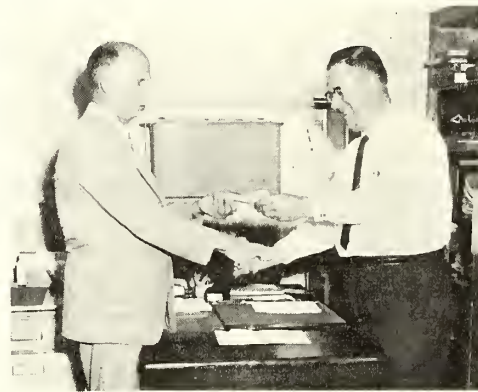
You can help to complete the preparation for the visit by this committee, and the preparation to better serve our youth, by making your Loyalty Fund gift early and by making it just as liberal as possible. All gifts received now will be included in the reports for the third annual Loyalty Fund Campaign which began July 1.

All gifts received from individuals will also be credited under the name of the local church of which the donor is a member. These gifts are fully deductible for state and federal income tax purposes.

We are asking every Free Will Baptist who is really interested in our youth and in the future of our denomination to be active on behalf of Mount Olive College during the next few months.

You can help by praying for the college and by making a liberal personal donation. You can then ask others to give to the college and lead your church or other organization to make generous gifts. Remember, others believe in our college and are helping to build a better college. Free Will Baptists cannot afford to do less.

Remember too, that we demonstrate our interest in our youth by the way we help provide for their education.



Mayor B. E. Bryan, left, is shown presenting gifts and pledges in excess of \$7,000 to M. L. Johnson, business manager of Mount Olive College. These are special gifts presented to the college to help in the preparation, during the summer, for the visit by a committee from the Southern Association of Colleges and Secondary Schools, looking toward regional accreditation.

M. L. Johnson, *Business Manager*

Youth Conference

Mount Olive Junior College will sponsor a Youth Conference during the week of August 14-19, according to an announcement by Dean Michael Pelt, who will serve as director of the conference. The college will be host to scores of Free Will Baptist youth at this conference, using all of its

facilities to provide for the activities of the week. Several members of the college staff will serve as members of the conference staff.

The purpose of the conference, said Dean Pelt, is to provide an opportunity for young people of high school and post-high school age to enjoy a special week of Christian instruction, fellowship, worship and recreation at the college which is sponsored by North Carolina Free Will Baptists.

The conference will include lectures and discussion on such topics as "Choosing a Vocation," "Choosing a Life Partner," "Choosing a College," and other topics of vital importance to youth. Vesper services will be conducted each evening by the Rev. Clarence Bowen, pastor of Shady Grove Church, Sampson County.

Summing up the activities planned for the week, Mr. Pelt describes the conference as a vacation with a purpose. He points out that more than sixty young people from North Carolina, Georgia and Florida attended the first such conference sponsored by the college last summer and that all of them were enthusiastic in their appraisal of what the conference meant to them. A larger number is expected to attend the youth session this summer.

The form below may be used as an application blank. Additional forms will be mailed upon request.

APPLICATION FORM YOUTH CONFERENCE MOUNT OLIVE JUNIOR COLLEGE

Mount Olive, North Carolina
 August 14-19, 1960

1. Name Age
 (Miss, Mrs., Mr.)
 2. Address
 City State
 3. Home Church
 4. Check the one which applies to you:
High School Graduate;Graduate 9;Grade 10;Grade 11;Grade 12. Other.....
 5. Check the one which you prefer:I wish to have room and board at the college;I plan to commute daily in order to attend the conference.
 6.Enclosed is my application fee of \$2, which is non-refundable. The cost of room and board at the conference will be \$15, payable upon arrival.
- If my application is accepted, I agree to co-operate fully with the staff personnel at the conference in obeying the prescribed regulations.

Signed

(This application form should be completed and mailed as early as possible to Michael Pelt, Director of Youth Conference, Mount Olive Junior College, Mount Olive, North Carolina.)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

God Desires Steadfast Love

(Lesson for July 24)

Lesson: Hosea 4:1-3; 5:15—6:6.

Olden Text: Hosea 6:6.

INTRODUCTION

Of all the twelve minor prophets, perhaps Hosea was motivated by deeper compassion than any of the others. Hosea's message from the Lord was revealed to him in an unusual way. To begin with, it was illustrated in his own personal life and experience. He first learned a great lesson in his own heart, which grew out of the unfaithfulness of his wife, Gomer. It was usually believed that Gomer was not a woman of loose moral standards at the time Hosea married her, but that she was a woman inclined to harlotry. After their marriage and the birth of three children, Gomer became unfaithful and actually ran in whoredom.

From this experience, Hosea was made aware that his people had been unfaithful. They had forsaken the Lord God to serve other gods. There was no doubt in Hosea's mind as to the blessings of God upon his people; yet, they had forsaken Him. It was therefore, with a heavy heart that he stood before the people of Israel with God's message. The climax of Hosea's experience, however, came when he happened to see his wife as she was being sold on the slave market. Upon seeing her, he bought her back himself and took her back to their home. It was through deep compassion and humanity that he forgave her, and their marriage was thus restored. He not only learned how God feels regarding His wayward children; but he also learned of God's great love, whereby there is forgiveness and redemption for every lost soul. Herein we have a picture of God's redemption.—*The Bible Student* (F. W. B.).

HINTS THAT HELP

It is sometimes very difficult to get a backslider to hear the Word of the Lord addressed to him (Hosea 4:1).

The sins that are common to unbeliefers should not be known among the people of God (Vs. 2).

3. The consequences of evil deeds are felt by the individual who committed them and also have an effect on his surroundings (Vs. 3).

4. God makes the first move in seeking to bring His backsliding people to repentance (5:15).

5. The way of repentance is the way of return to the Lord (6:1).

6. Like a surgeon, the Lord wounds in order that He might bind up and heal afterward (Vs. 1).

7. God restores backsliders that afterward they might live in His sight and not run away from Him (Vs. 2).

8. If we would learn to know the Lord we must learn what it means to follow Him (Vs. 3).

9. God's presence will bring refreshing to those who are obedient to Him (Vs. 3).

10. It is a serious matter to be God's messenger and to deliver His words (Vs. 5).

11. Sacred services have value only if they are rendered in sincerity of spirit (Vs. 6).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. While Hosea is the prophet of love and does not major on judgment as much as did Amos, he does warn the people of the consequences of their sins. Regardless of how much the love of God may mean to us, we must never forget the fact that God's love will not keep Him from bringing judgment upon sin. Some people feel that, because God is love and loves all of us, He will not let anyone perish in eternal hell-fire. Don't be deceived. God does love us, but God's love does not keep Him from allowing us to reap the consequences of our sins.—*The Advanced Quarterly* (F. W. B.).

2. Israel had been regular and faithful in making sacrifice offerings in their formal worship of the Lord, but they did not know the true nature of the Lord whom they worshiped. Once they had made their offering unto Him, and at the appointed times, they went about with their private affairs very much as they pleased without any consideration of God's right to direct them in their social relationships. Equally guilty with Israel was Judah, for they had forsaken both the justice and mercy of the Lord.—*The Bible Teacher* (F. W. B.).

3. The simple message of this verse is that God will leave Israel alone until she repents. This is a hard truth for many to accept, but it is God's Word.

In the last part of this verse, Hosea gives a good description of repentance. True repentance is composed of four things: First, there is conviction—this is a knowledge of sin. No person will ever repent until he is aware of his sins. Second, there is contrition—this is a sorrow for sin. It is one thing to be sorry that you are caught in sin and another to be sorry for sins. Third, there must be conversion—this is a turning away from sin. Fourth, there must be consecration—a giving of one's self to God. There is no true repentance unless all four of these elements are present.—*The Advanced Quarterly* (F. W. B.).

4. A young man in Chicago entered an insurance office with his pockets bulging with burglar tools. The policemen caught him red-handed as he endeavored to open the safe. When the young man was investigated, it was learned that he was highly educated, having three college degrees. His latest degree was a degree in psychology, earned from the University of Kansas. He had studied law for a year, and, when apprehended by the authorities, he was working on a doctorate in psychology. An education is valuable, but it is not man's basic need. Jesus said to a cultured, educated man, "Ye must be born again."—*Selected*.

5. God does not approve of sacrifice without mercy. In studying this lesson and the others during this quarter, let us not forget that Israel was religious. At the same time, however, she was without mercy. God had done all for them that he could do, the rest was up to them. He had sent prophets to plead with them, but they would not heed (Vs. 5). This next verse is the crux of God's desire for them. "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Vs. 6). These people assumed that all they had to do to please God was to make their sacrifices unto Him; therefore, they had failed to show love, compassion, mercy and mutual affection between individuals, and loyalty and piety toward God.—*The Bible Student* (F. W. B.).

6. The devil is the champion deceiver. In both Israel and Judah there were actually hundreds of false prophets who were promising the people prosperity and victory over enemy nations. They boldly declared that men like Hosea and Jeremiah were liars, and also accused them of disloyalty because they predicted punishment of Judah and Israel for their many sins. We suggest you read Jeremiah, Chapters 26, 27, 28 and 29. Another interesting chapter is 1 Kings 22.

(continued on page sixteen)

ST. CLAIRE BIBLE CLASS

Seeds of National Decay

(Lesson for July 31)

Lesson: Hosea 10:1-8, 12.

Golden Text: Hosea 10:12.

I. INTRODUCTION

"On every side the young prophet faced social conditions that made his heart sick. The general feeling on every side made for laxness and looseness in personal behavior. The rulers set poor examples for the people. Property had little value, for no person could be sure of his right to keep it. The courts were corrupt. Judges made their living from bribes and excessive fees wrung from helpless people who sought to hold on to their property and their rights. Conspiracies and plots were so common that the people did not dare trust any group. Amos had watched the ease-loving people loll in idleness and luxury. Hosea saw those same people hardened and made criminal by the conditions that surrounded them. Literal bloodshed, highway robbery, murder and organized vice were visible on every hand. The priests, who were God's chosen representatives, were actually at the head of organized bandit gangs. They were the instigators of rackets. In an unstable world the people had come to lose their self-reliance. Fear and uncertainty gripped them to render them helpless . . ."—*The Teen-Age Teacher* (F.W.B.).

II. HINTS THAT HELP

Hosea 10:1—The sins of Israel were national sins; therefore the judgments were also national. As goes the leadership, so goes the nation. There was fruit in Israel, but no fruit of righteousness to the glory of God. So Israel would become as a dead vine.

Vs. 2—There was a remaining affection for God, but a reigning affection for the idols. You cannot serve God and mammon.

Vs. 4—People who break their contracts have sworn falsely.

Vs. 6—Instead of saving its worshipers from exile, the idol must suffer exile with them.

Vs. 7—Powerful kings are powerless when they are in opposition to God. God will take care of godless Russia when His time comes.

Vs. 8—The Israelites had delighted in placing idolatrous altars in the mountains. They would someday pray for those moun-

tains to fall upon them and cover them up.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. Hosea's comparison of Israel to a vine is not new. In Psalm 80:8-11, we read: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent her boughs into the sea, and her branches unto the river."

2. This was Israel as God wanted her to be, and as she would have been had she been faithful. But now that God came looking for fruit, Hosea says that she is an empty vine.

Israel was bringing forth fruit, but it was unto himself. In other words, everything they did was for the gratification of the flesh and the glory of self. The more prosperity or material blessings from God they had, the more things they did to satisfy themselves.

3. Men are still inclined to use the blessings of God for themselves, forgetting the Giver of all good gifts. We need to realize the limitation of things, and the depravity of the flesh; we need to trust in God who gives the blessings. The idols of our hands will always desert us in the time of our greatest need.—*The Advanced Quarterly* (F.W.B.).

4. Beth-aven is used instead of Bethel. The latter has sacred memories regarding Jacob, and means house of God. Jeroboam I made the city one of two centers of heathen worship. There he established the golden calf and compelled the people to worship it as though it were truly God. But Hosea does not call it Bethel, but Beth-aven, meaning house of vanities. As time went on the people lost all appreciation for God and trusted only in the contemptible image of a calf. Naturally, when the idol was removed, being taken to the king of Assyria, there was national, distraught mourning. The seeds of decay sown long before were now reaping the whirlwind.—*The Bible Expositor*.

5. We come now to the last verse in this lesson, which carries the greater lesson for the people of Israel and also for the lost and backslidden of our day. Let us first consider the verse: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD,

till he come and rain righteousness upon you" (Vs. 12). May we now study this verse as it relates to Israel, and its application to our day.

Israel was urged to sow in righteousness. It is both a divine and natural law that we reap exactly what we have sown. The apostle Paul, wrote many years later: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7, 8). Many individuals sow to the flesh without realizing the consequences. The reaping of a life sown in the flesh is not always easy to understand for some reap the results of their evil deeds in this life, while others will pay the consequences in the life to come, beginning with the judgment.

They were urged to cultivate the neglected ground. God said, "Break up your fallow ground." As has already been pointed out, their fruit was of no value. In other words, their lives were wasteful. In order to bring forth good fruit, or a good harvest, the ground must be properly prepared. Unless it is, there is no fruit, and the land is worthless. By sowing righteousness, they would reap mercy.

God's righteousness would thus come upon them. They must sow in righteousness, for it was time to seek the Lord. The result of their sowing in righteousness would be God's mercy and righteousness upon them. "Your hearts are as ground overrun with weeds, which have need to be plowed and broken up by conviction, humiliation, and Godly sorrow for sin, that good seed may be sown in them."—*Benson*—*The Bible Student* (F.W.B.).

6. One day, on the way to Sunday school John saw some rough, ragged boys. "Say, fellows, come along and go to Sunday school with me," said John cheerfully. The boys laughed, and said in chorus, "Not us." One of the boys, however, became serious. He said, "I would go with you, but I have no coat." John took off his coat, and gave it to the boy. The two went to Sunday school—the ragged boy with a coat, John without a coat. Years passed by. The boy to whom John gave his coat was converted. He became a teacher of a Bible class. One day he told the incident to his Bible class. Then he said, "Friends I was that ragged boy, and the boy who gave me his coat was Dr. John G. Paton, the great missionary."—*Selected*.

the
Free Will Baptist

Ayden, North Carolina, Wednesday, July 27, 1960

UNIVERSITY LIBRARY

JUL 27 1960

A BRIEF

CONFESSIO
OR
DECLARATION
OF
FAITH:

RHAM, N. C.

LONDON

We are proud to present to the Free Will Baptist denomination this issue "The Free Will Baptist" which contains a special historical collection of writings, in observance of the tri-centennial commemoration of the confession of 1660. Pictured here is photostatic copy of this historical document.

Set forth by many of us, who are (falsely) called **Ana-Baptists**, to inform all Men (in these dayes of scandal and reproach) of our innocent Belief and Practise; for which we are not only resolved to suffer Persecution, to the loss of our Goods, but also Life it self, rather than to decline the same.

Subscribed by certain Elders, Deacons, and Brethren, met at *London*, in the first Month (called *March*, 1660.) in the behalf of themselves, and many others unto whom they belong, in *London*, and in several Counties of this Nation, who are of the same Faith with us.

After the Way which men call Heresie, so Worship we the God of our Fathers; Believing all things which are written in the Law, and in the Prophets, Acts 24.14.

L O N D O N,

Printed by G. D. for F. Smith, at the *Elephant and Castle*, near *Temple-Barr*, 1660.

Editorial

FREE WILL BAPTISTS AND HISTORY

C. H. Overman

Of all the hundreds of issues of *The Free Will Baptist*, perhaps this issue holds more of a unique position than any of the others. We trust that it will be preserved in the files of many people. To begin with some of our readers may be inclined to consider this special issue as being unimportant. Upon reading the articles, however, the reader will conclude that the information contained in each one is important in teaching that we have a background of history with which to be proud. Many people of our day are prone to be interested only in history as it presently affects them. No one, however, can sever himself from the influence of history upon him, whether past, present or future. We all are a part of history. It behooves us, therefore, to consider the paths which our forefathers charted for us, and thus endeavor to maintain the Christian principles and convictions of Christian liberty in freedom of worship and religious expression.

Those who supplied the articles contained in this special issue are to be commended. We trust that many of our readers will respond to the work of the Tri-Centennial Commission with letters of appreciation for their work. You will find their names given under *Acknowledgments* as given on Page 3.

It is amazing that the Confession of 1660, as shown on the front page of this issue, and written in its original style on Page 3, has been so wonderfully preserved and now comes to light in our own Free Will Baptist doctrines and practices. The different articles tie the Confession of 1660 with our present-day Treatise.

True Christian liberty is a privilege which many people of the world have never enjoyed. Others have abused it; others take it for granted. Yet, our forefathers were willing to die for it if necessary. This liberty is the sort which Christ intended for man to possess. It is by no means a liberty which gives license to moral laxity, or the right to live as one chooses apart from any consideration of God. It is liberty of mind and soul from binding laws and oppression. It is liberty from prejudiced opinions and biased convictions. It is the freedom to worship God according to the dictates of conscience. Any laws which infringe upon this liberty and freedom are wrong. The laws of many countries during past history sought to limit this liberty. As Americans, we know this was the primary factor which led our forefathers to come to this great land—the freedom to worship God.

We should never forget those who made great sacrifices for the liberties which we now enjoy. For this reason, if for no other, the historical collection which is being gathered at Mount Olive Junior College is most valuable in connecting the past with the future, and also in leading us into a deeper appreciation of those who paved the way for us.

It has only been in recent years that Free Will Baptists have given any serious consideration to their place in history and how we arrived to our present location in it. We are not here just by chance. Our presence in America did not just happen. Surely God has preserved us for a cause which will glorify His name. Our task is to determine that cause and seek to carry it out according to his divine leadership and purpose for us.

Advancing civilization brings changes, and these changes cannot be ignored by the church; for the church must adjust itself to these changing conditions, and it must do it without leaving the old, God-given landmarks or forsaking the paths of our fathers. We should constantly guard against these forces which would mold us into something different than what we have been associated with or accustomed to. We do not want to lose our identity and become engulfed by those whose practices and principles differ from ours.

Are there not forces among us now, however, which would lead us from our original identity? Do we have those who care little about our ancient landmarks, who seek to make something new out of us? If this is so, we must arm ourselves for battle against those who would do away with our inheritance.

"Free Will Baptist history is resplendent with the deeds of invincible heroes and heroines of the faith who were willing to stand on that which to them was truth and right. When we remember that in the early days of our denomination's history it was extremely unpopular and often dangerous to think for one's self in matters pertaining to the Bible, the church, and salvation, and then recall that our founding fathers dared face all odds to begin a new denomination, we begin to realize how much we owe them. The Paul Palmers, John Colbys, Benjamin Randalls and such as them, were men of God with God's will as their goal, despite ostracism or hardship. Perhaps we stand in need of such courage in this modern Free Will Baptist era. This is not to say that we are a generation of weaklings or cowards, but that rich in genuineness of conviction which characterized them. They suffered the disadvantage of being in disfavor and disrepute, fostering their beliefs. We enjoy complete freedom and favor in pursuing this way. With such an advantage, we could go far if we would incorporate this advantage with a persistent and militant denominational spirit and set as our goal the evangelism of all the world with the gospel of salvation."—*The Free Will Baptist Story*, by Damon C. Dodd.

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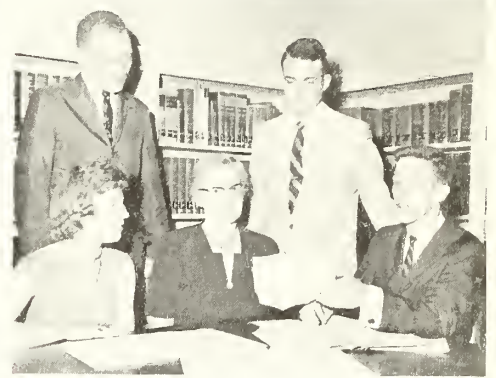
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The Eureka Society of Mount Olive College offers its warmest thanks to the members of the Tri-centennial Commission for their devoted labors which have made this tri-centennial commemoration of the Confession of 1660 possible. Especially does the Society desire to extend its thanks to the Crozer Theological Seminary of Chester, Pennsylvania, for its kind permission to reprint Dr. W. T. Whitley's article



on page 9; to Dr. Ernest A. Payne, Secretary of the Baptist Union of Great Britain and Ireland, London, and Dr. A. W. Argyle, Librarian of Regent's Park College, Oxford, for securing microfilmed copies of the original Confession of 1660 for the Tri-centennial Commission and other documents and books for the Free Will Baptist Collection at Mount Olive College; and to Editor J. O. Fort for making this special issue of *The Free Will Baptist* possible.

Members of the Tri-centennial Commission were Mrs. C. B. Council, Librarian of Mount Olive College; Mr. D. W. Fagg, Jr., former Dean of Mount Olive College and present Assistant Dean of Emory University, Georgia; Mr. Michael R. Pelt, Dean of Mount Olive College; Miss Elizabeth Smith; Mrs. H. L. Spivey, historian, Mount Olive College; and Mr. George W. Stevenson, Jr.

By order of the Eureka Society
(Mrs.) Marv Thigpen, Secretary
26 July 1960

Smith," at the "Elephant and Castle," near Temple-Barr, 1660.

A Brief / Confession / or / Declaration of Faith, / Set out by many of Us, who are (falsely) called "Ana-baptists," to inform all men (in these days of scandal and reproach) of our innocent Belief, and Practice: for which we are not resolved to suffer persecution, to the loss of our Goods, but also life it self, rather than (sic) to decline the same.

We believe and are verily confident, that there is but one God the Father, of whom are all things, from everlasting to everlasting, glorious, and unwordable in all his Attributes, 1 Cor. 8.6. Iza. 40.28.

That God in the beginning made Man "Upright," and put him into a state and condition of Glory, without the least mixture of misery, from which he by "trans-

A Brief Confession

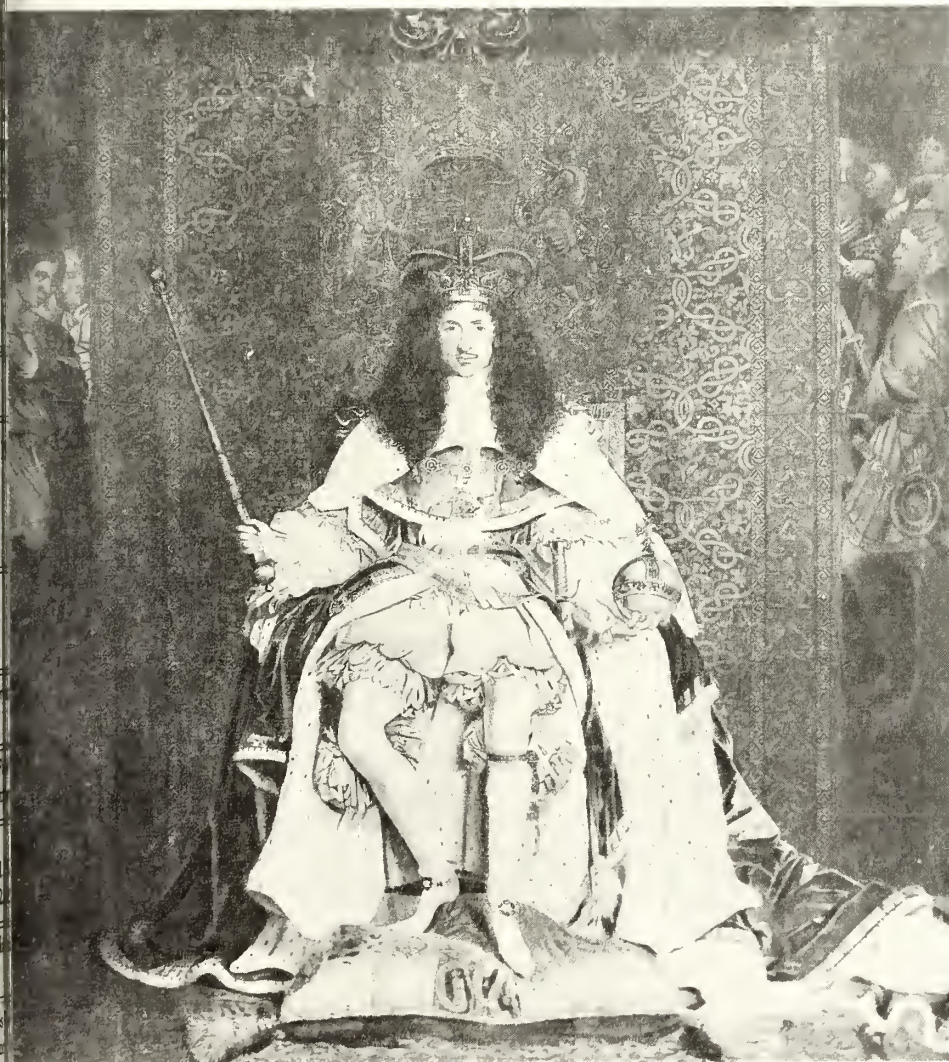
or

Declaration of Faith

EDITOR'S NOTE: The following is copied from the original Confession of 1660, which appears on the front page of this issue. It being printed as it originally appeared.

Set forth by many of us, who are (falsely) called ANA-BAPTISTS, to inform all men (in these dayes of scandal and re-

proach) of our innocent Belief and Practice, and Brethren, met at "London," in the first Month (called "March," 1660) in the behalf of themselves, and many others unto whom they belong, in "London," and in several Counties of this Nation, who are of the same Faith with us.



King Charles II

proach) of our innocent Belief and Practice; for which we are not only resolved to suffer Persecution, to the loss of our Goods, but also Life itself, rather than to decline the same.

"After the Way which men called Heresie, so worship we the God of our Fathers; Believing all things which are written in the Law, and in the Prophets," Acts 24. 14.—London—Printed by G. D. for "F.

gression" fell, and so came into a miserable and mortal estate, subject unto the first death, Gen. 1.31. Eccles. 7.29. Gen. 2.17, 18, 19.

That there is one Lord Jesus Christ, by whom are all things, who is the only begotten Son of God, born of the Virgin "Mary"; yet as truly "Davids" Lord, and "Davids" root, as "Davids" Son, and "Davids" Off-spring, Luke 20.44. Revel. 22.16. whom God freely "sent into the World" (because of his great love unto the World) who as freely "gave himself a ransome for all," 1 Tim. 2.5, 6. "tasting death for every man," Heb. 2.9. "a propitiation for our sins; and not for ours only, but also for the sins of the whole World," 1 John 2.2.

That "God is not willing that any should perish, but that all should come to repentance," 2 Pet. 3.9. "and the knowledge of the truth, that they might be saved," 1 Tim. 2.4. For which end Christ hath commanded, that the Gospel (to wit, the glad tidings of remission of sins) should be preached to every creature, Mark 16.15. So that no man shall eternally suffer in Hell (that is, the second death) for want of a Christ that dyed for them, but as the Scripture saith, for "denying the Lord that bought them," 2 Pet. 2.1. or because they "believe not in the name of the only begotten Son of God," John 3:18. Unbelief therefore being the cause why the just and righteous God, will condemn the children of men; it follows against all contradiction, that all men at one time or other, are put into such a capacity, as that (through the grace of God) they may be eternally saved, John 1.7. Acts 17.30. Mark 6.6. Heb. 3.10, 18, 19. 1 John 5.10. John 3.17.

That such who first orderly comes into, and are brought up in the School of Christs Church, and waiting there, comes to degrees of Christianity, rightly qualified, and considerably gifted by Gods Spirit; ought to exercise their gifts not only in the Church but also (as occasion serves) to preach to the World (they being approved of by the Church so to do) Acts 11.22, 23, 24. Acts 11.19, 20. and that among such some are to be chosen by the Church, and ordained by Fasting, Prayer, and Laying on of Hands, for the work of the Ministry, Acts 13.2, 3. Acts 1.23. Such so ordained, (and abiding faithful in their work) we own as Ministers of the Gospel; but all such who come not first to repent of their sins, believe on the Lord Jesus, and so "Baptized" in his name for the remission of Sins, but are only brought up in the Schools of humane learning, to the attaining humane arts, and variety of languages, with many vain curiosities of speech, 1 Cor. 1.19, 21. 2.1, 4, 5, seeking rather the gain of large revenues, then the gain of souls to God: such (we

say) we utterly deny, being such as have need rather to be taught themselves, than fit to teach others, Rom. 2.21. That the way set forth by God for men to be justified in, is by faith in Christ, Rom. 5.1. That is to say, when men shall assent to the truth of the Gospel, believing with all their hearts, that there is remission of sins, and eternal life to be had in Christ.

And that Christ therefore is most worth their constant affections, and subjection to all his Commandements, and therefore resolve with purpose of heart so to subject unto him in all things, and no longer unto themselves, 2 Cor. 5.15.

And so, shall (with godly sorrow for the sins past) commit themselves to his grace, confidently depending upon him for that which they believe is to be had in him: such so believing are justified from all their sins, their faith shall be accounted for righteousness, Rom. 4.22, 23, 24. Rom. 3.25, 26.

That there is one holy Spirit, the precious gift of God, freely given to such as "obey him," Ephes. 4.4. Acts 5.32. that thereby they may be thoroughly (sic) sanctified, and made able (without which they are altogether unable) to abide steadfast in the faith, and to honour the Father, and his Son Christ, the Author and finisher of their faith; 1 Cor. 6.11. Therefore are three that bear record in Heaven, the Father, the Word, the holy Spirit, and these three are one; which Spirit of promise such have not yet received, (though they speak much of him) that are so far out of "Love, Peace, Longsuffering, Gentleness, Goodness, Meekness, and Temperance," (the fruits of the Spirit, Gal. 5.22, 23.) as that they breathe out much cruelty, and great envy against the Liberties, and peaceable living of such, as are not of their judgment, though holy as to their conversations.

That God hath even before "the foundation of the World chosen" (or elected) "to eternal life, such as believe," and so are in Christ, John 3.16. Ephes. 1.4, 2 Thes. 2.13. yet confident we are, that the purpose of God according to election, was not in the least arising from fore-seen faith in, or works of righteousness done by the creature, but only from the mercy, goodness, and compassion dwelling in God, and so "it is of him that calleth," Rom. 9.11. whose purity and unwordable holiness, cannot admit of any unclean person (or thing) to be in his presence, therefore his decree of mercy reaches only the godly man, whom (saith "David") God "hath set apart for himself," Psal. 4.3. That men not considered simply as men, but ungodly men "were of old ordained to condemnation, considered as such, who turn the grace of God into wantonness, and deny the only Lord God, and our Lord Jesus Christ, Jude

4. God indeed sends a strong delusion upon men, that they might be damned; but observe that they are such (as saith the Apostle) that "received not the love of the truth, that they might be saved," Thes. 2.10, 11, 12. and so the indignation and wrath of God, is upon "every soul" man that doth "evil," (living and dyeth therein,) "for there is no respect of persons with God." Rom. 2.9, 10, 11.

That all Children dying in Infancy, being not actually transgressed against the Law of God in their own persons, are not subject to the first death, which cometh upon them by the sin of the first "Adam" from whence they shall be all raised by the second "Adam"; and not that any one of them (dying in that estate) shall suffer "Adams" sin, eternal punishment in Hell (which is the second death) "for of such is the kingdom of Heaven," 1 Cor. 15.22. Mat. 19.14. not daring to conclude with that uncharitable opinion of others who though they plead much for the bringing of children into the visible Church here on earth by "Baptisme," yet nevertheless by their Doctrine that Christ dyed for some, shut a great part of them out of the Kingdome of Heaven for ever. That the right and only way of gathering Churches, (according to Christs appointment Mat. 28.19, 20.) is first to teach, or preach the Gospel, Mark 16.16. to the Sons and Daughters of men; and then to Baptize (that is in English to Dip) in the name of the Father, Son, and holy Spirit, or in the name of the Lord Jesus Christ; such one of them as profess "repentance towards God, and faith towards our Lord Jesus Christ," Acts 2.38. Acts 8.12. Acts 18.27. And as for all such who preach not this Doctrine, but instead thereof, that Scriptureless thing of Sprinkling of Infants ("falsely called Baptisme") whereby the pure "Word of God is made of no effect" and the new Testament way of bringing Members, into the Church be regeneration cast out; when as the bond-woman and her son, that is to say, the old Testament-way of bringing in Children to the Church generation, is cast out, as saith the Scripture, Gal. 4.30, 22, 23, 24. Mat. 3.8, 9. such we utterly deny, forasmuch as we are commanded to "have no fellowship with the unfruitful works of darkness, but rather to reprove them," Ephes. 5.11.

That is the duty of all such who are "Baptized," to draw nigh unto God in submission to that principle of Christs Doctrine, to wit, Prayer and Laying on of Hands, that they may receive the promise of the holy Spirit, Heb. 6.1. 2. Acts 8.15, 17, Acts 19.6. 2 Tim. 1.6. where they may "mortifie the deeds of the body," Rom. 8.13, and live in all things answerable to their professed intentions, and desires.

THE PALMER - BURGESS PETITION

en to the honour of him, "who hath led them out of darkness into his marvellous light."

That it is the duty of such who are constituted as aforesaid, to "continue stedfastly in Christs and the Apostles Doctrine, and assembling together, in fellowship, in breaking of Bread, and Prayers," Acts 2.

That although we thus declare for the primitive way, and order of constituting Churches, yet we verily believe, and also declare, that unless men so professing, and practising the forme and order of Christs doctrine, shall also beautifie the same with holy and wise conversation, in all godliness and honesty; the profession of the visible form will be rendered to them of no effect; "for without holiness no man shall see the Lord," Heb. 12.14. Isa. 1.11, 12, 16. That the Elders or Pastors which God hath appointed to oversee, and feed his Church (constituted as aforesaid) are such, the first being of the number of Disciples, shall in time appear to "be vigilant, sober, of good behaviour, given to hospitality, apt to teach," & c., "not greedy of filthy lucre" (as too many National Ministers are) "but temperant; not a brawler, not covetous," & c. Ordained as such chose, and ordained to office according to the order of Scripture, Acts 13.23.) who are to feed the flock with the word in due season, and in much love to care over them, with all care, seeking after them as go astray; but as for all such who labour to feed themselves with the fat, more than to feed the flock, Ezek. 34.2, 3. Seeking more after theirs, than them, exceedingly contrary to the practise of the Ministers of old, who said, "we seek not yours, but you," 2 Cor. 12.14. All such we utterly deny, and hereby bear our continued testimony against them, as such whom the Prophets of old bore Testimony against, Ezek. 34.

That the Ministers of Christ, that have been duly received from God, ought freely to minister to others, 1 Cor. 9.17, and that they who have spiritual things, freely ministered unto them, ought freely to communicate necessary things to the Ministers, upon the account of their charge) 1 Cor. 13.1. Gal. 6.6 And as for Tyths, or any other Maintenance, we utterly deny to be the Maintenance of Gospel Ministers. That the true Church of Christ, ought to receive the first and second admonition, to reject all Hereticks, Titus 3.10, 11. and to withdraw from such, as profess the way of the Lord, but walk disorderly in their conversations, 1 Thes. 3.6. or any wayes causes divisions or offences, contrary to the Doctrine (of Christ) which they have learned, Rom. 16.17. That such who are true Believers, when they are in Branches in Christ the Vine, (and as he saith in his account, whom he exhorts to

... the Honorable Petition of the ...
... that by ... in a Congregation of the ...
... together in this Precinct ...
... having granted same for ye use of ye said meeting,

Paul Palmer
Francis Brockett
Thomas Herenton
William Jones
Philip Torkey
Robert Wasson
Charles Leutrough

W. Burgess

To the Worshipful Court of Pasquotank Precinct now setting:

The Honorable Petition of the subscribers, humbly sheweth, That whereas there is a Congregation of the Popele called Baptis gathered In this Precinct, meeting together for Religious Worship in ye Dwelling House of William Burges, on the north side of Pascotanc, on the head of Raymond's Creek, he, ye said Burges, having granted same for ye use of ye said meeting,

we Pray ye same may be recorded and we ye humble Petitioners in duty bound should pray.

W. Burgess
 Paul Palmer
 Francis Brockett
 Thomas Herenton
 William Jones
 Philip Torkey
 Robert Wasson
 Charles Leutrough

abide in him, John 15. 1, 2, 3, 4, 5.) or such who have charity out of a pure heart, and of a good conscience, and of Faith unfeigned, 1 Tim. 1.5. may nevertheless for want of watchfulness; swerve and turn aside from the same, vers 6, 7. and become as withered Branches, cast into the fire and burned, John 15.6. But such "who add unto their Faith Vertue, and unto Vertue Knowledge, and unto Knowledge Temperance," & c. 2 Pet. 1.5, 6, 7. such "shall never fall," vers. 8, 9, 10, 'tis impossible for all the false Christs, and false Prophets, that are, and are to come, to deceive such, for they are "kept by the power of God, through Faith unto Salvation," 1 Pet. 1.5.

That the poor Saints belonging to the Church of Christ, are to be sufficiently provided for by the Churches, that they neither

want food or rayment, and this by a free and voluntary contribution, (and not of necessity, or by the constraint or power of the Magistrate) 2 Cor. 9.7. 1 Cor. 8.11, 12. and this through the free and voluntary help of the Deacons, (called Overseers of the poor) being faithful men, chosen by the Church, and ordained by Prayer and Laying on of Hands, to that Work, Acts 6.1, 2, 3, 4, 5, 6. So that there is no need in the Church of Christ, of a Magisterial compulsion in this case, as there is among others, who being constituted in a fleshly and generational way, are necessitated to make use of a carnal sword, to compel even a small, mean, and short Maintenance for their poor; when as many other Members of their Churches can do part with great and large Sums of Money, to maintain their

vain fashions, Gold, Pearls, and costly Array, which is expressly contrary to the Word of God, I Tim. 2.9, 10. I Pet 3.3. Alas, "what will such do when God riseth up, and when he visiteth, what will they answer him?" Job. 31.14.

That there shall be (through Christ who was dead, but is alive again from the dead) a Resurrection of all men from the graves of the Earth, Isa. 26.19 both the just and the unjust, Acts 24.15. that is, the fleshly bodies of men, sown into the graves of the earth, corruptable, dishonourable, weak, natural, (which so considered cannot inherit the Kingdome of God) shall be raised again, incorruptable, in glory, in power, spiritual, and so considered, the bodies of the Saints, (united again to their spirits) which here suffer for Christ, shall inherit the "Kingdome, raining" together with Christ, I Cor 15.21, 22, 42, 44, 49.

That there shall be after the Resurrection from the graves of the Earth, "An eternal Judgement," at the appearing of Christ, and his Kingdome, 2 Tim. 4.1. Heb. 9.27. at which time of judgement which is unalterable, and irrevocable, "every man shall receive according to the thing done in his body," 2 Cor. 5.10. That the same Lord Jesus who shewed himself alive after his passion, by many infallible proofs, Acts 1.3. which was taken up from the Disciples, and carried up into Heaven, Luke 24.51. "Shall so come in like manner as he was seen go into Heaven," Acts 1.9, 10, 11. "And when Christ who is our life shall appear, we shall also appear with him in glory," Col 3.4. For then shall he be King of Kings, and Lord of Lords, Rev. 19.16. for the Kingdome is his, and he is the Governour among the Nations, Psal. 22.28. and King over all the earth, Zech 14.9. "and we shall reign (with him) on the Earth," Rev. 5.10. the kingdomes of this World, (which men so mightily strive after here to enjoy) shall become the Kingdomes of our Lord, and his Christ, Rev. 11. 15. for, "all is yours," (O ye that overcome this world) "for ye are Christs, and Christ is Gods," I Cor. 3.22, 23. "For unto the Saints shall be given the Kingdome, and the greatness of the Kingdome, under" (mark that) "the whole Heaven," Dan. 7.27. Though (alas) how many men be scarce content that the Saints should have so much as a being among them; but when Christ shall appear then shall be their day, then shall be given unto them power over the Nations, to rule them with a Rod of Iron, Rev. 2.26, 27. then shall they receive a Crown of life, which no man shall take from them, nor they by any means turned, or overturned from it, for the oppressor shall be broken in pieces, Psal. 72.4. and their now vain rejoycings turned into mourning, and bitter Lamentations, as 'tis written, Job 20.5, 6, 7. "The triumphing of the wicked is short, and the

joy of the Hypocrite but for a moment; though his excellency mount up to the Heavens, and his head reach unto the clouds, yet shall he perish for ever, like his own dung; they which have seen him, shall say, where is he?" That the holy Scriptures is the rule where by Saints both in matters of Faith, and conversation are to be regulated, they being able to make men wise unto salvation, through Faith in Christ Jesus, profitable for Doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. 3.15, 16, 17, John 20.31. Isa. 8.20.

That it is the will, and mind of God (in these Gospel times) that all men should have the free liberty of their own CONSCIENCES in matters of Religion, or Worship, without the least oppression, or persecution, as simply upon that account; and that for any in Authority otherwise to act, we confidently believe is expressly contrary to the mind of Christ, who requires that whatsoever men would that others should do unto them. they should even do unto others, Mat. 7.12. and that the Tares, and the Wheat should grow together in the field (which is the world) untill the harvest (which is the end of the world,) Mat. 13.29, 30, 38, 39.

We believe that there ought to be civil Magistrates in all Nations, "for the punishment of evil doers, and for the praise of them that do well," I Pet. 2.14. and that all wicked lewdness, and fleshly filthiness, contrary to just and wholesome (Civil) Laws, ought to be punished according to the nature of the offences; and this without respect of any Persons, Religion, or profession whatsoever; and that we and all men are obliged by Gospel rules, to be subject to the higher Powers, to obey Magistrates, Tit. 3.1. "and to submit to every Ordinance of man, for the Lords sake," as saith Peter 2. 13 But in case the Civil Powers do, or shall at any time impose things about matters of Religion, which we through conscience to God cannot actually obey, then we with Peter also do say, that we ought (in such cases) to obey God rather than men; Acts 5.29. and accordingly do hereby declare our whole, and holy intent and purpose, that (through the help of grace) we will not yield, nor (in such cases) in the least actually obey them; yet humbly purposing (in the Lords strength) patiently to suffer whatsoever shall be inflicted upon us, for our conscionable forbearance.

These things (O ye Son and Daughters of Men) we verily believe to be the Lords will and mind, and therefore cannot but speak, and if herein we differ from many, yea from multitudes, from the learned, the wise and prudent of this world, we (with Peter and John) do herein make our Sollemne, and serious appeale, "wheth-

it be right in the sight of God, to hearken unto men" (of a contrary perswasion "more than unto God"? Oh let the judicious, judge righteous judgement! Acts 4.19, 20.

And in the beleife and practise of the things, (it being the good old Apostolical way) our souls have found that rest, a soul-peace, which the world knows not, and which they cannot take from us; whom then should we be afraid? "God become our strength, our light, our salvation; therefore," are we resolved (through grace) to seal the truth of these things, by way of suffering persecution, not only the loss of our goods, freedoms, or liberties, but with our lives also (if called thereunto.)

Moreover we do utterly, and from every hearts, in the Lords fear, declare against all those wicked, and divillish reports, and reproaches, falsly cast upon us, as though some of us (in & about the City of "London") had lately GOTTE KNIVES, HOOKED KNIVES, & the like, & great store of Arms besides what was given forth by order of Parliament, intending to cut the throats of such as were contrary minded to us in matters of Religion, and that many such KNIVES, and Arms, the carrying on some secret design, had been found in some of our houses by search we say, from truth of heart, in the Lords fear, that we do utterly abhor, and abhorre the thoughts thereof, and much more the actions; and do hereby challenge before the City, and Country (in our innocency here

Commonplace Toile

At a grand organ recital many years ago the organblower was suddenly taken ill. Immediately a famous composer, present in the organ loft, stepped forward and took his place at the bellows. At the close of the evening someone found out what had occurred and scolded the composer for doing such commonplace work.

"Commonplace!" cried he, "I love music so much that nothing I can do for it seems commonplace."

And do we, who love the Lord Jesus sometimes call some of our little everyday tasks commonplace? If we loved Him enough would we ever think of that? Wouldn't we always do our tasks willingly and gladly, just because they are done out of love for Him?—Unknown.

•

"Experience is an excellent teacher for those who are too dull to learn any other way. It is not the highest and best way of learning."

) as being not able to prove the things hereof they accuse us; and do for evermore declare the Inventors of such reports, to be liars, and wicked devisers of mischief, and corrupt designs; God that is above all will justify our innocency hereunto, who well knows our integrity, in what we here declare, the Lord lay it not to our charge. In the time of building the decayed House of "God," Sanballat and Tobiah, ("wicked Counsellors) hired" Nehemiah "to make good" Nehemiah "afford"; and labored against him, that they might have "matter for an evil report," that they might reproach him, and hinder the building of the house of God, Neh. 6.12. For I have heard (saith the Prophet) the defaming of many; report, say nay, and we will report it," Jer. 20.10.

Subscribed by certain Elders, Deacons, and Brethren met at "London," in the first Month (called "March," 1660.) in the behalf of themselves, and many others unto whom they belong; in "London," and in several Countries of this Nation, who are of the same Faith with Us.

Joseph Wright,
 William Jeffery,
 Thomas Monck,
 John Hartnoll,
 Benjamine Morley,
 Francis Stanley,
 George Hammon,
 William Smart,
 John Reeve,
 Thomas Parrot,
 John Wood,
 Francis Smith,
 Edward Jones,
 Humphrey Jones,
 Matthew Caffen,
 Samuel Loveday,
 John Parsons, Senior,
 Thomas Stacy,
 Edward Stanley,
 Jonathan Gennings,
 John Hammersly,
 William Russel,
 Joseph Keeich,
 Nicholas Newberry,
 Samuel Lover,
 George Wright,
 John Parsons, Junior,
 John Claton,
 Thomas Seele,
 Michael Whiticar
 Giles Browne,
 John Wells,
 Stephen Torie,
 Thomas Lathwel,
 William Chadwel,
 William Raph,
 Henry Browne,
 William Paine,
 Richard Bowin,
 Thomas Smith,

The Former Articles of Faith and the Present Statement of Faith of Original Free Will Baptists of North Carolina

by Michael Pelt

IT HAS BEEN POINTED OUT in another article in this issue entitled "The Former Articles of Faith of the North Carolina Free Will Baptists" that the earliest statement of faith subscribed to by Free Will Baptists was a revision of the Confession of 1660. A comparison between these two statements of faith indicates that early Free Will Baptists in the Carolinas were in fact dependent upon their antecedents among General Baptists in England for their beliefs and practices as outlined in the Articles of Faith.

These Articles of Faith were reprinted many times by Free Will Baptists, as early as 1812 and as late as 1941. We have reason to believe that these same articles were printed and subscribed to, by Free Will Baptists even earlier than 1812 if we may judge by a statement in the Preface to the Book of Discipline which contains these articles of faith. This statement reads, "The General Conference met at a meetinghouse called A. Jones' on Little Contentnea, Greene County, on the 5th of November, 1812. The conference then took into consideration the general interest of the gospel and especially the interest of the Baptist churches, which they did represent, judging it expedient to examine and reprint the former Confession of Faith, put forth by the former Elders and Deacons" (Italics mine). Although these articles were reprinted several times during a century and a half, they were never revised except to correct printing errors.

Since these Articles of Faith stood the test of usage for so long and are based upon an even earlier document, the Confession of 1660, we feel that they will be of interest to the reader. We have therefore included the full text of these articles below.

ARTICLES OF FAITH

1. We believe that there is but one living, true and eternal God, the Father, of whom are all things, from everlasting to everlasting glorious and immutable in all His attributes.—I Cor. 8:6, Isa. 40:28.

2. We believe that there is one Lord Jesus Christ, by whom are all things, the only begotten Son of God, born of the Virgin Mary, whom God freely sent into

this world because of the great love where-with he loved the world: and Christ as freely gave Himself a ransom for all, tasting death for every man: who was buried and rose again the third day, and ascended into heaven, from whence we look for Him the second time in the clouds of heaven at the last day to judge both quick and dead.—I Tim. 2:5, 6; Heb. 2:9; St. John 3:16; Rev. 1:7; Acts 24:15; I John 2:2.

3. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son unto the world who quickeneth and draweth sinners home to God.—St. John 16:7, 8; Acts 2:4; Eph. 2:1; 4:5, 6.

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression fell, and by that means brought on himself a miserable and mortal state subject to death.—Gen. 2:17; 3:19.

5. 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 commanded the Gospel to be preached among all nations and to every creature.—Mark 16:15; Luke 24:47; John 3:15-17; I Tim. 2:4.

6. We believe that no man shall suffer in hell for want of a Christ who died for him, but as the Scripture has said, for denying the Lord that bought them, because they believe not 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 children of men; it follows against all contradiction that 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.—Acts 17:30; Mark 6:6; Heb. 3:10; I John 5:10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice.—II Tim. 3:16, 17.

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke 14:16-20; Matt. 28:19, 20; Luke 13:3-5; Luke 24:47; Acts 3:19; Mark 1:15.

9. We believe that sinners are drawn to God, the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers His divine aid to all the human family; so as they all might be happy, would they give place to His divine teaching; whereas, such who do not receive the divine impressions of His Holy Spirit, shall, at a future day, own their condemnation just, and charge themselves with their own damnation, for willfully rejecting the offers of sovereign grace.—Matt. 11:27; St. John 6:44, 65; Ps. 1:1; Tit. 2:11, 12; Jer. 22:29.

10. We believe that man, not considered simply as men, but ungodly men, were of old ordained to condemnation; considered such who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ who bought them, and therefore, shall bring upon themselves swift destruction; but we observe that they, and such the Apostle saith because they receive not the love of the truth, that they might be saved; therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying therein; for there is no respect of persons with God.—Jude 1:4; 11 Peter 2:1; 11 Thess. 2:11, 12; Rom. 2:9-11.

11. We believe that all children dying in infancy, having not actually transgressed against the law of God, in their own persons, are only subject to the first death, which was brought on them by the fall of the first Adam, and not that any one of them dying in that state, shall suffer punishment in hell by the guilt of Adam's sin, for of such is the kingdom of God.—1 Cor. 15:22; Matt. 18:2-5; Mark 9:36, 37; Matt. 19:14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of the use of those means, eternal life is promised to men.—Rev. 22:14, 15; Isa. 1:19, 20; Matt. 7:8; Jer. 6:16; Luke 13:34, 35.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power or ability which he has in and of himself, only as he by grace is made able to come to God, through Jesus Christ; believing the righteousness of Jesus Christ to be imputed to all believers for their eternal acceptance with God.—Rom. 4:24; Acts 8:20, 21.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting death or everlasting life, out of respect or mere choice, further than he hath appointed the godly unto life, and the ungodly who die in sin unto death.—Heb. 4:13; Prov. 8:22-31; Matt. 25:31-46.

15. We believe as touching Gospel ordinances, in believers' baptism, laying on of the hands, receiving of the sacrament in bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting, prayer, singing praise to God, and the public ministry of the Word, with every institution of the Lord we shall find in the New Testament.—Mark 16:15, 16; Acts 8:17; Acts 19:6; Luke 22:19, 20; John 13:5, 17; Jas. 5:14.

16. We believe the Gospel mode of baptism is by immersion, and that believers are the only subjects for baptism.—Matt. 3:

16; Mark 1:9, 10; Acts 2:38, 39; Rom. 6:4; Col. 2:12.

17. We believe in a general resurrection of the dead and a final judgment at the last day.—John 5:28, 29; 11 Cor. 5:10.

18. We believe the happiness of the righteous is eternal and the torments of the wicked are endless.—Matt. 25:45.

In view of the fact that these articles formed the basis of Free Will Baptist belief and practice in North Carolina for more than a century, the question arises, how and when did we come to have our present statement of faith? For the beginning of an answer we must go back to the early years of the State Convention in North Carolina.

The State Convention had its first meeting and was organized in 1913. At that time it was composed of four conferences—the Central, Eastern, Western, and Cape Fear Conferences. The first three conferences subscribed to the Articles of Faith which are printed above, but the Cape Fear Conference subscribed to a statement of faith which was a revision of the Treatise of Faith of the Freewill Baptists (Randall Movement) first adopted and published by the General Conference of that body in 1834. Thus there were two statements of faith held simultaneously by different conferences of Free Will Baptists represented in the North Carolina State Convention.

As early as 1914 there were some persons who expressed a desire in the meeting of the State Convention held at New Bern that year to revise the book of Discipline in the direction of a unified statement of faith. This matter was again discussed in the State Convention which met at Shady Grove Church in Sampson County in 1915. At that meeting a committee of four men, one from each conference, was appointed and authorized to carry out this task and report the same at the next meeting of the convention. The report of this committee at the 1916 session of the State Convention was as follows:

"We the committee to revise and unify the discipline beg leave to submit the following report: We met in the town of Wilson and revised the discipline, the same being ratified by the last sessions of the various conferences. Later we have made an effort to unify the Articles of Faith. We have taken the two disciplines now in use and unified the Articles of Faith by taking all articles embraced in the two and placing them under appropriate headings."

Very respectfully,
R. F. Pittman
S. H. Styron
W. J. Braxton
W. A. Jackson
Committee

The above report was adopted.

The work of this committee was reported to the different conferences session in the fall of 1916 and adopted all of them. This revised Church Discipline was published later that same year. Apparently, however, this new Church Discipline was not entirely satisfactory; for a resolution was presented by Elder D. Alexander and adopted at the meeting 1919 authorizing "a committee of one who doctrine is unquestioned to prepare a treatise on our faith." In an Executive Committee meeting on February 10, 1920, a motion passed that "Elder J. W. Alford be appointed to prepare a treatise for North Carolina Free Will Baptists in accordance with resolution passed at the last session of State Convention." Such a new treatise not prepared, however; for when the State Convention met in September of that year a motion was passed which called for 2, disciplines as revised (in 1916) to be prepared and "that the Articles of Faith remain they are found in the old disciplines used the Central, Western, and Eastern Conferences." Thus, the revised Rules of Church Discipline were retained while the revised Articles of Faith were set aside in favor of the original Articles of Faith, which had served as the doctrinal statement of Free Will Baptists in North Carolina for more than a century.

The treatise of faith adopted in 1916 by the various conferences was in fact a slight revision of the Cape Fear Conference statement of faith, which in turn was based upon the treatise of faith once held by North Carolina Freewill Baptists. This may account for the fact that the Cape Fear Conference many years continued to recognize the book of Discipline of 1916 while the Central, Western and Eastern Conferences preferred a book of Discipline that included "Former Articles of Faith," as they were called. These three conferences as well as the State Convention regarded the Former Articles as their statement of faith until they accepted the statement of faith which was adopted by the National Association of Free Will Baptists. The Former Articles were reprinted as late as 1941 by the Free Will Baptist Press in Ayden.

When the National Association was organized in 1935 in Nashville, Tennessee, a committee was appointed to revise and prepare a treatise that would meet the approval of the greatest possible number of Free Will Baptists who would participate in the merger of the Eastern General Conference and the Co-Operative General Association. The work of this committee was perhaps the most important factor in bringing about the union of Free Will Baptists in the East and in the West. It is said that when the committee made its report to the body, a motion was made that the report be accepted without a public reading; and the motion

The Former Articles of Faith of the North Carolina Free Will Baptists

Written by Elizabeth Smith,
Alumna of Mount Olive College

Edited by George W. Stevenson Jr.

The purpose of this paper is to show that the Free Will Baptists of North Carolina are descendants of the English General Baptists of the seventeenth century in terms of origin and doctrine.

In order to do this, one must study the Confession of Faith held before the present Treatise of Faith and Government which was adopted in 1949. The present Treatise is a revision of the 1949 treatise of the National Association which is, in turn, a revision of the 1834 credal statement of the Free Baptists or Northern Free Will Baptists who were never in organic union with the North Carolina Free Will Baptists.

The first Baptists of North Carolina were General Baptist settlers from England. There is ample original material to prove this, as Dr. Whitley's article shows. There is an abundance of testimony from ancient historians whose word may be considered authoritative. Robert Semple's *History of the Rise and Progress of the Baptists in Virginia* published in 1810 states that under the ministry of Paul Palmer and Joseph Parker most of the original churches were established. Palmer and Parker were both Arminians and so were the churches and ministers raised under

their ministry, from which circumstance it seems undeniably evident that the first emigrants were what in England were called General Baptists as these Baptists were also Arminians. Before the death of Joseph Parker in 1791, the name "Free Will Baptist" was the common name for these former General Baptists. Lemuel Burkitt and Jesse Read published at Halifax, North Carolina, in 1803 a *History of the Kehukee Association* in which they show that the first North Carolina Baptist churches were General Baptist and held with the Arminian tenets. "We believe," these historians say on page twenty-eight, "they were the descendants of the English General Baptists, because we find from original papers, that their Confession of Faith was subscribed by certain Elders, and Deacons, and Brethren, in behalf of themselves and others to whom they belonged, both in London, and several counties in England, and was presented to King Charles the Second." This Confession is obviously the Brief Confession of Faith of 1660 which was long held as a standard by the General Baptists of England and which was the official confession of the Original Free Will Baptists of North Carolina until 1949.

Who were the General Baptists? After the separation of the Church of England from the Church of Rome, near the middle of the sixteenth century, many groups within the English Church felt that the reformation should continue its influence until certain reforms were accomplished. They were not agreed upon the reforms, however. Some wanted to do away with the episcopacy, some were for congregational government and some were for a presbytery, some others wanted theological changes. But all wanted to remain within the Church of England. By 1580 Robert Browne began preaching in the counties about Norwich and Suffolk, advocating separation from the Church of England to bodies of Christians desiring changes. These Brownists or Separatists were hurried from the land, for they represented congregational government rather than the episcopacy. They did not, however, reject the greater part of the doctrines and rites of the Church of England, specifically the baptism of infants.

These groups; therefore, cannot be called Baptists.

In 1602 John Smyth led in the formation of a Separatist church in Gainsborough, north of London. Late in 1606 or early in 1607, Smyth and many in his church went to Amsterdam in Holland to escape persecution by magistrates. There was already in Amsterdam a Separatist church called the Ancient Church of Amsterdam under the leadership of Francis Johnson who had taught Smyth at Cambridge. Smyth, however, did not join with the Ancient Church but organized with his followers a church which came to be known as the Second Church of Amsterdam. Shortly after the formation of this church, Smyth and his followers became concerned with the efficacy of their baptism which had been administered them as infants according to the rites of the Anglican Church. They came to believe that baptism is not effective unless administered to believers, which an infant incapable of understanding can hardly be. Therefore, Smyth re-baptized himself and the thirty-one others in 1609, thus founding the first English Baptist church, though not on English soil. This first English Baptist church, however, was soon split by dissension over the Hoffmannite Christology which denied the doctrine that the human body of our Lord was made by a natural process within the virgin Mary, and over the position of the clergy as higher than that of the laity. One group, led by Smyth, accepted the Hoffmannite Christology and leaned towards a succession of ministers whose spiritual position was higher than that of the common lay members of the church. The smaller group led by Thomas Helwys maintained the Orthodox position and felt that the gospel of Christ was "free for all men, at all times and in all places," equally so far the lay members as for the ministers. Helwys and his nine followers excommunicated Smyth and the twenty-one others and returned to England in 1612, founding the first Baptist church on English soil in Spitalfields outside the walls of the city of London that same year. Helwys had accepted Arminianism and wrote in defense of the general salvation of all men. Because they rejected the election of particular persons, and held to general salvation, these Baptists came to be called General Baptists. Within a few years, however, Baptists with Calvinistic convictions arose and became known as Particular Baptists (who in America came also to be called Regular Baptists). By 1629 the General Baptist churches numbered five and in 1644 there were forty-seven churches. In 1660 their membership had increased to 20,000.

This period of phenomenal growth from 1644 to 1660 was a period of civil war and new government in England. Charles I

was executed in 1649 and until 1660 Baptists and Presbyterians were free of all restraint from the Church of England which had, in effect, been outlawed by the new government under Cromwell from 1650-1660. In March 1660, a change of government was effected and Charles II was invited back to England to rule. Most Baptists were quite ready for a restoration of the monarchy but old slanders against them were being revived. They were still called Anabaptists, a name which they protested against and denied. No Baptist group, General or Particular, was willing to bear the name of Anabaptists, for in the mid 1530's a group of Anabaptists had seized the town of Munster in Germany and, after killing all resisting citizens, set up a disorderly rule under John of Leyden, a Dutch tailor. They held the city for several months and were the terror of the German states. The taint never wore off the name, and even today most historians are loathe to admit of any connection between the English Baptists and the Anabaptists of the continent. It was in the light of this background that the English General Baptists met on March 11, 1660, in London and drew up *A Brief Confession or Declaration of Faith* in order "to inform all men (in these days of scandal and reproach) of an innocent belief and practice, for which we are not only resolved to suffer persecution, to the loss of our goods, but also life itself, rather than to decline the same." The very first sentence denies the appellation, Anabaptist, and the closing paragraph deals with more specific charges. In order to protect their innocence, this Confession of Faith was presented to the newly returned Charles II on July 26, 1660, by Thomas Grantham with a covering letter by the General Baptists of Lincolnshire. This confession was reprinted later in 1660 and many times subsequently. In 1678 it was revised by Grantham and saw many printings again. There can be no doubt that the *Brief Confession or Declaration of Faith of 1660* found its way to North Carolina and was in the possession of early Baptist settlers. The ease with which Paul Palmer, Joseph Parker and other early General Baptist ministers formed large churches is undeniable proof of the fact that the settlers were already acquainted with General Baptist ideas as set forth in the Confession of 1660. This writer is of the opinion, though the chance is remote after such a long passage of time, that there is a possibility of the existence of a copy of the Confession of 1660 in the state of North Carolina which was in the possession of one of the early families. Be that as it may, General Baptist

churches patterned after those of England were quick to spring up in the state. By 1752 there were sixteen General Baptist churches in North Carolina which in that year formed the Kehukee Association, the third oldest such body in America. Each of these churches had between one and two hundred members in the mother church and several more members in auxiliary churches, or branches. The General Baptist church found fertile soil in North Carolina.

In May, 1754, however, John Gano, representing the Philadelphia Association of Particular Baptists (Calvinist) visited these churches in North Carolina. He came to reconstruct their church doctrine to accord with the emphases of the Philadelphia Association. The presence of "missionaries" from the Philadelphia Association for which he was responsible, and their mission were resented by these Baptists, but their powerful personalities intimidated them. Most of the churches and their ministers were led into the high Calvinism of the Philadelphia Association. However, three remained in the old faith until the end. These were Elders Joseph Parker, William Parker, and John Winfield with their respective churches.

Elder Joseph Parker, seeing the great loss of Baptists to a new order, began to seek new fields; first at Little Contentnea where he became pastor of a church; later he went to Wheat Swamp and under poverty-stricken conditions he organized a new church. "From the churches thus organized have come with slightly amended teachings the present Free Will Baptists of the state, who are said to number thirty thousand," said George Washington Paschal, the Baptist historian, in 1930. The present Free Will Baptists officially assumed their name in the year 1776.

Since the writer has given evidence of the fact that the Free Will Baptists of North Carolina are a remnant of the General Baptists, the next step is to determine what creed the General Baptists of North Carolina held. Burkitt and Read, referred to above, make the statement on Page 28 of their *History of the Kehukee Association* that "... the General Baptists preached and adhered to the Arminian or Free Will Doctrines, and their churches in North Carolina were first established upon this system." Unlike the Calvinistic creed of requiring a catechetical examination and determination by the church leaders, the General Baptists baptized one into Christ upon his simple confession of faith.

The later Free Will Baptists followed this practice and other practices of seventeenth century General Baptists. The

Brief Confession was retained though revised and considerably shortened. The only known revision of the Confession occurred in 1812, although it had long before been modified in practice. The following is a brief history of the early creed taken from *An Abstract of the Former Article of Faith Confessed by the Original Baptist Church*, 1855:

"The General Conference met at a Meeting House called A. Jones's, on Little Contentnea, Greene County, on the 5th November, 1812.—The Conference then went into consideration the general interest of the Gospel, and especially the interest of the Baptist Churches, which they did then represent, judging it expedient to examine and re-print the former Confession of Faith, put forth by the former Elders and Deacons; the Conference then thought expedient likewise to annex a proper code of Discipline, and for this purpose Elders James Roach and Jesse Heath were appointed a committee, who accomplished the same.

"The General Conference met at Wheat Swamp, M. H. Lenoir County, on 7th November, 1835.—The Conference then judged it necessary to revise and amend the Discipline of the Baptist Churches, and for the accomplishment of this design, it was agreed that a committee of four persons be appointed, and that brethren Wirsor Dixon, John A. Fonvielle, Robert Borland, Reuben Barrow, and Daniel Cox, composed said Committee and report to the next General Conference.

"The General Conference held at Hooterton, Greene County, on the 5th November, 1836, received the revised and amended Discipline, which was adopted; and together with the Confession of Faith, ordered to be re-printed."

Attention is called to the fact that it was only in 1812 that the confession was examined and reprinted. Thereafter, though the Discipline was revised and amended, the confession was only reprinted. A careful comparison of the various copies of the confession from the Free Will Baptist collection at Mount Olive College shows that the confession was never again revised, but reprinted many, many times. The attached appendix parallels the articles of the Confession of 1660 that are similar to the revised American version of 1812. For the most part, the two are identical; however, there are a few minor changes. The basic theological position is never changed and the Confession of 1660 is the same confession that was held by the Free Will Baptists of North Carolina until 1949.

Throughout this paper, the writer has

empted to show that the present Free Will Baptists of this state are in point of origin and creed descendants of the English General Baptists of the seventeenth century. There has been no attempt to make a theological comparison, but merely to draw a parallel between the Confession of Faith of 1660 and the Articles of Faith of 1812.

APPENDIX

CONFESSION OF FAITH OF THE ENGLISH GENERAL BAPTISTS 1660

I. We Believe and are verily confident that there is but one God the Father, of whom are all things, from everlasting to everlasting glorious, and unwordable in all his attributes. 1 Cor. 8.6. 40.28.

III. There is one Lord Jesus Christ, by whom are all things, who is the only begotten Son of God, born of the Virgin Mary; as truly Davids Lord, and Davids root, as Davids Son and Davids offspring, Luke 20.44. Rev. 22.16. whom God freely sent into the world (because of his great love unto the world) who freely gave himself a ransom for all, I. Timothy 2.5, 6, tasting death for every man, Heb. 2.9, a propitiation for our sins; and not for ours only, but also for the sins of the whole world, I John

VII. That there is one holy Spirit, the precious gift of God, freely given to such as obey him, Ephes. 4.4, Acts 5.32, that thereby they may be thoroughly sanctified, and made able (without which they are altogether unable) to abide stedfast in the faith, and to honour the Father, and his Son Christ, the Author and finisher of their faith; 1 Cor. 6.11.

II. That God in the beginning made Man "Upright," and placed him into a state and condition of Glory, without the least mixture of misery, from which he by "transgression" fell, and so came into a miserable and mortal estate, subject unto the first death, Gen. 1.31. Eccles. 7.29. Gen. 2.17, 18, 19.

IV. That "God is not willing that any should perish, but that all should come to repentance," 2 Pet. 3.9. "and the knowledge of the truth, that they might be saved," 1 Tim. 2.4. For which end Christ hath commanded, that the Gospel (to wit, the glad tidings of remission of sins) should be preached to every creature, Mark 16.15. So that no man shall eternally suffer in Hell (that is, the second death) for want of a Christ that dyed for them, but as the Scriptures saith, for "denying the Lord that bought them," 2 Pet. 2.1. or because they "believe not in the name of the only begotten Son of God," John 3.18. Unbelief therefore being the cause why the just and righteous God, will condemn the children of men; it follows against all contradiction, that all men at one time or other, are put into such a capacity, as that (through the grace of God) they may be eternally saved, John 1.7. Acts 17.30. Mark 16.6. Heb. 3.10, 18, 19. 1 John 5.10. John 3.17.

IX. That men not considered simply as men, but ungodly men "were of old ordained to condemnation, considered as such, to turn the grace of God into wantonness, and deny the only Lord God, and our Lord Jesus Christ, Jude 4. God indeed sends strong delusion to men, that they might be damned; but we observe that they are such (as saith the Apostle) that "received not the love of the truth, that they might be saved, 2 Thes. 2.10, 11, and so the indignation and wrath of God, is upon "every soul" of man that doth "evil," (living and dying therein,) "for there is no respect of persons with God." Rom. 2.9, 10, 11.

ARTICLES OF FAITH FREE WILL BAPTISTS OF 1812

1. We believe that there is but one living, true and eternal God, the Father; of whom are all things, from everlasting to everlasting, glorious and immutable in all His attributes. 1 Cor. VIII, 6. Isa. XL, 28.

2. We believe that there is one Lord Jesus Christ, but whom are all things, the only begotten Son of God, born of the virgin Mary, whom God freely sent into this world because of the great love wherewith he loved the world: and Christ as freely gave himself a ransom for all, tasting death for every man; who was buried and rose again the third day and ascended into Heaven, from whence we look for Him, the second time, in the clouds of Heaven, at the last day to judge both quick and dead. 1 Tim. II, 5, 6; Heb. II, 9; I John II, 2; Rev. I, 7; Acts XXIV, 15.

3. We believe that there is one Holy Ghost, the precious gift of the Father, through His dear Son, unto the world, who quickeneth and draweth sinners home to God. John XVI, 7 and 8; Acts II, 4; Eph. II, 1; Eph. IV, 4, 5, 6.

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought on himself a miserable and mortal state, subject to death. Gen. II, 17, and III, 17, 18, 19.

5. We believe that God is not willing that any should die; but that all should come to repentance and the knowledge of the truth, that they might be saved; for which end Christ hath commanded the Gospel to be preached among all the nations, and to every creature. Mark XVI, 15; Luke XXIV, 47.

6. We believe that no man shall suffer in hell, for want of a Christ that died for him, but as the Scripture has said, for denying the Lord that bought them; because they believe not 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 children of men; it follows against all contradiction that 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. II Peter II, 1; 1 John 1, 17; Acts XVII, 30; Mark VI, 6; Heb. III, 10; I John V, 10.

10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation; considered such who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ that bought them, and, therefore, shall bring upon themselves swift destruction; but we observe that they, and such the apostle saith because they receive not the love of the truth, that they might be saved; wherefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying therein; for there is no respect of persons with God. Jude 1, 4; II Peter II, 1; II Thes. II, 10, 11, 12; Rom. II, 9, 11.

General Baptists in Carolina and Virginia

W. T. Whitley, LL. D.

Honorary Secretary, The Baptist Historical Society, London, England

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CHARLES II GRANTED a large territory south of Virginia to the Earl of Clarendon, the Duke of Albemarle and six others. John Locke and Lord Ashley drew up in 1669 the Fundamental Constitutions, which assured religious liberty. Within thirteen years a town grew up between the Ashley and Cooper rivers, named Charleston. And here a Baptist church was constituted.

The fortunes of Baptists in the South have been somewhat obscured, for three reasons. Early Baptist historians lived in New England, and had no direct knowledge; in a few details they were misled. The Revolutionary War had altered all conditions, and attention was given rather to the expansion westward. The prevalent type of doctrine was Calvinist, and so far as differences seemed important, it was between the Regulars and the Separates; that the pioneers were not Calvinist at all but Arminian or General, seemed a regrettable fact to be apologized for, with slurring of details.

Of late a new school has arisen, which believes in ascertaining facts and publishing them. Some of these are here cited, and are matched with similar results from enquiry in England. The result is to give a picture, slight indeed, but independent of provincial boundaries, which may show the great services rendered in the South by those English Baptists who inherited the belief that the good news was meant for all men, red and white, irrespective of "election"; and who as a consequence preached for conversion, to sinners and to heathen.

So strongly did they believe this, that their organization provided for an officer, commissioned by an Association of Churches, for the express purpose of breaking new ground with missionary preaching, forming and superintending new churches. This officer was named a "Messenger", a title adopted from II Corinthians 8:23, where

Paul commends the messengers of the churches gathering contributions for the poor elsewhere.

I. ASHLEY AND COOPER RIVERS

The first settlers included three Baptists: Paul Grimball, Lady Axtell whose husband had been executed for his share in the execution of Charles I, and her daughter married to Joseph Blake. This man was nephew of the admiral, and was of great value in accommodating the Fundamental Constitutions of Locke to the actual conditions of life; he was twice governor, ending in 1700.

Many of the settlers came from Somerset. A second band arrived after a trial settlement in Maine; this included William Screven, whose father of the same name had signed, in 1656, the Somerset Confession of Faith. They therefore named their plantation Somerton, after a royal manor in that county. Worship, however, was in Charleston itself, first at the house of William Chapman on King Street. Then William Elliott gave land on Church Street, where during 1699 a brick church and parsonage were built. The name of one other pioneer is known, Daniel Dingley, who came with some experience at Newport and at Boston.

They naturally looked to the home country for Elders to guide their church. And so the General Association of General Baptists, who met in June 1702, at the White's Alley Church in London passed the following resolution:

"Whereas our Brethren of the Baptist persuasion and of the Generall Faith who have their aboad in Caralina have desired us to Supply them with a Ministry or with books, we being not able at present to doe the former haue collected ye Sum of Seven pounds twelve Shillings wch wth wt can be farther obtain'd we haue put into the hands of our Bror S Keeling to Supply ym wth ye latter & yt ye sd Bror Keeling doe wright a letter to them in the name of this Assembly."

There the matter rested for twelve years, English Baptists having to fear constant encroachments during the reign of Queen Anne. Screven continued his work unaided, but would not limit his efforts to his com-

patriots. He moved to where Georgetown now stands, and began missionary work among the natives, which he continued until his death in 1713 at the age of 84. Thomas White, of whom we shall hear presently, just lived to land. And another pastor, Sanborn, left no mark, dying about 1710.

About 1719 a fresh element was introduced by William Peart, who has hitherto not been identified by American historians. Now a man of that name, a clothier, had done excellent work in Worcestershire, perhaps at Pershore, certainly as pastor of the church at Bromsgrove, which began its minutes under his auspices, and entered a vigorous career of extension. He ended his work there by 1719, and the church has no record why. As William Peart of Carolina was a man of similar energy, and Calvinistic traits at once appear, we may surmise that it is the same man.

He married the widow of Paul Grimball, a member of the Council. Within a few years meeting-houses were built on the Ashley river above Charleston, on Stono sixteen miles away to the south-west, and a further afield on Edisto island. Peart was followed by Thomas Simmonds, an Englishman from Pennsylvania, who could not hold together all the band. The General Baptists appealed to England, where the Ingrams were a strong family; Benjamin was Elder of Horsleydown in Southwark, Robert was a member at Webstone in Sussex. No application was laid officially before the Assembly, but the cessation of Robert's attendance coincides with the arrival of Ingram to be Elder at Stono. There was another family, the Chandlers, known from 1654, which had given an Elder to Cove Garden in 1692. About 1733 Isaac Chandler emigrated and took up work on the Ashley river. And on Edisto island the leader was Tilly, whose origin has not been traced. Legal troubles arose between the General Baptists and the Particulars as to the property in Charleston, and the civil court awarded the meeting-house to the former, the parsonage to the latter.

The General Baptists appealed again to the Assembly in England, which in 1717 "agreed that Mr. Haywood be ordained the Messengers of this Assembly to go and preach the Gospel in South Carolina in the Capacity of a Messenger."

To the same Assembly in 1756 came a Letter from Charles Town South Carolina requesting a Learned and pious Minister might be sent to them for whose support £70 a Year is appropriated." Two years later, Grantham Killingworth of Norway reported "that he had Apply'd to Broth Danil Wheeler, who had Accepted the invitation and he had Rec'd Information that our said Bror Danl. Wheeler has safely arrived amongst our Brethren there." Wheeler wrote regularly for five years, reporting

ttlement at Stono; and in 1772 another publication came through Norwich for another "suitable Person to settle at Charles town, South Carolina, as a Minister." As a result, next year "Mr. Lowdell reported at Mr. Phil. Dobel was gone to Charles town South Carolina." He went from Hitchling in Sussex, where was a strong General Baptist Church.

This group all lay near Charleston. An account of the European settlements as late as 1761 declared that most of the land was entirely untilled, consisting of swamps of black fat earth, immense forests of oaks and pines, with luxuriant glades here and there, interrun with flowering shrubs and plants of the most beautiful. The same was still true 10 years later in the tide-water districts. And unfortunately the early settlers were unable to quit the estuaries and to encounter the many tribes of natives, tall, strong, fierce and warlike.

ALBEMARLE SOUND AND JAMES RIVER

A second plantation, however, was made to the north, off Albemarle Sound, on the Perquimans river. As Dr. John Hamersley figures in county records from 1718 onwards, we may reasonably connect these settlers with the Hamersley General Baptists of England.

On 1 January 1651/2 a letter was sent to Cromwell from an Association of General Baptists, whose churches were at Bitteswell, Midgorth, Burton-on-Trent, Leicester, Chichester, Monntsorrel, Parwick, Ravenshoepe, Shugborough, Stafford, Theddingworth and Walsall. It was signed also by Thomas Hamersley of "Berryhill," which hamlet is not yet identified; but the area is evident. On 15 March, 1660, the chief Confession which was long treated as standard, was signed by John Hamersley; and in January 1661 he joined in a Humble Representation to the King that Baptists had nothing to do with the Fifth-Monarchy insurrection of Venner. After that, no Hamersley was prominent in Baptist circles, though the family was known at Nantwich in 1837. The inference is that during the persecution period, 1663-1687, some Midland General Baptists, including Doctor John Hamersley, emigrated to the northern edge of Carolina.

Whether the appeal to the Assembly in 1702 came from the Perquimans group or the Charleston group does not appear. Internal troubles in the Assembly concentrated attention on English affairs until 1714, when a split had occurred, and we have the minutes only of the minority which did not include the midlanders.

On 19 May it was agreed to send a letter to several churches in the several counties to stir them up for some assistance for Robert Norden and Thoms. White who are appointed and approved by this Assembly

to go to Virginia to propagate the Gospel of truth."

It seems therefore that from the group of General Baptists on the Perquimans river, some had gone sixty miles north to the James river in the older colony of Virginia. This was not on the same liberal basis as Carolina, but was aristocratic, royalist. The older towns of Henrico and Jamestown on the north side of the river were not outclassed by Williamsburg: here James Blair acted as commissary for the bishop of London, and built up the Episcopal Church. There were now 50,000 white settlers, with 20,000 negro slaves. The conditions on the great plantations are vividly sketched by Defoe in his history of Colony Jack. But the Baptists were rather of the small farmer class, whose economic condition was anything but desirable. And the Virginia Assembly had passed an act in 1661/2: "Whereas, many schismatical persons, out of their aversion to the orthodox established religion, or out of the new-fangled conceits of their own heretical inventions, refuse to have their children baptized, Be it therefore Enacted, That all persons that in contempt of the divine sacrament of baptism, shall refuse when they may carry their child to a lawful minister in that county, to have them baptized, shall be amerced two thousand pounds of tobacco, half to the informer, half to the public."

It took some time, even at Williamsburg, to convince the authorities that the English Act of Toleration extended to the colonies. And we note that only about 1714 did the Baptists of Virginia appeal for help from England.

The Assembly responded well and quickly. Thomas White was of a family in good standing for a score of years. He himself belonged to the ancient church of Bradburn and Sevenoaks. He seems to have gone to Screven's church in Carolina, and to have died almost at once; so everything devolved on his colleague.

Robert Norden appeared first at Assembly in 1704 as Elder of the church at Warbleton in Sussex; there he met Samuel Keeling of White's Alley who had responded to the request from Carolina two years earlier. Norden was invited at the Assembly to "accept and take upon him the Office of a Messenger." He hesitated, but the invitation was pressed seven years later, and the Kent Association was commissioned to ordain him if he accepted. Now the Virginia application attracted him; he was ordained as Messenger to this sphere, and was asked to start "with all Convenient Speed." A circular was printed by a new and energetic Scribe and sent "Down the Respective Churches & press a Spedy Return of the Money on the Virginia Act."

Since the publication in England of these minutes an American has been exploring

the Order Book of Prince George County, and kindred early official records. Mr. Clarence H. Uner has published the following facts in the *Virginia Magazine of History & Biography* for April 1933:

1715, June 14. "Robert Norden an Annabaptist preacher appears in Court and takes the Oaths and Subscribes the Declarations mentioned in the Act of Parliament of the 1st of William & Mary & Entitled an Act for Exempting their Majestys Protest Subjects Dissenting from the Church of England from the penaltys of Certain Laws. Order the sd Declarations be recorded."

"I Robert Norden do Sincerely promise and Solemnly Declare before God and the World that I will be true and faithfull to his Majesty King George, and I do Solmenly promise and Declare that I do from my heart abhor, detest and renounce, as Impious and Hereticall that Damnable Doctrine and Position that Princes Excommunicated or Deprived by the Pope of any Authority of the See of Rome may be Deposed or Murthered by their Subjects or any other whatsoever, and I do Declare that no foreign Prince, Person, Prelate, State Superiority, Preheminence or Authority, Ecclesiastical or Spritual within this Realm (sic) Robert Norden."

"I, Robert Norden Profess faith in God the Father and in Jesus Christ his Eternall Sonn the true God and in the Holy Spiritt, One God Blessed for ever more, and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration. Robert Norden."

"Matthew Markes having petitioned this court that his house be entered a publick meeting house for those persons called Annabaptists, its Ordered the same be done accordingly."

1715, July 12. "On Motion of Nicholas Robertson its Ordered that his house be recorded a public meeting house for the Sext of Annabaptists."

1719, October 13. "I give and bequeath to Edward Marks, the son of Edward Marks, t(w)o hundred acres of land more or Less, joining to Wards Creek, to him and his heirs Lawfully begotten to be by him enjoyed at the age of One and twenty years, he not prohibiting the meetings there settled. . . . I give to my daughter t(w)o beds in the fire room, one for her forth with, and the other to remain for the use of Robert Norden the time of his tarrying in Virginia. . . . 'tis my Will Robert Norden have the plantation I Live in, till Edward Marks comes of age, with the land belonging to it." [Will of Matthew Marks, made August 15, 1719.]

Marks had not left any trace in English Baptist circles. Norden was supported also by John Hamersley, who figures in the Order Book a score of times 1718-1720. He won several law-suits, witnessed wills, gave security for executors and administra-

tors, was appointed referee. And when Charles Noden [Norden?] of Martin Brandon parish made his will on 11 April, 1724, he desired "that if any medicines should come into me in next years shipping that Doctor Hamersley may have all the Physicall part."

That year Robert Norden reported to the Assembly in England, apparently asking for a helper. No action was taken at once, but next year the Assembly agreed to send for him "Home from Virginia if he be Disposed to Return," and gave power to two men to act, calling for such assistance as should prove needful.

Norden, however, was about to go to his permanent home. On 7 October 1726 an inventory and appraisal was made of the Estate of Robert Norden, Dec'd.

In 1729, Paul Palmer appears at Perquimans in North Carolina. The latest Baptist historian of the South thinks that he came direct from England. There was a Palmer family of General Baptists on the borders of Surrey and Sussex, known from 1660 to 1790. And as Norden's death was reported, it seems very likely that Paul went to take up the work. There is a gap in the Assembly records from 1728 to 1731, so that we cannot say whether he was officially ordained as Messenger.

Palmer wrote to John Comer of Newport in Rhode Island: "There is a comely little church in the Isle of Wight county of about thirty or forty members, the Elder of which is one Richard Jones, a very sensible old gentleman, whom I have great love for. We see each other at every yearly meeting, and sometimes more often. There is another church in Surrey county where my brother Jones lives, I suppose of about thirty more."

This is typically General Baptist; an Elder, with two centres, a yearly meeting not restricted to civil boundaries, but embracing both Virginians and Carolinians, corresponding with other General Baptists at a distance. This Association is quite a landmark of 1729, and is evidently due to Palmer with his tradition of over seventy years.

The two groups were then known as Burleigh and Branden; today they are called Mill Swamp and Otterdam, names eminently suggestive of the dismal conditions on tide-water. Their modern historian sums up the people as struggling and unprogressive. Paul Palmer, however, who organized his headquarters on the Chowan river in Perquimans county, was remarkably aggressive, and his flock grew rapidly. Joseph Parker soon proved an excellent coadjutor, and by 1742 William Sojourner from Berkeley in Virginia was a third.

III. IN MODERN AMERICA*

*The reader is asked to remember that this article was written in 1935;

therefore, the figures below are not the current ones. Editor.

The Revolutionary war altered all the ecclesiastical situation. When peace was restored, there was complete reorganization. The Philadelphia Confession was adopted, with some reserve at first; this was essentially the Baptist revision in 1677 of the Westminster Confession of 1646. Thus the General Baptist distinctive principles all but disappeared in the wider current of Baptist life.

Yet visitors to the Carolinas will find three conferences of the "Original Free Will Baptists." They have about 125 buildings for their 12,000 members. As often happens they preserve in America some English customs of the seventeenth century. Every quarter they meet, wash the saints' feet, and take communion together. Once a year each conference of Elders, ministers, preachers and representatives exercises discipline over both preachers and churches; though apparently they do not use the title Messenger, even if they have such permanent officers. They strictly forbid their members to attend the race-track, the card-table, shooting-matches, or any other place of disorder.

The Revolutionary War broke off all relations between Carolina and the English General Baptists, so that each body developed independently. It is interesting for an Englishman to ponder over the contemporary experiences of the Nottingham stocking-weaver converted in a revival, evangelizing round Sutton, adopting Particular views, and as Abraham Booth of London leavening the rigid Calvinists of the south. Or to think of Andrew Fuller, scandalized at the antinomian views of Soham, coming to believe that the gospel of Christ was worthy of all acceptance, finding a cobbler at the former General Baptist meeting-house in Moulton, who declared that the gospel was worthy also of all presentation, even to Hindus and Moslems.

But these theological developments had no precise parallels in America, nor are they the theme here. This study is to recall that the English General Baptists were the pioneers in America; not only in New England, but in the southern plantations, which have yielded since so many millions of Baptists, white, red, and black.

The story is told that, one day when John Dresden was forty-seven years of age, he heard the first commandment recited in a church service. He began to reflect on his life. He had had many gods whose altars meant more to him than God—business, coveted success, distinction among his associates. When he left the church, he had resolved to let God rebuild the basic texture of his life.—*The Bible Teacher* (F.W.B.).

Commemoration Service

Mrs. H. L. Spivey

Historian of Mount Olive College

Local Thanksgiving Service in Commemoration of the Tri-Centennial of the Br Confession of 1660.

We as Free Will Baptists have a wonderful privilege to participate in the commemoration of the Tri-Centennial of the Confession of 1660. When we think of the courage, faith and loyal devotion of our forefathers, it should make us feel so unworthy of our heritage. When America was a virgin wilderness, they courageously blazed the trails and it was through their sacrifice, love, and endeavors that we have such a glorious heritage. Considering the price our predecessors paid for our religious freedom, it should encourage us to stand our day helping to preserve these sacred principles.

Baptistic doctrine has stood the test of the ages because the principles are set forth in the divine Word of God. Christ died to set Christians free; He did not enslave the minds of His followers as some present-day leaders would have us to believe. We are to worship God as our Creator, exercising this God-given faculty. Philippians 2:—Paul clearly states in his teaching in Philippians 2:12, that we are to work out our own salvation with fear and trembling. We are not to be led by the minds of dictators who force their will on others. God's people are to stand spiritually firm and not easily swayed. Christians are capable of thinking and acting for themselves in governing affairs of the church. These principles have been challenged in the past and are being challenged even in our day. God has reserved a remnant who held the principles supreme in their minds and hearts and were willing to die for them. They are indeed a challenge and should be a beacon set before us, challenging us to follow. We should be willing to pay the price to preserve our historical identity, character and integrity, thereby counting it a privilege to hold and defend these divine principles set forth by Him in whom we believe.

Therefore, we suggest that each Free Will Baptist church in commemoration of the Confession of 1660 hold a special service of thanksgiving on the first Sunday in August. Through our love and appreciation we would honor those who laid the foundation upon which Free Will Baptists stand. We trust each church will participate in promoting a spirit of thankfulness and appreciation for our historical heritage. A suggested order of service will be sent to each church. Any changes in the program may be made as desired.

The Free Will Baptist Historical Collection

by Daniel W. Fagg, Jr.

Christianity is universally confessed to a historical religion. It is based upon revelation of God in history and upon historical events surrounding the life of Jesus Christ. No where can this emphasis be seen as clearly as in the repeated Old Testament phrase *the God of Abraham, Isaac and Jacob*, clearly identifying Jehovah with the tradition of the Hebrew God. For centuries the cry, "God of our fathers, who brought us out of the land of Egypt, out of the house of bondage," goes to remind the people of Israel of their covenant with God based upon the historic event of the deliverance. So it is with the New Israel, Christ's holy church, delivered from bondage by a mighty act of God through His Son—an act performed in history.

It is, therefore, altogether fitting that the Christian Church should study its own history, seeking to know its strengths and weaknesses, to understand the faith and practice of the fathers, to claim the stability of living tradition, to avoid the errors of the past, to know the glories which have adorned the Church militant and the humiliations which have destroyed her pride. Prepared her for her saving work in the world. It is especially important for the Free Will Baptists as they stand on the threshold of a new day to review the past of their denomination, seeking to go forward in the spirit of the fathers, preserving the unique genius of the gentle people called, "free willers."

These thoughts were in the minds of those who organized the Free Will Baptist Historical Collection of Mount Olive Junior College in 1957, soon after the College moved to Mount Olive. From a few easily obtained books and minutes the Collection has grown rapidly to several thousand separate items.

The heart of the Collection is a group of about thirty books related to Free Will Baptist history. These volumes ranged in size from Morgan Edwards' notes on North Carolina Baptists, made in 1772, through Burkitt and Read's history of the Kehukee Association, published in 1803, to Baxter's definitive history of the Northern Freewill Baptists, published in 1827 to the last one in 19....., copies of? is numerous materials on the Randall

connection in the northern states. Minutes of the Triennial General Conference from 1827 to the last one in 19....., copies of the *Register and Almanac* from 1835 to 1902, an old hymnal, a first edition of the Confession of Faith, miscellaneous copies of *The Morning Star*, a denominational newspaper, various biographies and histories provide sample materials on the northern denomination.

The most valuable part of the Collection is made up of tediously assembled minutes of various denominational bodies. They now constitute the most nearly complete sets available. When printed minutes exist but cannot be acquired, they have been copied. The oldest known minute is that of the General Conference of North Carolina for 1845 in the collection of the Library of the University of North Carolina. The largest groups of minutes in Mount Olive are from North Carolina, of course, but every state in which Free Will Baptists are active is represented in the Collection. Only the minutes of the National Association are complete, but diligent search by friends of the Collection continues to narrow the gaps in the various sets. The older North Carolina minutes can be supplemented by Harrison and Barfield's summaries of earlier minutes now destroyed. Periodicals also constitute a valuable portion of the Collection. Contact is almost complete; scattered copies of the *Free Will Baptist Gem* are available. A large collection of *The Free Will Baptist* has made it possible to bind many complete years of that periodical, although many copies are still needed to complete other volumes.

In addition, large numbers of tracts, pamphlets, treatises, and hymnals are preserved in the Collection. Mrs. H. L. Spivey's collection of memorabilia related to Ayden Seminary and Eureka College, containing photographs, books, family Bibles, college catalogs, the college table silver and like items, greatly enrich the Collection.

Several items relating to the English General Baptists have been added recently through the good offices of the Baptist Union in London. The section relating to the Continental Anabaptists is growing. The works of Arminius and the theological volume of Butler and Dunn constitute the

basic doctrinal writings available at the moment.

Numerous items have been acquired by purchase, largely those relating to the Northern Freewill Baptists. Donation has been the commoner method of acquisition. Elon College, the Disciplina Collection of Atlantic Christian College, the American Baptist Historical Society, Mrs. H. L. Spivey, Mr. J. C. Griffin, Mr. David Hansley, Mr. George Stevenson, Jr., and many others have contributed generously to the Collection. Mrs. C. B. Councill, Librarian of the College, is custodian.

The Collection is designed primarily for research. It is cataloged separately in the Moye Library and kept in locked fire proof cabinets. Students of the College occasionally use the materials for term papers and selected items are displayed on special occasions. Local churches make use of the records available in preparing church histories and denominational leaders find official sets of records helpful. The real purpose of the Collection, however, is the assembling of materials necessary to prepare a scholarly, objective, accurate history of the denomination. It is that great work which is in view as additional items are sought.

State of North Carolina

GOVERNOR'S OFFICE

RALEIGH

July 7, 1960

The Reverend Michael Pelt, Secretary
North Carolina State Convention of Free
Will Baptists
Mount Olive, North Carolina

Dear Reverend Pelt:

In this, the tri-centennial year of the presentation of the Confession of Faith of 1660, I would like to commend the more than 40,000 members of your denomination in North Carolina on the significant contribution they have made, and are continuing to make, to the spiritual life of our State.

The great Baptist tradition, which has been a vital force in North Carolina for two and one-half centuries, is in many ways symbolic of the religious strength of all our people. Characterized by an unalterable dedication to religious freedom and basic Christian doctrine, it has exerted a beneficial and lasting influence on our development as a people and our progress as a State.

With very best wishes for the challenging years ahead, I am

Sincerely yours,
Luther H. Hodges

NEWS NOTES

Rev. W. S. Burns Resigns Pastorate

The Rev. W. S. Burns, pastor of Warden's Grove Free Will Baptist Church of Lowlands, North Carolina, and Pleasant Plain Free Will Baptist Church of Selma, North Carolina, for the past two years, announces his resignation from these churches, effective the last of August.

Under Mr. Burns' leadership, the Pleasant Plain Church has completely remodeled their old building with the addition of a vestibule. New memorial stained glass windows have been installed and the church has been brick veneered.

Mr. Burns says, "It has been a real pleasure to work in both of these congregations." He also states that he has seen marked improvement and progress in the work for the past two years in souls saved, and also in building improvements. His present address is 305 N. Sumner Street, Selma, North Carolina, and his phone number is WO-lawn 5-2608.

Revival Concluded At Sidney Church

The Rev. Johnny Eason, pastor of Hickory Chapel Free Will Baptist Church near Ahoskie, North Carolina, completed a ten-day revival meeting at the Sidney Free Will Baptist Church, Beaufort County, North Carolina, on Wednesday night, July 6. The revival was termed the greatest the church has ever experienced.

The pastor of the church, the Rev. Daniel Gaskins, and the evangelist met with a group at the church at 10:00 a. m. every day to pray for the revival. There were approximately 20 rededications and four accepted Christ as Saviour. The entire church was revived. The reporter, Mrs. Edwin Roper, states, "We thank God for sending a young man so dedicated to the Lord and separated from the world to our church to preach the simple gospel, and to reprove and rebuke sin."

Rev. Wayne Smith To Conduct Revival

The Rev. Wayne Smith will be the evangelist for revival services at the Sound Side Free Will Baptist Church near Columbia, North Carolina, beginning August 8 and continuing through August 14. There will also be special singing by groups from various churches, quartets, duets, quintets and

choirs. Special services will also be held each morning at eleven o'clock.

The pastor of the church, the Rev. Charlie Overton, extends a cordial invitation to everyone to attend these services.

Rev. J. B. Starnes Accepts Morehead City, N. C., Pastorate

The Pulpit Committee of the Faith Free Will Baptist Church of Morehead City, North Carolina, announces that the Rev. J. B. Starnes of Kinston, North Carolina, has accepted a call to pastor the Faith Church. Mr. Starnes will assume his duties as pastor of this church the first Sunday in September.

Saratoga, N. C., Church Host to League Union

The Fourth Union League Convention will convene with the Saratoga, North Carolina, Free Will Baptist Church on Saturday night, July 30, 1960. The following program has been planned for this meeting:

- 8:00—Official Opening, President
- Song, "Onward Christian Lcaguers"
- Devotions, Owen's Chapel
- Special Music
- Business
 - Roll Call of Churches
 - Minutes
 - Banner Committee Report
 - Old Business
 - Committee Reports (Treasurer's Report and Other Committees)
 - New Business
- Program, Owen's Chapel
- League Benediction

Revival and Home-Coming At Mt. Tabor Church

The Rev. Fred S. Powers will be the evangelist for revival services at Mt. Tabor Free Will Baptist Church, Creswell, North Carolina, August 8-13. The services will begin each evening at 7:45.

The church will observe its annual home-coming on Sunday, August 14, beginning with Sunday school at 10:00 a. m., followed by the morning worship service at 11:00

Coming Events

August 14-19—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

a. m. and a sinspiration service at 1:30 p.

Everyone is cordially invited to attend these revival services and the home-coming services.

Children's Home Announces Picture Program Itinerary

The Free Will Baptist Children's Home, Middlesex, North Carolina, announces that Miss Bonnie Farmer will conduct a Picture Program itinerary, in the interest of home, as follows. All programs begin 8:00 p. m.

Eastern Conference

- August 17—British Chapel
- August 18—Friendship
- August 19—Gethsemane
- August 21—Sts. Delight
- August 22—Antioch
- August 23—Spring Hope
- August 24—New Haven
- August 25—Vanceboro
- August 26—Juniper Chapel
- August 28—Macedonia
- August 29—Reunion Chapel
- August 30—Oak Grove
- August 31—Palmetto
- September 1—Ephesus
- September 2—Smryna
- September 4—Union Chapel
- September 5—White Hill

People's Chapel Church Host to Union Meeting

The People's Chapel Free Will Baptist Church near Elm City, North Carolina, will be host to a union meeting on July 30, 1960. The following program has been planned for this meeting:

Morning Session

- 10:00—Devotions, Mr. Luther Bissette
- 10:10—Welcome, Rev. J. B. Ferrell
- 10:15—Response, Judy Lamm
- 10:20—Union Called to Order
- 10:25—Reading of Minutes
- 10:30—Roll Call of Ministers
- 10:35—Roll Call of Churches
- 11:00—Business Session
- 11:20—Offering for Children's Home
- 11:25—Special Music
- 11:30—Sermon, Rev. J. C. Varnell
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mrs. Roma Lucas
- 1:10—Special Music
- 1:20—Report of Committees
 - Foreign Missions, Rev. Ralph C.
 - Home Missions, Mrs. Mackwards
 - Superannuation, Rev. Dee Bissette
 - Sunday School, Judith Faye
 - Education, L. H. Boykin
 - Temperance, Rev. J. B. Ferrell
- 2:00—Business Session
- 2:30—Adjournment

Children's Home Announces Concert Class Itinerary

The Free Will Baptist Children's Home, Wadesboro, North Carolina, announces that the Concert Class will conduct an itinerary, in the interest of the home, as given below. J. R. Bennett is manager of the class. Programs begin at 8:00 p. m. unless otherwise indicated:

- August 1—Nick's Creek, Jack's Creek Association
- August 2—Cox's Creek, Toe River Association
- August 3—East Black Mountain, French Broad Association
- August 4—Homcr's Chapel, French Broad Association
- August 5—Swannanoa, Blue Ridge Association
- August 7—Asheville, French Broad Association (11:00 A. M.)
- August 7—Horney Heights, Blue Ridge Association
- August 8—Canton, Blue Ridge Association
- August 9—Mt. Bethel, French Broad Association
- August 10—Marshall, French Broad Association
- August 11—Shoal Hill, French Broad Association
- August 12—Walnut, French Broad Association
- August 14—Red Hill, French Broad Association (11:00 A. M.)
- August 14—Terry's Fork, Mount Mitchell Association
- August 15—Green Mountain, Mount Mitchell Association
- August 16—Mine Fork, Mount Mitchell Association
- August 17—South Bend, Mount Mitchell Association
- August 18—Covey Rock, Toe River Association
- August 19—Pensacola, Jack's Creek Association
- August 21—Young's Chapel, Jack's Creek Association (11:00 A. M.)
- August 21—Bowditch, Mount Mitchell Association

Appreciation Night Church Organist

Instead of the regularly scheduled class for July, the Steadfast Class of Mount Park Free Will Baptist Church, Norfolk, Virginia, surprised Mrs. Esther Stephens, the church organist. Mrs. Mary Ke, class president, declared the meeting as "Appreciation Night" in honor of Mrs. Stephens.

Mrs. Stephens has rendered efficient service faithfully for seven years at Fairmount Park Church. Approximately 40 persons were present for the occasion.

Y.P.A. Honors Winner Of Essay Contest

At the recent Y.P.A. meeting of Fairmount Park Free Will Baptist Church, Norfolk, Virginia, about 35 members and visitors honored their vice-president, Miss Jackie Whitehurst. The president, Miss Joyce Maxwell, began the program by going to Jackie with an album and announcing to her, "This is your life." The events began



in infancy and went through teen-age years. Those persons Joyce introduced throughout the affair included both friends and relatives. The surprise fete given in Jackie's honor marked the temporary ending of her Y.P.A. duties.

Miss Whitehurst recently won first place in the national Y.P.A. essay contest. In September she plans to enter nurses' training in Petersburg, Virginia.

Mount Zion Church Host to S. S. Convention

The Fifth Eastern District Sunday School Convention will convene with the Mount Zion Church at Cash Corner, North Carolina, on Sunday, July 31, 1960.

The theme will be "Seeds of National Decay" (Hosca 10:12).

Following is the scheduled program:

Morning Session

- 10:00—Prayer, Mr. Walter R. Sandlin, President
- Hymn 391, "He Keeps Me Singing"
- Welcome Address, Mr. William Barnes, Superintendent, Host Sunday School
- Response and Devotions, Mr. Herman L. Ireland, Vice-President
- 10:15—Business Period
- 10:45—Program, Children Host Sunday School
- 11:00—Sunday School Lesson, Mr. William Barnes, Teacher

- 11:20—Offering
- Offertory, Rev. Elmo Harper, Pastor, Bethel Church
- 11:30—Special Music, Mount Zion Church Choir
- 11:40—Worship Message, Rev. Elbert E. Edwards, Pastor
- 12:00—Lunch and Fellowship
- Afternoon Session
- 1:00—Devotions, Rev. Robert Rollins
- 1:15—Business Period
- 1:30—Program
- 1:45—Special Music, Evangels' Trio, Prescott Quartet, Wintergreen Quartet, Morris Sisters' Trio
- 2:45—Visitors Recognized
- 3:00—Benediction

Fourth Union Auxiliary Convention Of N. C. Central Conference

The Saratoga, North Carolina, Free Will Baptist Church will be host to the Fourth Union Auxiliary Convention of the Central Conference on Sunday, July 31, 1960. The following program has been planned:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mrs. Joyce P. Beaman
- 11:10—Welcome, Rev. Fred Powers
- Response, Mrs. Robert Oakley
- 11:20—Recognition of Ministers and Delegates
- 11:25—Offering for Children's Home
- Special Music, Male Chorus of Free Union Church
- 11:30—Sermon, Rev. C. L. Patrick
- Alternate, Rev. N. D. Beaman
- 12:00—Lunch

Afternoon Session

- 1:15—Devotions, A. C. Jackson
- 1:25—Special Music, Daniel's Chapel Church
- 1:30—Business
- 2:00—Program, Local Church
- 2:30—Adjournment

Albemarle District Meetings At Sound Side Church

The Albemarle district meetings will be held at Sound Side Free Will Baptist Church of Columbia, North Carolina. The following programs have been scheduled:

ALBEMARLE UNION MEETING

Saturday, July 30

Herbert Bryan, Moderator

Morning Session

- 10:00—Devotions, Willard Cohoon
 - 10:10—Welcome Address, Local Pastor
 - Response
 - 10:15—Moderator's Address
 - 10:20—Minutes of Last Union
 - Roll Call of Ministers and Churches
 - Greetings
 - Announcements
- (Continued on Page 20)

NOTE OF APPRECIATION

"We would like to acknowledge your grateful appreciation the kind expression of sympathy by our friends and loved ones during our recent bereavement. We cannot express how much they meant to us."—The Family of the Rev. W. B. Niles.

RECOMMENDATION

"M. E. Cox of Bath, North Carolina has been licensed to preach the gospel of the Free Will Baptist denomination by the Shilo Free Will Baptist Church, Pinetop, North Carolina. He went before the Albemarle Conference Ordination Commission on May 25, 1960, and was unanimously approved for license. Mr. Cox was



previously a licensed minister in the Southern Baptist church but states that he could go along with the doctrine of eternal security and felt it better to get out. Mr. Cox has experience as an evangelist and supply pastor, has college training, and is a good speaker. He is married and has two children and a lovely companion. He can be contacted by writing to him at Bath, North Carolina.

"I can recommend him to any church desiring evangelistic work or as a supply pastor."—Rev. A. B. Bryan, Chairman, Ordination Board of the Albemarle Conference.

The Witnessing Plumber

Howard E. Butt Jr., a millionaire grocer, said, "God doesn't issue a special call to pastors and leave everyone else uncalled. Every Christian should think of himself as having a divine call for making Christ known by witnessing a full-time career."

L. C. Hester of Whitehours, Texas, a plumber. He packs New Testaments with his tools. He is known as "the witnessing plumber." Said a minister, "That witnessing plumber has won hundreds of Christians since he became a Christian. Many have listened to a working man who will not listen to a preacher, you know."—Gospel Herald

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me—"

Sung above a coffin lid;
Underneath all restfully,
All life's joys and sorrow hid.
Never more a storm-tossed soul,
Never more from wind and tide,
Never more from billows roll
Wilt thou ever need to hide.
Could the sightless sunken eyes,
Closed beneath the soft white hair;
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye still, the words would be—
"Let me hide myself in Thee."

—Author Unknown.

And then I like to make my daily prayer
the words of another beautiful hymn's refrain:

"O then to the Rock let me fly,
To the Rock that is higher than I;
O then to the Rock let me fly,
To the Rock that is higher than I!"

"From the end of the earth will I cry
unto thee, when my heart is overwhelmed:
lead me to the rock that is higher than I.
For thou hast been a shelter for me, and a
strong tower from the enemy" (Psalm 61:2,
3).

New Free Will Baptist
Mission

by Rev. J. Albert Harris

This is announcing that we have begun, since the first of this year, a mission in Jacksonville, North Carolina, which we call the Geiger Mission of the Original Free Will Baptists, located on Highway 17 South (across the highway from the walk-in gate at Camp Geiger). In this community there are some wonderful Christians, but there are also many unchurched, carefree and complacent people too. I trust the readers can observe from the foregoing statement the obstacles which exist. My prayers are that this article will challenge our co-laborers and friends in Christ Jesus to please come to our rescue. Souls are existing and drifting until someone will reach them.

Mrs. E. D. Batten has loaned us a building and even given material and some labor in remodeling it for our use. I am taking this opportunity to plead for help either in materials needed, donations or prayers for same. If you or your church have anything usable that we can have and are within a reasonable distance that we can drive and pick the article up, please notify me at once. The furniture we are using is borrowed for a very short time. We need everything for church furnishings, such as chairs (folding or otherwise), hymn books, literature and piano. Perhaps if you do not have anything to give in furnishings, you may have some of God's tithes you can share with

(Continued on Page 20)

The
Lighted
Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

ROCK OF AGES

"Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deuteronomy 32:3, 4).

Some years ago the following verses appeared in Public Opinion, London. They have in them the power to gently touch every heart and to soothe and encourage the weary. Here is but one of the many forms of the beautiful story of a life that is lived according to faith in God:

"Rock of Ages, cleft for me—"

Thoughtlessly the maiden sung;
Fell the words unconsciously
From the girlish, guileless tongue;
Sung as little children sing;
Sung as sing the birds in June;
Fell the words as light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me—"

Felt her soul no need to hide,
Sweet the song as song could be,
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreamed not then that each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me—"

'Twas a woman sung them now:
Sung them slow and wearily—
Wan hand on her aching brow.
Rode the song as storm-tossed bird
Beats with weary wing the air;
Every note with sorrow stirred,
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me—"

Lips grown aged sung the hymn
Trustingly and tenderly;
Voice grown weak and eyes grown dim—
"Let me hide myself in Thee."
Trembling though the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow;
Sung as only they can sing
Who life's thorny paths have pressed;
Sung as only they can sing
Who behold the promised rest—

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

God Loves His Erring Children

(Lesson for August 7)

Lesson: Hosea II:1-9.

Golden Text: I John 3:1.

INTRODUCTION

Perhaps no other discussion would be so appropriate as an introduction to this lesson than a discussion on the Memory Verse which reminds us that God's loving love draws us back to Him. God's final act toward man, in showing His infinite love, is that He calls us His children. In other words, He has adopted us as His family.

God is love. This truth is very vividly set forth in such passages as John 3:16 which is often referred to as the golden text of the Bible. There are other passages such as Romans 8:28, 29, which teach the greatness of God's love for even His wayward children. Let us remember, however, that it is not thus approving of one's sins or shortcomings, for He still hates sin; but He loves the soul of the sinner.

Nothing more clearly reveals the merciful character of Israel than comparison with His continuing mercy unto them, and nothing shows more vividly and tellingly the loveless heart of the nation than God's punishment of his long-suffering and patient love toward them. God's love and mercy make their wickedness all the more flagrant, ungrateful, and contemptuous of all past present blessings" (Earl Douglass).—*Bible Student* (F.W.B.).

HINTS THAT HELP

1. God always expresses His love for us (Vs. 1).

2. Man shows his indifference for God by turning to idols (Vs. 2).

3. God's love is similar to that of a father and mother for their child (Vs. 4).

4. When man is judged by God, it is because they refuse to return to Him (Vs. 5).

5. How thankful we should be that God loves us and not man (Vs. 9).

—*The Teen-Age Teacher* (F.W.B.).

ADDITIONAL TRUTHS

1. Out of the terrible experience of the

marriage of Hosca and Gomer was born the conviction that Jehovah could be depended upon to forgive to the uttermost.

2. The invasion of pagan prosperity resulted in a breakdown of moral standards throughout the land of Israel. They were persuaded that their neighbors enjoyed a superior sort of life, and began to ask the question, Does it pay to be true to the will of God?

3. "He improved his pillars" refers to the great building program staged by the Hebrews during the lifetime of Hosca. Yet there was no true repentance and obedience. Our modern Christendom is enlarging her edifices as never before, but it is hard to recognize a spirit of revival among her constituency.

4. When men lose God, they lose their souls. The Hebrews were defeated, not when the armies were overcome on the battlefield but when the people forsook their spiritual hopes and confidences.

5. True religion does not need to be supported, but rather it supports the faithful. Christians need not defend Christ—only live in His will—for He has power to defend Himself and us.

6. God is forever seeking man—not man always seeking God. Hosea preached to Israel the good news of a divine love that never gives up in its search for sinful men.—*The Bible Teacher* (F.W.B.).

7. Hosea reveals the love of God as much as any other Old Testament writer. God is seen in this lesson as loving Israel, even though having been rejected by them many, many times. God's great love causes His judgments to be tempered by mercy.

As God dealt with His people in the days of Hosea, so He deals with them today. We haven't done anything to merit the love of God, but He loves us just the same. We have sinned and backslidden, yet God's love has been long-suffering toward us.

Bent on backsliding: The children of Israel aren't the only ones who are bent on backsliding. Most of us today practice backsliding as much as Israel did. When our love for God begins to diminish, we are backsliding. When the church means nothing to us and we are no longer faithful to its services, we are backsliding. To be in a backslidden condition means you are drifting from God. When in this state, one needs to seek God's face and return

to Him. There might be those in your class that have backslidden—this would be an opportune time to call them back to God.—*The Teen-Age Teacher* (F.W.B.).

8. A gentleman of some wealth and high social position was taken ill. Being much troubled about the little love he had found in his heart for God, he complained bitterly to one of his brethren. This is how he was answered:

"When I leave you I shall go to my home, and the first thing I expect to do is to call my baby. I expect to place her on my knee and look down into her sweet eyes and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is, she loves me little.

"If my heart were breaking, it would not disturb her sleep. If my body were racked with excruciating pain it would not interrupt her play. If I were dead, she would be amused in watching my pale face and closed eyes. If any friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her father.

"Besides this, she has never brought me a penny, but has been a constant expense on my hands ever since she was born. Yet, though I am not rich, there is not money enough in the world to buy my baby. How is it? Does she love me or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it!" said the sick man, while the tears ran down his cheeks, "I see it clearly. It is not my love to God, but God's love to me I should be thinking about. And I do love Him now as I never loved Him before."

We think of our littleness when we should remember our Father's greatness. We bewail our weak love, when we should be grateful for our Father's great love. "Herein is love, not that we love God, but that He loved us."—*Selected*.

Dwell Deep

The shining face of Moses was not got by a hurried call at heaven's gate; it was obtained by dwelling in the Lord's presence for 40 days. The skill of David in slinging stones was not obtained when he met Goliath, it was got by practice in the wilderness. The blessing of Pentecost came after the tarrying in prayer. If we would know the Spirit's socialibility we must tarry in His presence.—*F. E. Marsh*.

NEWS NOTES

(Continued from Page 17)

- 11:15—Congregational Singing and Worship
- Offering
- Special Music, Host Church
- 11:30—Union Message, Rev. Johnnie Eason
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions
- 1:15—Business Period
- Report of Treasurer
- Announcement of Next Union
- 2:15—Closing Hymn and Benediction

ALBEMARLE LEAGUE UNION

Saturday Evening, July 30

Dennis Swain, President

- 8:00—Devotions, Bibb Swain
- 8:10—President's Message
- 8:15—Appointment of Digest Committee
- Roll Call of Leagues
- Minutes of Last Session
- Recognition of Ministers
- Announcements
- 8:30—Congregational Singing
- Special Music, Host League
- 8:45—Business Period
- Report of Committees
- Awarding of Banner
- Treasurer's Report
- 9:00—The League Program
- Bible Drill
- 9:30—Closing Hymn and Adjournment

SUNDAY SCHOOL CONVENTION

Sunday, July 31

William Gaylord, President

Morning Session

- 10:00—Devotions
- 10:05—Welcome Address, Local Sunday School Supt.
- Response
- 10:10—President's Message
- 10:15—Sunday School Lesson, Mrs. Morris Vanhorn
- 10:40—Enrolling Ministers
- Reading of Minutes of Last Convention
- Sunday School Reports
- Announcements
- Congregational Singing and Worship
- Offering
- Special Music, Host Church
- 11:30—Message, Rev. A. B. Bryan
- 12:00—Lunch

Afternoon Session

- 1:00—Afternoon Message, Rev. L. A. Ambrose
- 1:30—Business Period
- Treasurer's Report
- Announcement of Next Convention
- 2:30—Adjournment

Rock Spring Church Host To Western S. S. Convention

The Sunday School Convention of the Second Western District of North Carolina will convene with Rock Spring Church, Nash County, Sunday, July 31, 1960. The program is as follows:

Scripture, Romans 12

Song for Year, "Bring Them In"

Theme for Year, "Working Together"

Theme for Third Quarter, "The Teacher and His Relationship to the Sunday School"

Morning Session

- 9:45—Song Service, Mr. Russell Lamm
- 9:50—Devotions, Miss Jean Vick
- 10:05—Welcome, Mrs. Bissette
- Response, Miss Elizabeth Lamm
- 10:10—Business Session, Mr. Lester Duncan
- 10:20—Sunday School, Superintendent of Rock Spring
- 11:00—Intermission
- 11:10—Morning Worship
- Morning Message, The Reverend Paul Lee
- 12:00—Lunch

Afternoon Session

- 1:00—Song Service, Mr. Russell Lamm
- 1:05—Devotions, Mr. Jimmy Temple
- 1:20—Panel Discussion:
"The Teacher and the Sunday School"
Pastor: Paul Lee
Superintendent: James Medlin
Teacher: Mrs. Armory Strickland
Pupil: Judy Fay Bissette
- 1:35—Special Music
- 1:40—Local Program
- 2:00—Final Business
- Reading of Reports
- Field Secretary's Report
- Youth Rally Report
- Awarding of Banner and Trophy
- 3:00—Adjournment

N. C. State Convention To Meet September 14, 15

The North Carolina State Convention of

Free Will Baptists will meet September 15 at Elm Grove Free Will Baptist Church located near Ayden, North Carolina. The president of the convention, the Rev. Bruce Barrow, urges all Free Will Baptist churches in North Carolina to be represented at this meeting. Mr. Barrow, pastor of the Elm Grove Church, will also be acting as host pastor for the convention.

Additional information concerning the convention will appear in later issues of "The Free Will Baptist."

New Free Will Baptist Mission

(Continued from Page 18)

us. (Remember anything given to the cause can be reported on your personal income tax this year.)

We are presently engaged in a revival of our daily vacation Bible school. Our attendance thus far has reached twenty-five. We thank the Lord God for this. We have been conducting Sunday school and worship services on Sunday afternoons. We have had wonderful cooperation with our pastor of Jacksonville Church, the Rev. Leroy C. and a few people of the church. It is believed that soon we will begin our services on the usual Sunday schedule.

The Rev. Quillie Hansley from Jacksonville, Florida, is our visiting guest this week and our teachers and helpers from the Jacksonville Church and Mr. and Mrs. W. Glende and Mrs. Oliver. We are definitely praying for increased interest. The cause is white and promised interest is great, laborers are few. Please remember us in this endeavor.

Please do not let this drop. We need the backing of all Free Will Baptist prayer, gifts and boosting the need. Last year our city of Jacksonville was reported being the fastest growing city in North Carolina. Let us pool our efforts in accommodations for our Free Will Baptists who are and are coming to Jacksonville. This is our first plea for help. We will ask for the assistance of our missions boards in the Eastern Conference and the state as time permits. I must say that I know personally at least three other places where work should be established. Pray for our efforts support. All correspondence and donations should be sent to the Rev. J. Albert H. Pastor-Director, 19 White Oak Drive, Jacksonville, North Carolina.

DS /

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 3, 1960

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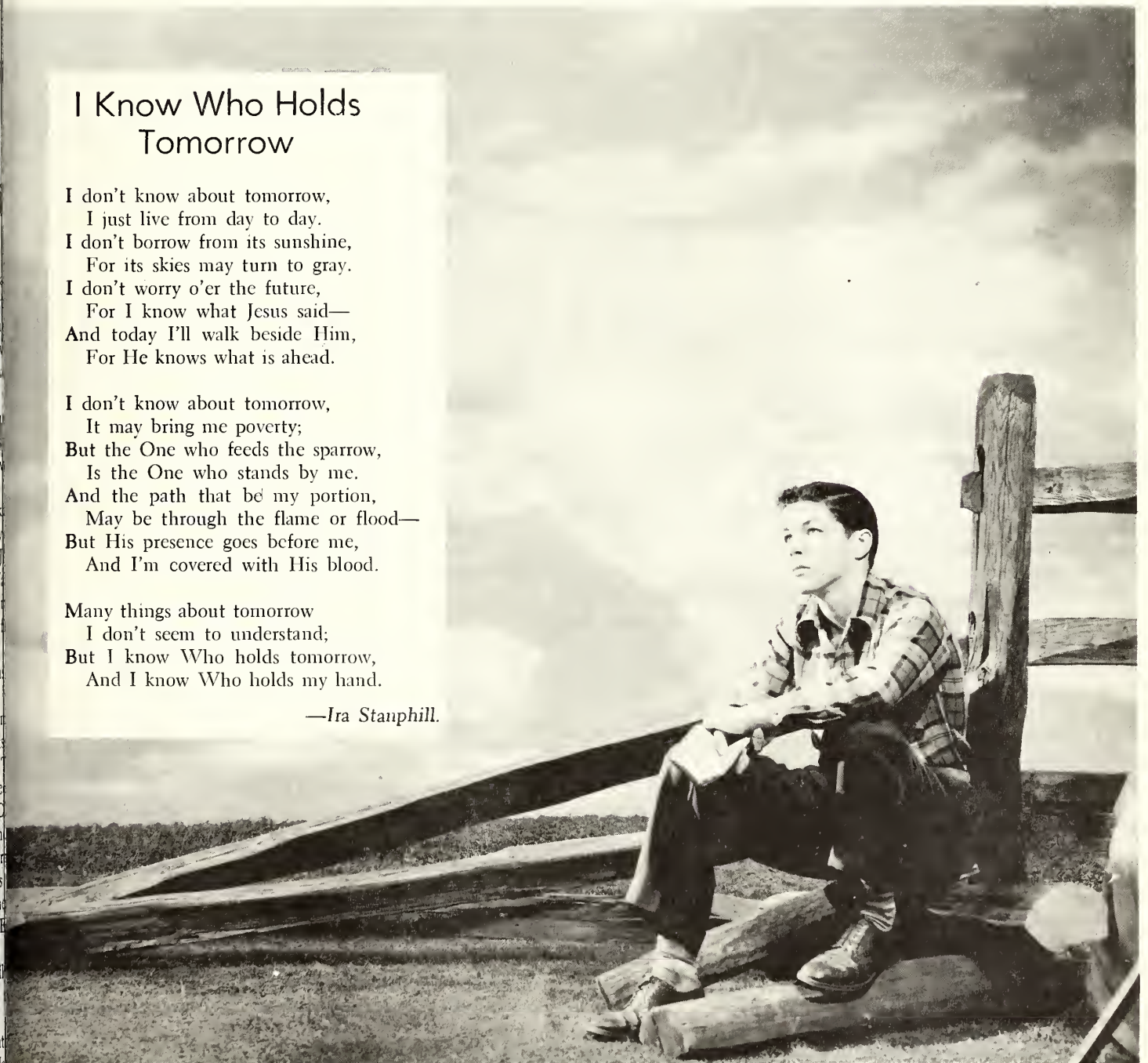
I Know Who Holds Tomorrow

I don't know about tomorrow,
I just live from day to day.
I don't borrow from its sunshine,
For its skies may turn to gray.
I don't worry o'er the future,
For I know what Jesus said—
And today I'll walk beside Him,
For He knows what is ahead.

I don't know about tomorrow,
It may bring me poverty;
But the One who feeds the sparrow,
Is the One who stands by me.
And the path that be my portion,
May be through the flame or flood—
But His presence goes before me,
And I'm covered with His blood.

Many things about tomorrow
I don't seem to understand;
But I know Who holds tomorrow,
And I know Who holds my hand.

—Ira Stanphill.



One Question For Mr. Kennedy

By M. L. Sutton
Pastor, Trinity Free Will Baptist Church
Fort Worth, Texas

SENATOR Jack Kennedy has been very cocky in saying, "If any pope would try to influence me as president of the United States, I will tell him that it is *highly improper*." Well, that doesn't mean anything. A man may tell those who are throwing him out of his hotel that it is *highly improper*, but will that stop them from throwing him out? Several years ago several court officers carried a man named Kennedy out of his office and bodily put him on the street. He thought that was *highly improper*, and told them so, but he was thrown out just the same.

The one question we would like to ask Kennedy is one that involves something which he dreads as much as he dreads death. Our question is, "What would you do if the pope threatened you with excommunication if you did not yield to his influence?" This is what all Protestant America is waiting to hear.

We remember the history of the emperor Henry IV. How he laid aside all belongings to royalty and, barefooted, stood before the gate of the castle at Canossa in northern Italy for three days in order to receive absolution, or forgiveness, from Pope Gregory whom he had displeased. This was in January, 1077, Senator. What would you do in 1961-64 if you are President and the pope threatened you with excommunication. Remember, the Catholic church teaches that it never changes.

Excommunication is the most formidable weapon the pope has. With the threat of excommunication he may, and he has been known to, bring down an entire nation. Excommunication means exclusion from all the sacraments of the Roman church. Three of which would be very important to Senator Kennedy: namely, the Eucharist, penance and extreme unction.

To the average Protestant, these terms mean little or nothing because he has never been taught their meaning; but to the Roman Catholic they are full of meaning. For instance, he believes that confession to a priest at regular intervals is very necessary to his salvation. He does not believe what we Free Will Baptists that ". . . there is one God, and one mediator between God and man, the man Christ Jesus" (1

Timothy 2:5). He believes that his priest is his mediator between himself and God who has the authority to hear his confession, intercede with heaven for him, and grant him *absolution*, or forgiveness for his confessed sins. He believes that without confession, which must be before penance, he cannot receive forgiveness. In excommunication, he is deprived of confession which in effect means he is cut off from salvation. Again we ask, "What would you do, Mr. Kennedy, if you were President and should be faced with excommunication or accede to the demands of the pope?"

The Eucharist is very essential to spiritual life for the Romanist. Again he does not believe like we Free Will Baptists that the bread and wine in the Lord's Supper are representative of the broken body and spilled blood of our Lord. Instead, he believes that his priest has the power to mysteriously and miraculously change the wafer he receives, as he kneels at the communion rail, into the actual body and blood of Christ, so that instead of receiving just a wafer of bread he is taking into his body the real body and blood of Christ. This he believes to be very essential to salvation. Excommunication excludes him from the privilege of the Eucharist; deprives him of the spiritual strength he needs; and, leaves him in the hands of Satan so that if he should die without a reconciliation with the church he would be eternally lost. In view of this teaching we ask again, "What would you do, Mr. Kennedy, if you were faced with the alternative of obeying the pope in matters of government or being excommunicated?"

We must also consider the doctrine of Extreme Unction as it relates to Mr. Kennedy, or any other Roman Catholic. This is the last rite of the Romish church. It is administered to those who are dying, and as the word, *unction*, signifies it is the last anointing of the church administered through the hands of a priest. It assures the dying that his sins are all forgiven and that after a short stay in purgatory to completely purge his soul he will be lifted into heaven into the company of the saints and sanctified. Those who die excommunicated are excluded from this last rite, according to the thinking of the Roman Catholic, and because of this exclusion he is lost forever. Remember, if those who have been

excommunicated are ever absolved and restored to the favor of the church they must confess that they have sinned against God and His Church then *do penance* as prescribed by the church. This of course includes a complete turn around in thinking and conduct. We would like to ask Mr. Kennedy what he would do if he were excommunicated because he had gone against the commands of the pope. Would he *turn and do penance* if he were President of the United States, or would he trust in the God of our fathers and defy the *anathemas* of the pope?

We hear it said today that no man should be barred from the Presidency of the United States because of his religion. Well, Communism is recognized all over the world as a religion. It is pledged to overthrow all other religions. Do we want a Communist in the White House? Mohammedanism is one of the strongest religions in the world, and like Communism is pledged to destroy every other religion, especially the Christian religion. Should we elect a Mohammedan to the Presidency? Roman Catholicism is committed just as much as those mentioned to the destruction, not only of Protestantism, but every other religion. So again we ask Mr. Kennedy from Massachusetts, "Even if you did tell the pope his interference into American affairs is *highly improper*, would you stand up and defy him if you were faced with excommunication?"

Yes, Mr. Kennedy, unless, and until, you can assure the people of the United States that you will not accede to the demands of the pope in matters of government, you have no right to ask them to elect you to the Presidency. What you have said about telling the pope that his interference in the affairs of our government is *highly improper* is not enough. Senator, we want to hear you spell it out so that pope, cardinal, bishop and priest, along with every Protestant, and even the atheist and the infidel, will not misunderstand you. Until you do, you may be assured that every Christian in America who values his Christian freedom won by the prayers, toil, sweat and blood of our people through the years, and by the grace of God, will use his influence and his vote against you.

The Crisis Of Today

by Tommy Godley
Student Free Will Baptist Bible College
Nashville 5, Tennessee

PROTESTANTS are now facing the greatest crisis that they have ever faced before. Most Christians consider today as being the most crucial hour in history. With the rise of Catholicism, Communism and cults, we need to claim the words of the apostle, Paul, as recorded in Galatians 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." These words can apply to us today. However, we are primarily concerned with the possibility of a Catholic president. All evidence points toward a Catholic becoming president of the United States. I have talked with several people on this subject. Some have told me that a man's religion did not matter, but it does matter. Not only is the Catholic church a religious group that influences its members, but where the Roman Catholic church is in control of a country, it also influences the government of that country.

THE CATHOLIC CHURCH PERSECUTES

When Gregory became Bishop of Rome in 590 A. D., he initiated a long line of popes. This was the beginning of the Dark Ages. Several religious groups remained true to God in spite of the persecution by the Catholic church. The Albigenses were a Christian group who met in secret apart from the Catholic church. They lived in southern France. Count Toulouse ruled this province. The Albigenses were industrious workers. The pope proclaimed a crusade against these people in 1209 which lasted for twenty years. Because of the power of the Catholic church, the Albigenses lost the crusade, but their contribution made a great impact on the Reformation. The Waldenses were another group who were persecuted. They called themselves Brethren. They were well established in the Scriptures and were free from the idolatry and other evils that prevailed in the Catholic church. Pope Innocent III said these words concerning the Waldenses, "Their educated laymen undertook the work of teachers and preachers; the Waldenses would only listen to a man who had God in him." In 1380, Pope Clement VII branded these people as heretics. He had two hundred and thirty burned, took their possessions, and scattered them

throughout Europe. There were several more groups who remained true to God during the Dark Age—better known as days of persecution.

THE REFORMATION AND CATHOLICS

The Reformation served as a great threat to the Catholic church. The Catholic church realized that it must do something to counteract the Reformation. One thing the Catholic church has majored on was ignorance. The Reformation awoke the Catholic church to the need of education. The Catholics knew that they had to promote education. With the promotion of education in the mind of the Catholic church, the Society of Jesus, better known as the Jesuits, was founded. The Society of Jesus was founded by Ignatius Loyola of Spain. The purpose of this organization was to oppose Protestantism. We can see why Protestants are persecuted in Spain even today. The Jesuits prevented Protestantism from spreading into Spain. Three things with which the Jesuits counteracted Protestantism were: Inquisition, missions and education. By inquisition we mean physical torture was instituted by the Catholic church to a person who denied that salvation was outside the Catholic church. Catholic missionaries, who were Jesuits, were sent out to all parts of the world to prevent Protestantism from sweeping the entire world. One of Ignatius Loyola's first companions was Francis Xavier. He was sent to Japan where he founded a society there. Xavier said these words, "Give me the children until they are seven years old and anyone may take them afterward." During the two and a half years that Xavier labored in Japan, he founded more than two hundred churches and baptized one hundred and fifty thousand people. The Jesuits founded schools by which they were able to channel many of the Protestant children into the Catholic church.

There was a Free Will Baptist family in a certain state who sent their daughter to a Catholic school. As a result of sending their daughter to that school, she left the Free Will Baptist church and became a devout Catholic. She is head of a Catholic school today. She believes the only place for salvation is in the Catholic church. What a pity! My friends, the Catholic church is stealing many of our young people today through their colleges. Catholics boast of their colleges and universities throughout the world, but the truth of the matter is this—where the Catholic church

has control of a country, the vast majority of the people are kept in complete ignorance. We have seen that the Catholic church persecutes and we have also seen how the Catholic church operates.

A PRESENT-DAY LOOK

We have seen that a Catholic has a great possibility of becoming president of the United States. However, we as Protestants should be very much concerned about it. A Catholic president would affect us. The leading candidate for the Democratic primary was scheduled to speak to a joint meeting of Protestants, Jews and Catholics. The Catholic faith had a speaker to represent its faith. The Protestant speaker was present and the Jewish speaker was present, but the Catholic speaker did not come. The reason for his failure to come was this—he had orders from Catholic authorities not to speak at a joint meeting with Protestants and Jews.

The Catholic church has always been opposed to Protestants and will always be. One thing to keep in mind is that the Catholic church will do anything to achieve its goal. We, as Protestants, must stand in our Christian liberty (Galatians 5:1) and believe that God wants His children to stand up for their convictions during the days of crisis.

Let us look at an event that happened in the state of California in the 1958 elections: A Roman Catholic attorney general was the Democratic nominee for the governorship of that state. He was elected because many Christians were Democrats first and Christians second. What a shame! Christian people to bear! During the time this man was attorney general, he made a ruling to forbid the reading of the Bible or prayer in a school in California. The present Governor of California has had a great influence on the people of California. The state of California has outlawed the name of God being published in any state text-book. We can see that it does make a difference in a man's religion.

We, as Protestants, must face reality. The stage has been set and the curtain is fixing to be drawn. We can prevent our country from having a Catholic President by voting Christian first and party second. I am asking every child of God to make this a personal matter of prayer and ask God for divine guidance concerning what he ought to do. May we face the crisis of today with the smile of God's approval on our lives. We must stand fast in our Christian liberty, or else we will be brought under the bondage of Catholicism.

YOU And Christian Literature

by Robert Walker
Editor, *Christian Life Magazine*

POPULAR topic of conversation in evangelical Christian circles today is Christian literature. This is good and proper, but talking is not enough.

I'd like to ask, "What are you *doing* about it?"

So vast is the subject of Christian literature and so vital has it become that it affects all walks of life. Pastor, missionary, Christian worker, layman—no matter who we are, we are all involved. In missionary circles, it is providing fresh incentive for the thrust of the gospel in our day. In desperate haste, mission boards are setting up literature committees, launching literature studies.

On the field, low cost, popularly slanted magazines are being started by missionaries to reach the man of the street. On their pages, the gospel is plainly presented, along with practical suggestions on health, baby care, and brightly written news and feature material. Our own publication through its missionary adjunct, *Christian Life Missions*, had a part in helping to finance in the last three years eleven such magazines from Africa to Hong Kong.

At home, far-sighted churches and church organizations are picking up the torch. Some are writing missionary literature into their budgets. Others are seeing that the potential of Christian literature is presented at their missionary conferences and conventions.

Such emphasis is paying out in many ways. A California church the other day, sent \$1500 to Japan to finance the publication of the first evangelical Bible commentary in the Japanese language.

A few Christian colleges, Bible institutes and seminaries are recognizing the need for providing courses on subjects relating to Christian literature. Although their numbers are still small, more are seeing the need each year.

One well-known college has set up a major in Christian literature. It has been given the privilege to teach Christian journalism for the past five years in a concentrated missionary literature program during the summer term at Moody Bible Institute. Sever-

al Bible institutes are seriously considering opening classes on various phases of Christian journalism.

The Christian literature snowball process started several years ago on the mission field where missionaries suddenly discovered that a rising tide of nationalism was curtailing their activities.

Previously, they had found that natives were willing to put up with their poor efforts at the language or read hastily translated English books on the gospel, in order to hear what the foreigner had to say. Now they had discovered that the proud national wants to read or hear his language in the true idiom of his own people. He is no longer interested in the white man's culture; he wants his own. Moreover, in some areas the missionaries' ability to travel the areas where the gospel had not been preached is limited by government restrictions. Here, literature often proves to be the only means by which the message of Christ can be proclaimed.

At the same time, Christians at home have come to the staggering realization of the peril of obnoxious literature in their homes and churches. Suddenly engulfed by the miasma of smutty, obscene and objectional literature that floods the newsstands, bookstores and mails, some have struck out blindly. Still others, with the help of churches and civic organizations, have seen fruit for their labors.

In a few cities, vigilant committees have been able to stem the tide. But often for every newsstand that is cleaned up or pornographic publisher put out of business, a dozen spring up in their places.

Meanwhile, in some homes and churches, determined efforts have been made to replace objectional literature with Christian books and magazines.

All of this is encouraging, but all too often the individual Christian hides behind the cloud of dust stirred up by such activity. A few Christian leaders here and there have been roused into action. The subject is so vast that to successfully employ the tremendous potential of Christian literature today complete mobilization

of the church of Jesus Christ must be accomplished.

This means that each individual Christian has a responsibility. Here is what you can do about it:

First, begin at home and with the Word of God.

See to it that you have regular daily personal devotions and study the Word of God. See that your family likewise has family devotions centered on the Word of God with the use of other Christian literature.

Subscribe to one or more Christian magazines for yourself and your family. Begin a regular program of building a Christian library for yourself and your family. (Visit your local Christian bookstore for help in the latter.)

Second, see that your church has a program to advance the cause of Christian literature.

This means a well-staffed and supplied Christian library. It also means emphases on Christian reading from the pulpit and in the Sunday school. Here again, the balanced program includes Christian magazines and the basic old time Christian books as well as current late titles.

Third, see that the newspapers serving your community carry news and feature articles on the activities of the evangelical churches—others as well as your own. This means the appointment of a publicity chairman in your church who knows how to write and understands how to prepare material for the press. If other churches do not have qualified persons, you or someone else who has real vision for this ministry can soon make yourself so invaluable to the local newspaper that you may find yourself the religious correspondent or religious editor for the paper. If you have the desire, but not the knowledge or experience for such a task, you will find books available in the library on journalism. Also, at least one correspondence course in Christian journalism is available. (The Christian Writers Institute, 33 South Wacker Drive, Chicago 6, Ill.)

(continued on page sixteen)

NEWS NOTES

Second Session of Georgia Youth Camp

The second session of the Georgia State Youth Camp will be held at the Mt. Bethel Camp Grounds August 7-12, 1960. The Rev. Chester A. Huckaby will serve as director of the session. Instructors will be Miss Fleta Mercer, Miss Lavada Huckaby and the Rev. James Pelt. Those attending will meet at the camp grounds by 5:30 p. m. August 7, with their Bible, linens, several changes of clothes and prepare to stay until Friday noon. There will be services on Sunday evening, August 7.

The fee for the week will be \$7.00 per person, including insurance. Those attending notify the Rev. C. J. Harvey, 664 Society Avenue, Albany, Georgia.

Successful Bible School and Revival at Lovewood Church

A very successful Bible school and revival was conducted at Lovewood Free Will Baptist Church near Cottondale, Florida, July 10 through July 15. The enrollment for the school was 80, with a daily average of 64. There were nine decisions for Christ during the revival.

The Rev. Alvin Howell is pastor of the church, and the Rev. Chester A. Huckaby was the evangelist.

Free Will Baptist Church Organized in Alabama

A Free Will Baptist church was organized in Graysville, Alabama, July 3, 1960, with 18 members. The organization followed a two-weeks revival conducted by the Rev. W. H. Ryland and the Rev. J. J. Staab, both of Birmingham, Alabama. A big tent was obtained from the State Home Mission Board to hold the meeting in and it will remain there to be used as a church while a building is being erected. A good number of young people, as well as elderly people, were converted in the revival, and the first Sunday school was held July 10, with 28 enrolled.

Graysville is located about ten miles west of Birmingham. A beautiful church lot, 200 by 200 feet, located on 7th Street S.W., has been donated by a businesswoman, Mrs. Nichols.

At the end of the second week, the church had in the treasury \$1,050 and it was used as a starter on a building. The building committee had a ground breaking for the

new building on July 11, and the permits and blueprints were officially cleared with the city for the building. The auditorium will be completed first so the church will have a place to hold its meetings while the other parts are under construction. When the brick structure is completed, the estimated cost will be \$35,000. The building is well under construction and expects to have the top on by August 10.

The big tent will be pitched in Arab, Alabama, on August 21, for a two-weeks revival with the Rev. A. J. Lambert of Florence, Alabama, as the evangelist, assisted by the Revs. Ryland and Staab. Arab was one of the cities named for a new church to be organized in 1960. A city permit and selection of location of the tent are already obtained, and advertising materials have already gone to press. Your prayers are requested for the work at Arab with hopes of a church being organized.

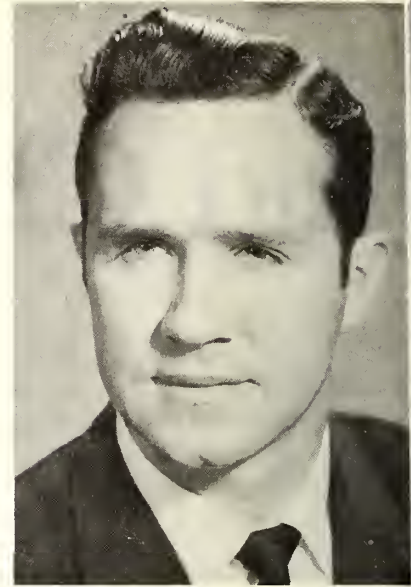
The State Home Mission Board of Alabama makes this plea: "Other fields are open and making the Macedonia call. The State Home Mission Board can only act in these great calls as our churches make it possible. The special gifts for new churches have been few and small. We urge you to have a special offering and send it to Mrs. Lorene Ryland, 235 Branch Street, Cordova, Alabama. More churches will be organized and set up when we rally to this great cause."

Warden's Grove Revival and Homecoming

The Warden's Grove Free Will Baptist Church, Lowlands, North Carolina, will begin revival services on August 15-21. Services will begin each evening at 7:45. The pastor, the Rev. W. S. Burns, will be the speaker.

In addition to the revival, the church will observe its annual Homecoming Service on August 21. The afternoon service will consist of the dedication of the new Sunday school rooms and other general improvements. All friends, former members and former pastors are invited to attend this service.

Mr. Burns announces that he has resigned as pastor of the church and that the Rev. T. C. Smith of Sea Level is the newly elected pastor.



The Rev. Jack Paramore, Free Will Baptist evangelist, will conduct a Crusade for Christ in Kinston, North Carolina, August 7-27, under a big tent located on the corner of West Vernon Avenue and Herdecree Road. Weekly services will begin each evening at 7:45, and Sunday's service will be held at 3:00 p. m. only.

The crusade will be under the auspices of Free Will Baptist churches in Perquimans, Greene and Lenoir Counties, on a regional basis, and is a new approach to the problem of reaching a larger number of people for Christ.

The Rev. Thomas E. Beaman Sr. is the director of the crusade; the Rev. Carr Alexander, assistant director; and the Rev. David Paramore, treasurer. Other pastors and laymen serve on important committees.

People everywhere are urged to pray for this crusade, and those who feel led to do so may mail contributions to help finance the crusade to the Rev. David Paramore, 121 N. Heritage Street, Kinston, N. C.

N. C. Alumni to Meet At Children's Home

The regular annual fellowship meeting of the North Carolina Chapter of the Alumni Association of Free Will Baptist Bible College will meet August 16, 1960, at Free Will Baptist Children's Home, Middlesex. The program will begin at 10:00 a. m. The Rev. Carroll Alexander of Kinston is president of the association. All alumni are urged to attend this meeting.

Ordaining Council of Western Conference Meets August 8

The Ordaining Council of the Western Conference of North Carolina will have its call meeting on Monday evening, August 8, 1960, at 7:30, with the Pine Level Free

l Baptist Church, Pine Level, North
olina. All candidates for license or
nation must have a written recommen-
on from their respective churches. All
ases that are expired must be reinstated
he consent of the local church of which
candidate is a member.
ny person or church having any busi-
that you would like to discuss with the
ining council is invited to be present
his call meeting.

Grace Church to Observe Anniversary Program

The Grace Free Will Baptist Church,
Greenville, North Carolina, will observe its
Fifth Anniversary Program August 3-6.
Different speaker will be on the program
each evening. On Wednesday, August 3,
the speaker will be Miss Mary Ellen Rice,
who will speak on missions. On Thursday
the speaker will be the Rev. Carroll Alex-
ander, pastor of Faith Church, Kinston; on
Friday the speaker will be the Rev. Owen
Coy, pastor of Grifton Church, Grifton;
and the speaker for Saturday will be the Rev.
Donald Riggs, pastor of our church in
Greenville, Virginia.



The Anniversary Program itself will be
held on Sunday, August 7, from 9:45-11:30.
There will be an Anniversary Picnic at 12:00
p. m. Featured on the Anniversary Pro-
gram will be the singing Riggs family con-
sisting of the Rev. and Mrs. Raymond Riggs
and two of their daughters, pictured above.
The evening service will consist of a pic-
nic service at 7:45 p. m. All persons living
in the Greenville area are urged to attend
one or all of these services. The pastor of
Grace Church is the Rev. Rashie Ken-
ney.

"I WANT IT"

A non-Christian Chinese, who never at-
tended a Christian service, said to a mis-
sionary, "I want to hear about your religion.
I have never heard the words of it, but I
have heard the laughter in your house, and
the homes of other Christians. If you
can tell me anything that makes people so joyous,
I want it!"—Walter B. Knight.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

The Vandivorts in New Hampshire

225 Main Street
Littleton, New Hampshire
June 27, 1960

Dear Brother Willis:

My wife and I arrived in Littleton one
week ago and we feel like we are beginning
to get the feel of the situation by now.
We had a good trip; the Lord was real
good to us all the way. We were delayed
a few days at Fredericktown, Missouri, be-
cause of Louise's operation. The operation
consisted of removing a growth from her
leg which was feared to be malignant. How-
ever, tests have shown that there is noth-
ing serious.

After being here a few days, Louise and
I feel that we can't overemphasize the de-
pressed spiritual condition of the natives
in this area. We were impressed with the
services Sunday, and the spirit of welcome
and appreciation which the people of the
church have extended toward us. There
were twenty-eight in Sunday school and
a few more in the evening service. They
have a good order of worship and good
spirit of worship. We have learned that
indeed this church is a real testimony for
Christ in this city. I think people are just
beginning to realize that this is not a fly-
by-night affair and I feel we can place
confidence in the believers in this church.
They surely need quantity, but the quality
is good. There is evidence of good train-
ing and leadership on the part of Brother
Mack and his wife.

We have established quarters with Broth-
er Mack and his wife. We have prayed a
lot about this before we arrived and had
come to the conclusion that if they ex-
pected us to stay with them we would.
Upon arrival, we found they had a big room
all ready for us with a good bed, curtains
over the windows, etc. We have our own
chairs, desk, etc., and our own half bath
gives us a pretty good degree of privacy.
There is so much room in this building,
and the Owens and the church being in
debt, we think things are going to work
out fine for us to help them with their ex-
penses and debts. My wife is helping Mrs.
Owens quite a lot as she is expecting a

child in about three months. In general,
we are finding it easy to adjust to the sit-
uation.

Brother Mack has been introducing me to
the community, and to those whom he has
witnessed to. We feel the Lord is soon
going to save some of the people we have
witnessed to, for some of the people are
beginning to realize that the eternal truth
of the living God is being preached here.

We are praying that the Lord will lead
us as we investigate the possibility of start-
ing services in one of the neighboring
towns. The church here needs a sister
church, for our people can't have a very
co-operative fellowship with the Pentecostal
and Advent people. I think they have
learned that it is best to try to have a
Christian attitude toward them, but not
try to have a co-operative fellowship.

Our hearts were encouraged today when
we learned that two ladies from the town,
Twin Mountain, are planning to bring car
loads of children to our Bible school. The
only church in the town is Catholic.

My wife and I feel that the Lord has
surely led us up here for a definite purpose
and we are praying concerning the extent
of our work. We feel the Lord will show
us if we should stay here longer than the
summer.

In His service,
Mark and Louise Vandivort

News of the Bondoukou Circle

Mission Protestante
B. P. 54, Bondoukou
Ivory Coast, West Africa
June 19, 1960

Dear Christian Friends,

Greetings from the Bondoukou Circle, in
the name of our wonderful Saviour. We
do very much appreciate each one of our
friends that are remembering us in their
prayers, their letters and their gifts toward
our account. On the desk in front of me
are over seventy letters—and although I
try to answer each letter, they still con-
tinue to pile up. Please accept this let-
ter as a personal letter to you, and I will
continue to eat away at the pile until you
(continued on page sixteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Did God appear in the form of a man's body when He walked with Adam and Eve in the Garden of Eden?
—Jo Slad, Illinois.

Answer: We are not sure of this, but it is entirely possible that He thus appeared before our first parents. Their form was probably greatly altered by the entrance of sin into their lives. Being made in the image and after the likeness of God may have meant more than a great many of our present day theologians give that credit. If the serpent walked upright as some think and was reduced to his present method of locomotion, it is quite likely that, probably in ways inconceivable to sinful man, we are different in appearance to what they were in the state of innocence in which they were created and associated with God in Eden.

When God appeared to man in Old Testament times, He often appeared in a form and was referred to as the angel of the Lord. In most of the instances, He that appeared was none other than Jesus Christ in His pre-incarnate state. In one of these theophanies, or chistophanies as some theologians call them, the form of God was in the appearance of three men as Abraham beheld and recognized. "And he lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground" (Genesis 18:2). Notice that in, "And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent" (Vs. 9), the plural number is used which indicates that all three persons speak. Some think that from this we are to recognize all three of the persons of the blessed trinity. There is no question in the mind of one who knows his Bible but that the presence of each person in the divine trinity is everywhere at the same time, and that each of the three persons, the Father, the Son and the Spirit, is present wherever the Bible mentions the presence of one of them; but it is also true that they each are present in His own present place of abode in a different way from what he is elsewhere. The Father and the Son in their present, local abode are to be found in

heaven. The Father is on His throne. The Son is seated at the Father's right hand while the Spirit's local abode is here upon this earth in the hearts of believers. Therefore, whether or not the presence of three persons being manifested in forms appearing as men at Abraham's tent signifies in any particular way the triune God I do not know; however, it is true that all three of the divine persons, the Father, Son and Holy Ghost, were there in a real sense of the word. They are all omnipresent.

Notice that in Genesis 18:22 these persons are referred to as being men, while at the same time Abraham is said to yet be before the Lord; "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD" (18:22). Now notice that the remainder of Genesis 18 is taken up with the conversation between the Lord and Abraham, but that the next chapter opens by giving further account of what seems to be the other two of the party of three who dined with Abraham; and it appears that while the third person of the party was the Lord that enlightened Abraham of the coming disaster that concerned his nephew, Lot, the two angels, that is the other two men that dined with Abraham, went on to Sodom to negotiate with him so as to be sure he was saved from the immediate destruction of his adopted home town.

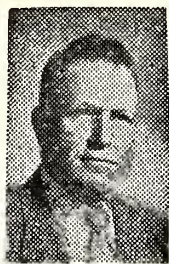
It is certain, however, that even though Christ assumed several different forms before He was incarnated, born as a babe in Bethlehem, He did not have His human body before. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Hebrews 10:5).

"The angel of the Lord" or "the angel of the covenant" was never a created being but the same and only person that we find referred to again and again in the New Testament as "Jesus Christ the Lord." In Joshua 5:14, He is referred to as "captain of the host of the Lord"; in Daniel 3:25, "one like the Son of God"; and in "And he shewed me Joshua the high priest standing before the angel of the LORD; and Satan standing at his right hand to resist him" (Zeehariah 3:1), as "the angel of the Lord." Thus we may see Christ appear-

ing in the Old Testament as several types of personal beings, but those are not only forms in which we behold Him. Peter tells us that the rock in the wilderness from which the Old Testament fathers drank was Christ. "And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Corinthians 10:3, 4).

We are also told that the Lord looked through the pillar of fire and the cloud when He protected Israel and destroyed Egypt. "And it came to pass, that in the morning watch the LORD looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians" (Exodus 14:24). "And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people" (13:21, 22). The Lord appeared to Moses in a burning bush: "And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. . . . And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I" (Exodus 3:2, 4). Note that when Moses beheld the bush, he was in the presence of the angel of the Lord, but was also in the presence of the Lord who talked with him. When we acquire the new body which is to be like Christ's glorified body, we are to know all these things without any questioning until then. We are to read and appreciate what information God gives in His Holy Word and await further revelation at His coming. "I know we see through a glass, darkly; but then shall we see face to face; now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12); "And as we have borne the image of the earthly, we shall also bear the image of the heavenly" (15:49). The beauty of the whole is that we shall bear the image of the heavenly being like He while in heaven. It is vitally necessary that we appear in the image of the heavenly just as He here appeared in the form of the natural. It is there that we come into a full possession of our possessions as heirs of God and joint heirs of Christ. This, of course, means that not only did Christ create all things for Himself, but also that just as real a sense He created everything for those who shall bear the image of Him even such as you and I.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

OTHERS MAY—YOU CANNOT

“Be not ye therefore like unto them: for our Father knoweth what things ye have asked of, before ye ask him” (Matthew 6:

A few days ago I chanced to receive and read a tract by the above title, and since I thought it is very good and has a message worthwhile for all of us, I am passing it on to you for this week’s devotional thinking. It seems to me that it has a message for all of us in these days of extreme egotism when most of us are striving for the acclaim of man with no regard for the glory of God.

“If God has called you to be really like Jesus in all your spirit, He will draw you into a life of crucifixion and humility, and will not allow you such demands of obedience, that you will not allow to follow other Christians, and in many ways He will seem to do other things which He will not allow you to do.

“Others can brag on themselves, and on their work, on their success, on their writings, but the Holy Spirit will not allow you to do such things, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

“Others will be allowed to succeed in making money, but it is likely God will keep you poor because He wants you to have something far better than gold, and that is a helpless dependence on Him, that may have the privilege of supplying your needs day by day out of an unseen treasury.

“The Lord will let others be honored, and will put forward, and keep you hid away in obscurity, because He wants to produce the choice fragrant fruit for His glory, which can only be produced in the shade. “God will let others be great, but keep you small. He will let others do a work for you, and get the credit for it, but He will not let you work and toil on without knowing how much you are doing; and then to

make your work still more precious, He will let others get the credit for the work which you have done, and this will make your reward ten times greater when He comes. The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own, and He will not explain to you a thousand things which may puzzle your reason in His dealings with you. He will wrap you up in a jealous love, and let other people say or do many things that you cannot do or say. Settle it forever, that

you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that others are not dealt with. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.”—Author unknown.

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Matthew 5:20).

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

WHAT GOD'S WORD DOES FOR US

(Psalm 119:105)

1. *It furnishes the foundation for our faith* (Romans 10:17).
People believe a certain thing without any foundation for that belief (Mark 4:24; Acts 8:12; 2 Timothy 2:15).
2. *It reveals to man the way of salvation* (Romans 1:16).
The Word brings us this knowledge (John 20:31; Romans 10:17; 2 Timothy 3:15-17).
3. *It is the source of our spiritual light* (Psalm 119:130).
Light on the future life (Daniel 9:2; John 5:39; 2 Kings 22:8, 11, 13).
4. *It is the source of our spiritual life* (John 6:63).
Where the Word is received—life (Psalm 19:7; Hebrews 4:12; 1 Peter 1:23).
5. *It is the source of spiritual food* (1 Peter 2:2).
The early church fed on the Word (Matthew 4:4; James 1:21-25).
6. *It is the guide for the building up of the believer* (Acts 20:32).
Building up in the things of God (Judc 1:20, 21; 2 Peter 3:18).
7. *It is the standard by which we shall be judged* (John 12:47, 48).
All things that are needful for us are there (John 20:31; Acts 8:38; 2 Peter 1:5).

—Rev. C. C. Maple.

The above recommendation was unanimously passed by the Executive Committee, this July 20, 1960.

Signed: J. W. Alford, Secretary of Executive Committee

A further motion was passed that we commend St. Mary's Free Will Baptist Church and its pastor for their stand in the above-mentioned matter.

A motion was also passed that this action be published in the local newspapers and our denominational papers.

Signed: J. W. Alford, Secretary of Executive Committee

A wise man gets learning from those who have none themselves.

NOTICE

After due consideration, we, the Examining Board of the Eastern Conference of Free Will Baptists of North Carolina, this day, July 20, 1960, recommend to the Executive Committee of said Conference that Brother Cecil H. Campbell be silenced as a minister until he meets with a joint session of the Examining Board and the Executive Committee and clears himself, he having failed to abide by the Ministerial Code of Ethics and to keep proper relationship with St. Mary's Free Will Baptist Church, New Bern, North Carolina, and the Eastern Conference.

Signed: Lloyd Vernon, Secretary of Examining Board.

Indelible Imprints

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† †

If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.



HUBERT BURRESS
Box 326
PINETOPS, N. C.

ELDER JOSEPH BELL

Eastern Conference of North Carolina

Elder Bell was the son of John and Agnes Bell, and was born in Pitt County, North Carolina, on the first day of July, 1823. His religious training was very deficient, as his parents were not professors of religion. He grew up a wicked and lewd boy and he often said that it was his delight to use a manner of profane language that he heard others use. He continued in this state until the year of 1846. He told Elder R. I. Hearn that he went to a circus and returned home at night and dreamed of hearing one of their blasphemous songs, which frightened him and he awoke and said that it appeared to him there was a small black form in the middle of the floor with a cloven foot, singing the song he had been dreaming about and this form followed him apparently for several days. A short while after this, a friend of his was taken very sick and died.

He was sitting up with this friend one night, with several others, and there was an old Free Will Baptist there who proposed prayer. This was unexpected to him and he said that he had never bowed his knees in prayer in his life up to that time, and while the old brother was reading a chapter, he was about to leave the house, rather than remain and bow in prayer, but he did remain and for the first time bowed in prayer, which was an arrow to his heart. He had no rest until he found peace in believing on the Lord Jesus Christ. He united with the Free Will Baptist Church at Gun Swamp in the same year; was baptized by Elder J. Utley, and was a consistent member until death. He commenced his ministry in the year 1853. A more zealous and faithful minister of the Lord Jesus could not often be found; though he was not possessed with much eloquence, he never failed to warn sinners to flee the wrath to come. It was his theme to persuade his fellow man to turn from his evil ways and serve the Lord.

He attended church at Hickory Grove on Saturday before the second Sunday in September, 1862, and preached his last sermon (continued on page twelve)

DON'T JUDGE TOO HARD

Pray don't find fault with the man who limps,
Or stumbles along the road,
Unless you have the shoes he wears
Or struggled beneath his load.
There may be tacks in his shoes that hurt,
Though hidden away from view,
Or the burden he bears, placed on your back,
Might cause you to stumble too.

Don't sneer at the man who's down today,
Unless you have felt the blow
That caused his fall, or felt the shame
That only the fallen know.
You may be strong, but still the blows
That were his, if dealt on you
In the selfsame way, at the selfsame time,
Might cause you to stagger too.

Don't be too harsh with the man who sins
Or pelt him with words or stones,
Unless you are sure, yea, doubly sure,
That you have no sins of your own.
For you know perhaps, if the tempter's voice
Should whisper as soft to you
As it did to him when he went astray,
'Twould cause you to falter too.

—Missionary Worker.

NOTES AND QUOTES



By J. C. Griffin

THINGS THAT GOD HATES

These six things doth the LORD hate; seven are abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren" (Proverbs 6:16-19). Let us list those things that are an abomination to the Lord and get these hateful things from us: "A proud look"; "a lying tongue"; "hands that shed innocent blood"; "an heart that deviseth wicked imaginations"; "feet that be swift in running to mischief"; "a false witness that speaketh lies"; "and he that soweth discord among brethren."

PROUD LOOK

Pride is a dangerous thing. "The wicked, because of his pride of his countenance, will not be humble after God: God is not in all of his thoughts. His ways are always grievous: his judgments are far above out of his sight. . . ." (Psalm 10:4, 5). There are many men and women who are too proud to humble themselves before God. Pride causes men to exalt themselves. Jesus says, however, "Whosoever shall exalt himself shall be abased; . . ." (Matthew 23:12). We can place ourselves on the top row and proudly rebounce every soul that is below our class. We may think within ourselves, but God can bring us down and will take us off our roost.

LYING TONGUE

James says: "Even so the tongue is a member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been used of mankind: But the tongue can no be tamed; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which is made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:5-10).

Notice, James says, Brethren—My Brethren. He was not talking to the heathen. He was talking to brethren. What peculiar tongues some of us carry around in that big hole in the middle of our faces! We go to church and sing loudly, "Oh How I Love Jesus." Before we get home we are slandering the name of someone by repeating a rumor. Some of the most slanderous tongues have been members of some religious bodies.

No wonder that the writer of Proverbs said, "The Lord hates a lying tongue." Listen for the political liar, the business liar, the religious liar, and the old street corner liar—the fellow who promises to do something when he knows that he is not going to do what he promises. Be careful of the husband who lies to his wife when he stays out with gamblers and harlots; the wife that says, "Children, stay quiet—'Mommy' is just running out for a few minutes," and stays at a neighbor's house and gambles for cut glass unto twelve or one o'clock. These liars are bad, but there is one that is even worse—he is the pulpit liar. Back about forty years ago, a preacher visited the church where I was a member, and he preached loud and long. He had a real pulpit activity, and some of the brethren thought he was the stuff. I shall never forget what he said. He said, "I have not asked God to forgive me for a sin in fourteen years, because I have not committed a sin in fourteen years." That was about the time when some Free Will Baptist laymen and preachers were becoming the holier-than-thou Christians.

I was called to conduct a series of meetings near the place where this preacher (the afore-discussed preacher) lived, and I remembered the preacher's statement and made an inquiry—but not a single neighbor would say that he believed the preacher's statement. Since then, this preacher has gone on into the hereafter. I hope that before going he realized that he was a sinner among sinners and confessed to God and made things right.

"Whoso boasteth himself of a false gift is like clouds and wind without rain . . . for men to search their own glory is not glory" (Proverbs 25:14, 27).

HANDS THAT SHED INNOCENT BLOOD

Hitler certainly would come under that hate from Almighty God, and this is not judging—for Christ said, "A tree is known by the fruit it bears." Yes, Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits . . . Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Matthew 7:15-17). So by what Hitler did we know that he was in the hate class of Almighty God. Not only Hitler, but many more who say

great things among themselves speak lies. I have to deal with these book sellers, but when they come I treat them nicely and ask them have they been born of water and the spirit; hold them to it—don't let them get away without a definite answer, and while he or she is humming and hawing, say, "Well let us pray over the matter." The salesman will go away as quickly as a cat when shot with a sling-shot. Amen. Be sure not to let a false prophet get away with reading the third chapter of John. It might be profitable to get someone to read this Word of God to every political candidate for office—from top to bottom—before the November election. I say that no person is fit to hold an office that has not a definite experience in the knowledge of Jesus Christ. He should be more than a church member.

Now back to the shedding of innocent blood. Just take a look at Cuba where the Castro forces have murdered innocent women and children, along with many men—and this procedure is Communism under disguise. Take a look at Columbia, where according to the records 115 Protestant Christians have been murdered; 66 Protestant churches have been destroyed; and, 200 Protestant schools have been closed in the last ten years. This took place in Columbia, South America. Remember—it can take place right here in the United States.

Innocent blood is shed right at our doors and we read of it every day—we read about drunken drivers on the highway who killed several people, and drunken husbands who kill their wives and children. America is on the way out, unless we go back to the way of life practiced by the founders of our United States, who fought and died for religious liberty. There are so many ways of destroying innocent blood. It would take a much larger book than I have time to write now.

There is no doubt that lying tongues have caused some people to worry themselves to death. I have had to deal with precious souls who had been falsely accused and had worried until their health had completely gone under. God says in 1 Chronicles 16:22 and in Psalm 105:15, ". . . touch not mine anointed, and do my prophets no harm."

I read a story a few years ago about a deacon who began to persecute the pastor of his church and had influence sufficient to get others to go along with him, until the preacher's heart was broken. When he had seen what he had done, that deacon went to the home of the minister who had been driven from the parsonage or manse to a humble place of abode. He went to try to help that broken-hearted minister, but the wife of the dying man refused to let the deacon see that man of God—so God still says, "Touch not mine anointed."

(To be continued.)

STORIES for our BOYS and GIRLS

SECOND-MILE SISTER

SANDRA had never been so mad in all her 11 years, and the reason was that brat, Bart. In just six years, how could he have become such a pill? And the worst of it was he could do no wrong in the eyes of Dad and Mother.

Here she was stuck with him on a two-mile hike in Laramie's woods where the "Sunbeams" were going to hunt for bitterness.

Her friends just weren't going to understand why she had to drag that little slow-poke along! But Mother said: "It's the only way you can go on the hike. Dad and I must go to Emerson that day on business. I'm sure Bart won't be too much trouble."

Her eyes stung remembering her dad's words: Sandra, you're jealous and hateful to Bart. You'll have to watch that, Sis."

She'd have to drag him along on the hike. She knew when she was licked, which was pretty near always! She felt like leaving him in the woods. Maybe she just would! Deep down, Sandra knew she wouldn't, of course. Her little brother really wasn't so bad—if only they wouldn't poke him down her throat all the time.

The day of the hike was sunshiny and bright. Sandra had so much fun she almost forgot Bart trudging along behind, picking up leaves, stopping to look in delight at the rabbits and squirrels darting about, and talking in a constant stream: "What's this?" "Looky." "Sandra, wait for me!"

Sandra had long since given up trying to stay with the others when she heard a shriek of excited voices ahead. She ran toward the top of the knoll where her friends had found a bittersweet thicket. Sandra tore at the tangled vines. She popped open one of the red berries with its thick orange covering.

"Oh, she exulted, "that's the best bittersweet we've ever found. Mother will love it." At the thought of her mother, her breath caught in her throat. "Bart!" she screamed and ran down the hill, but there was no Bart in sight.

Fright clutched Sandra. Suppose he had wandered down the bend to the creek. It was deepest there. She ran to the creek bank calling: "Bart! Bart!"

The rest of the hikers joined her and ran along the bank calling Bart's name.

Sandra could not get one horrified thought out of her mind: what if he's drowned? And I said maybe I'd leave him in the woods—that I wouldn't care if he got lost. Oh, I didn't really mean it. Half-sobbing she prayed: "Oh, please, God, help me find Bart safe."

She looked on the water for bubbles but there were none. Then she saw one of Bart's little red sandals bobbing along. Heart pounding, she went down the steep bank. "Be careful!" screamed the watchers on the bank.

"I am careful," said a chipper little voice, and Bart stepped out from behind a bush on the opposite side of the bank. "I fooled you! I hid, but I lost one of my sandals. Mommy will be cross."

Sandra had a flashing feeling of relief—then one of hot anger. In that unguarded moment, she fell, clutching wildly at the grassy growth on the bank. She rolled, tumbling and clawing, and went with a splash into the water, under the sprawling, clutching branches of a tree that had fallen across the creek. She sputtered and gasped for breath. Her wide-open eyes saw the strange greenish light under the water. I'm drowning, she thought. She came up gulping, her heart pounding. Then something sharp and jagged scratched her and caught in her dress and threw her against the sharp rocks on the water's edge.

The frightened playmates clambered down the bank and twisted her dress off the tree branch. With her last strength, Sandra got dizzily to her feet. One of the girls wet her handkerchief in the creek and bathed Sandra's bruised face. Bart hovered over her with anxious words: "Hurt, Sandy? Hurt bad?" Big tears trembled on the edges of his eyelashes, but his face burst into a big smile when Sandra whispered: "I'll be all right, Bartie."

The last thing she remembered before she dozed off was; Bartie really is kinda sweet.

When Sandra awoke, she was in her own bed, and her anxious parents were beside her.

"Feeling better, Sandy?" her dad asked huskily while her mother sobbed. "We thank God you're all right, Sandra. You precious girl, what you must've gone through! We love you so!"

She had to ask it: "As much as you

love Bart?" she whispered.

"Of course!" her mother and dad swayed in a perfect duet.

Then Sandra faltered: "I-I thought n be you liked him best."

"Oh, I begin to see," her mother said softly, "maybe we have been a little hard on you. Perhaps we've been unfair in expecting so much of you—but you have always been so dependable and good, Sandra. And don't you know, Sandra, parents sort of learn with their first child?" Sandra smiled. "But I guess we have babied Bart. We'll have to stop that. It isn't good for him. And we won't expect quite so much of you, dear."

"Oh, phooey!" said Sandra happily. "He's so little yet. I expected as much from him as of myself. But he's a pretty good little guy. If I don't show him how to act, how's he going to learn? I'm sure I was jealous of him. Yes, I truly was. Daddy, but after this I'll be real patient with him."

"You'll be the best little second-miler in the country," promised her dad.

"Second-miler?" asked Sandra. "What's that?"

"That's the way Jesus explained Christ's living. We are second-milers when we do more than is expected of us to help others."

"That's what I want to do!" exclaimed Sandra happily, "and with Jesus helping me, I know I can do it, too!"—My Promise.

Indelible Imprints

(continued from page ten)

mon. He returned home in the afternoon and on Sunday was taken sick and continued to grow worse until the third day of October, 1862, when his spirit took its flight and was no doubt wafted by angels home to glory there to receive the reward that God has promised to the final faithful. His funeral was preached by Elder R. K. Heald from Psalm 116:15. "Precious in the sight of the Lord is the death of his saints."

A MIRROR

The world is like a mirror,
Reflecting what you do,
And if your face is smiling
It smiles right back at you.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Scotland Neck, N. C.—The Woman's Auxiliary of Hope Free Will Baptist Church met at the home of Mrs. Helena Haddock at its monthly meeting July 15. The meeting opened with the group singing "Trust and Obey," followed with prayer by Mrs. Lila Croom. Scripture reading, Numbers 9:17-23, by the president, Mrs. Annie Harrell. The topic for the pro-

gram, "A Clear Call to Cuba," was given by the following: Mrs. Agnes Eason, Mrs. Lynette Bunch, Mrs. Lila Croom, Mrs. Nannie Harrell and Mrs. Irene Morris.

During the business session, the roll was called with 11 members present. The minutes of the last meeting were read and approved.

Refreshments were served by the hostess, Mrs. Helena Haddock, and enjoyed by all.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met July 21, at eight o'clock p. m., in the home of Mrs. Travis Roughten with the president presiding. The meeting opened with the group singing "Jesus Saves," followed with the Scripture by the president. Prayer was offered by Mrs. Bernice Maitland. Those taking part on the program were Mrs. Winford Brickhouse, Mrs. Zennie Taylor, Mrs. Iilda Roughten, Mrs. Joseph Maitland, Mrs. Lawrence Brickhouse and Kathleen Swain. The president, Mrs. Madaline Brickhouse, gave a very interesting and inspiring talk on the lesson. The business was transacted as usual. The meeting closed with prayer.

During the social hour, the hostess served ice cream, cookies, peanuts and candy, which were enjoyed by all.

Report of North Carolina Woman's Auxiliary Convention

May 21, 1959—May 19, 1960

Balance Brought Forward	Receipts	Disbursements	Balance
\$ 1,653.12			
Laborer Band Fund	\$ 683.70	\$ 683.70	\$
Angmont Assembly, Current	63.30	63.30	
Angmont Building Fund	483.10	483.10	
Angmont Woman's Conference	7.40	7.40	
Angmont for Roof	5.00	5.00	
Angmont for Paint	4.00	4.00	
W. Olive College, Current	330.99	330.99	
W. Olive, Life Membership	261.00	261.00	
W. Olive, on Pledges	55.00	55.00	
W. Olive, for Piano	70.00	70.00	
Student Loan Fund	10.50	10.50	
W. Olive, for Piano	30.00	30.00	
W. Olive, for College	12.00	12.00	
W. Olive, for Bible College, Current	246.33	246.33	
W. Olive, for Bible College Student	6.00	6.00	
W. Olive, for Memorial Loan Fund	60.00	60.00	
W. Olive, for Anniversary	477.64	477.64	
W. Olive, for Home Missions	687.80		687.86
W. Olive, for Foreign Missions	987.41	987.41	
W. Olive, for Children's Home, Current	150.75	150.75	
W. Olive, for Children's Home, Kitchen	90.00	90.00	
W. Olive, for Clothing for Children	120.00	120.00	
W. Olive, for Spreads for Children's Home	12.00	12.00	
W. Olive, for Children's Home	53.00	53.00	
W. Olive, for Children's Home Anniversary			
W. Olive, for Gift	5.00	5.00	
W. Olive, for Money for Children	5.00	5.00	
W. Olive, for Youth Work	5.05		5.05
W. Olive, for Church Finance Association	11.00	11.00	
W. Olive, foraskan Missions	416.72	416.72	
W. Olive, for Washing Machine for Whaleys	52.00	52.00	
W. Olive, for National Project for Mexico	753.93	753.93	
Totals	\$6,155.62	\$5,462.77	\$ 692.85

Operating Expenses for the Year

First Quarter:	
Letterheads for Convention Use	\$ 9.17
P.A. and G.T.A. Medals	5.40
Exp. on Cuban Mission Work	50.00
Exp. for National Convention Expense	25.00
Photograph Paper, Ink for Secretary	11.50
Exp. for National Convention Delegates	36.00

Mrs. Spivey for Auxiliary Pins	37.48
Gift on Luggage for Missionaries	25.00
Treasurer for June, July, August	60.00
F.W.B. Press for Convention Minutes	136.90

Total Expense First Quarter \$ 396.45

Second and Third Quarters:	
Letterheads for A.P.L.F. Committee	\$ 8.82
F.W.B. Press for Award Pins	27.00
Expense A.P.L.F. Committee Member	15.00
Convention President, Phone Calls	12.75
Expense Executive Committee Meeting	57.80
Declamation Contestant	10.00
Treasurer, September, October, November	60.00
Convention Secretary, Phone Call, Postage	7.40
Mrs. Ballard, for 1,500 LOOK Sheets	45.50
Expense A.P.L.F. Committee Meeting	8.40
Convention President, Phone Calls	3.80
Executive Committee Meeting Expense	53.89
State Youth Chairman for Youth Work	12.88
For Cuban Mission Work	100.00
For State Youth Work	34.00
Treasurer for December, January, February	56.00

Total for Second and Third Quarters 513.15

Expense for Fourth Quarter:	
President, Mileage and Phone Calls	10.30
Treasurer's Entry Book	5.00
1,000 Postal Receipt Cards	39.50
For State Youth Work	10.17
For 500 LOOK Sheets	25.00
Treasurer for March, April, May	60.00

Total Operating Expense Fourth Quarter 149.97

Total Operating Expense for Years 1959—1960 \$ 1,059.57

Disbursements for the Year

By Departments	\$5,462.77
Special Foreign Missions	1,793.92
Adoption Retired Ministers and Widows	370.00
Operating Expense for the Year	1,059.57
Appropriation A.P.L.F. for Operation	100.00
Allocations by Finance Committee	925.00

Total Disbursed \$9,787.64

Total Receipts and Balance \$11,347.46
Total Disbursed 9,787.64

Balance in Treasury, May 20, 1960, on Deposit \$ 1,559.82

Mrs. M. A. Woodard, Treasurer

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Why I Came to Summer School

W. Burkette Raper, President
Mount Olive College

"Tell the class who you are and why you are here." This was my first assignment at Florida State University, Tallahassee, where I am spending eight weeks this summer. I answered this question briefly and factually for the professor, but it has not yet left my mind.

Why am I here? I am more than 600 miles from Mount Olive, North Carolina, where my wife and five children are. No one sent me here; in fact, I had to ask permission from the Board of Directors of Mount Olive College to come. I am not bettering myself financially; rather my total expenses for these two months will be approximately \$450. My hours of work have not been shortened but lengthened by an accelerated summer schedule.

But I am happy here. I am convinced that I did the right thing in deciding to attend summer school. Florida State University, which expects 8,000 students in September, is a great center of learning; and I feel fortunate in sitting under such distinguished professors and studying in such a fine library as I have found here.

A GRADUATE DEGREE

I told the class I came here to continue my work toward a graduate degree in higher education, and that information was adequate for the professor. That was reason enough. In August I will begin my seventh year as president of Mount Olive College, and certainly this responsibility demands all the training possible. The educational world, whose co-operation Mount Olive College must have to fulfill its mission, has a right to expect the head of the institution to be a person capable of furnishing competent leadership.

The fact that I spent seven years in college in preparation for the ministry has been helpful but not adequate. A college is not a church, and cannot be operated as a church. It took many painful experiences for me, and even more for the patient faculty that has endured and tolerated me, to learn this truth.

Education is a highly professional vocation. One cannot succeed by hit-and-

miss methods, not long anyway. Education is a vital nerve that sooner or later determines the character and destiny of a people, whether they be a nation or a church. Work of this magnitude demands the best leadership possible. What happens to our colleges will eventually happen to America. The same thing can be said of a denomination.

In my own mind I have come increasingly to believe that I should either resign my office as president of Mount Olive College or prepare to give the institution that quality of leadership our times demand. An honest facing of this issue led me back to college for continued study.

So far as I know, there is not a person in the Free Will Baptist denomination who holds a graduate degree in college administration. This realization is awfully disturbing. A college cannot rise above its leadership, and a denomination cannot rise above its colleges.

A PERSONAL VIEW

The Free Will Baptist denomination today stands at a decisive crossroads. On the one hand, there is the danger of our becoming a sect, if not a cult. By sect, I mean that narrow and bigoted complex that characterizes those who condemn everyone who dares to think for himself and does not conform to their modes of thought and conduct. By cult, I mean those extremists who are even more narrow and reactionary than those of a sect. One does not have to search hard to find Free Will Baptists who call to mind the Scotchman that said to his wife "Mary, the whole world is a little queer except me and thee, and sometimes even thee is a little queer!"

Of the sermons you have heard, or preached, in the last six months, how many would have enough structure left to stand if all statements and references of condemnation were taken out?

What our denomination needs desperately is leadership characterized by Christian dedication and competence. Such leadership in both the pulpit and pew would give strength and hope to many Free Will Baptists who are wondering just what has happened to our denomination during the last few years. Once we believed in co-operating with Christians of other denominations; now we condemn all but the Holiness. Once we believed in congregational

church government; now writhe under the dynasty of the pulpit. Once we believed in salvation by grace through faith, but now one hears more about the necessity of orthodoxy (usually, the speaker's own views and limited personal habits (views regarding tobacco, dress, recreation.) It is characteristic of sects and cults to major on minors—to strain at gnats and swallow camels. This is the mind and method of those who crucified Jesus and persecuted Paul.

We need a leadership that can lead us out of this sorry mess. Free Will Baptists want a denomination that has character and dignity and commands the respect of other Christians. We have no intention of circumscribing ourselves and becoming the laughingstock of our neighbors. We have a doctrine that is Biblically true and theologically sound, and we believe in it with all our hearts. What we want are leaders who preach and teach our faith with the intelligence that can merit the confidence of our people. We want leaders who can honorably represent us and our doctrine before all mankind, rich and poor, ignorant and educated, backward and cultured.

This is the quality of leadership Mount Olive College aspires to offer our people—a leadership that is Biblically sound and educationally competent. I am continuing my education because I want to be a leader, not a hindrance, to the progress of Mount Olive College in this service to our people.

A Call for Special Prayer And Announcement Loyalty Fund Campaign

Mount Olive College

The third annual Loyalty Fund Campaign is now being conducted in behalf of Mount Olive College. Because we believe the program of this college is an extended arm of the church and thereby Christian service and because we believe the loyalty of this college to the faith and heritage of our denomination makes it worthy of remembrance in connection with the observance of the Tri-Centennial Commemoration of the Confession of 1660, we are calling on Free Will Baptists of North Carolina and neighboring states to join with us in prayer for divine guidance in this campaign and in the program of the college.

We are asking each church and Sunday school to make this prayer and the announcement of the Loyalty Fund Campaign a part of its Tri-Centennial Commemoration Service on Sunday, August

(continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Personal Encounter With God

(Lesson for August 14)

Lesson: Isaiah 6:1-10.

Golden Text: Isaiah 6:3.

I. INTRODUCTION

Uzziah was one of the better of the kings of Judah, and he reigned for approximately fifty years.

Isaiah had been a friend of the court and had held King Uzziah in the highest esteem. Uzziah also thought quite well of Isaiah. When Uzziah was alive, Isaiah had been only for him and his court; but now that his earthly king is gone, he is privileged to catch a glimpse of his eternal King, the King of kings and the Lord of lords.

It is possible for us to become so attached to the things of the earth, things that might not be sinful within themselves and may be beneficial, that we allow them to blind us to the vision of God and things that are eternal. No doubt, Isaiah had been in the temple many times previous to this, and on some of these occasions God was on His throne, high and lifted up so that His glory filled the temple, but Isaiah failed to see God. When we have our eyes focused too sharply on the things of this world, even things that are necessary in their place, we fail to lift up our eyes unto the hills, and thus we miss the heavenly vision.—*Senior Quarterly (F. W. B.)*.

HINTS THAT HELP

1. The death of an important man should serve to fix our attention more definitely upon the Almighty God (Isaiah 6:1).
2. Although God has celestial creatures to serve and praise Him, He has chosen to give us a share in this glorious ministry (vs. 2).
3. The threefold ascription of holiness shows how important this attribute of God is (vs. 3).
4. The things of creation quake and tremble when made aware of the presence of God (vs. 4).
5. A revelation of God is sure to make us aware of the greatness of our sinfulness (vs. 5).
6. Conviction of sin should always be followed by a very specific confession of the sin we have committed (vs. 5).

7. When the confession of our lips has opened our hearts, the Lord always has ways and means of cleansing (vs. 6).

8. The process of cleansing by fire may seem quite drastic, but it is sure to be effective (vs. 7).

9. We can hear God's call to service much more clearly after confession and cleansing (vs. 8).

10. Even though people steeped in sin may not understand our message it is our duty to bring it to them (vs. 9).

11. If the work to which God calls us is difficult, He will be sure to equip us with just what we need (vs. 9, 10).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Isaiah's vision came during a time of need. It has been said that Isaiah must have been closely associated with Uzziah. When the latter died, in 735, B. C., Isaiah found himself in a lonely state. The loneliness which he experienced, however, was soon replaced by the glory which came to him in the temple. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (vs. 1). Moses had asked to see God, but God said to him, ". . . Thou canst not see my face: first there can no man see me, and live" (Exodus 33:20). John also wrote that no man has seen the Father (John 1:18). We conclude, therefore, that Isaiah saw God in a vision. We should remember that the instance became just as real as any actual experience could have been. In fact, it was God's chosen way to speak to Isaiah.—*The Bible Student (F. W. B.)*.

2. It is evident that we have here, in his own words, Isaiah's record of a very marvelous and very real experience. Standing in the presence of God, the prophet was overwhelmed by the feeling of his own unworthiness, and so he cried out, "Woe is me! for I am undone," that is, doomed, lost, to be destroyed, because I am a man of unclean lips. As a sinner, he was unworthy to sing the praises of such a holy God, to speak before Him, or to speak for Him as His messenger. Job felt a similar unworthiness in the presence of God: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6). I dwell in the

midst of a people of unclean lips. To the Hebrews had been given certain rites of purification, but in spite of these, it seems Isaiah was overwhelmed by the thought that, in the presence of the holiness and righteousness of God, he and all others were unclean. ". . . we are all as an unclean thing, and all our righteousnesses are as filthy rags; . . ." (Isaiah 64:6).

—*Standard Commentary*.

3. Following his cleansing, Isaiah heard the voice of the Lord speaking for Himself and the heavenly host, and saying: "Whom shall I send, and who will go for us?" With his sins forgiven, Isaiah could plainly see the lost condition of the whole nation before the Lord, and he was immediately stricken with the burden to see them brought to salvation by faith. Therefore he became a volunteer for the task of carrying the message of the Lord to the people of his nation and the world. Perhaps no man has more completely fulfilled his mission to all mankind than has Isaiah, both in his day and all ages, and both with spoken and written word.—*The Bible Teacher (F. W. B.)*.

4. Woe is me! Before Isaiah had a vision of God, with a resultant vision of his own sinfulness, he said, "Woe unto them" (Isaiah 5:8, 11, 18, 20, 21, 22). Now he saw himself as God saw him—undone and unclean. Now, he said, "Woe is me!" He faithfully diagnosed his spiritual condition: "I am undone . . . I am . . . unclean."

ILLUSTRATION: Some citizens of a village offered a prize to the biggest fool who could be found in it. Search was made. A man was found who persistently refused to tell his doctor the truth about the symptoms of his disease. The judges were unanimous in awarding the prize to him. There are people all about us who are guilty of greater folly than this man. They are spiritually undone and unclean: ". . . the whole head is sick, and the whole heart faint" (Isaiah 1:5). Yet they refuse to tell the great Physician, Jesus, about their condition and seek His cleansing and forgiveness.—*Selected*.

It's Only Fair

A dime from every dollar,
From every dime a penny,
And ten from every hundred—
That's not so very many.

I'd rather do without some things,
And give the Lord His share;
I like to give a tenth to Him—
A tithe is only fair.

—*Selected*.

YOU ... And Christian Literature

(Continued from page five)

Fourth, become informed yourself on the wider aspects and opportunities of Christian literature, particularly on the mission field. Evangelical Literature Overseas, Wheaton, Illinois, a non-profit agency serving all mission boards, will provide you with helpful background material. As you read about this exciting new development, you will be led of the Lord to pray and contribute to Christian evangelism and thus have a definite part of its spread.

Fifth, use all the means of mass communications open to you to present the cause of Christian literature. This means writing letters to your local newspaper editor when you see the gospel disabused. Do not write carping critical letters but friendly constructive ones pointing out that the Bible and Christian literature, presenting the gospel of Jesus Christ, is the cure to the troubles of men and nations.

Write letters to magazine editors also when you see articles that challenge your thinking.

Above all, compliment editors when material appearing in their newspapers and magazines is helpful to the spread of the gospel. You will be amazed at the fruit from this seemingly insignificant exercise.

Radio station managers, motion picture operators and managers as well are susceptible to the voice of the public.

You are the public. Too long, Christians who make up this public have remained silent and allowed Satan to dominate the mass media techniques which, in turn, so mightily influence the mind of the public.

Christian literature is nothing more nor less than communication. As Christians, we are called upon by the Holy Spirit to be "ready always to give an answer for the hope that is in us." This means that we must not only speak up as individuals in testimony to what God has done for us. It means also that we must use the mass media available to us by which our testimony for Christ is multiplied by the hundreds and thousands and millions.

These are the reasons why Christian literature today is so significant a subject. These are the reasons also why you and I must participate—not only in talking about it but in doing something about it. Let us do it now.

Christian Education

(continued from page fourteen)

or on the Sunday in August most convenient to the local church. We also solicit the continued prayers of all our people that Mount Olive College may continue its program under divine guidance.

For further information about the Tri-Centennial Commemoration Service see the issue of the *Free Will Baptist* for July 27 and the letter mailed to pastors from the promotional office of the North Carolina State Convention of Free Will Baptists under date of July 12.

The Loyalty Fund Campaign began on July 1 and will continue through next February. Organizations and individuals are urged to make gifts to the college during this period. All gifts received will be included in the Loyalty Fund. All gifts of \$100 or more will be listed on the Honor Roll and may be made in the name of an organization or individual or may be made in memory of or in honor of an individual.

M. L. Johnson, Campaign Director

MISSIONS

(continued from page seven)

have received a personal reply.

At present we are located at Koun, where Bill and Joy Jones are working. We have begun their house, and also a small *maison de passage* that we hope to live in until the missionary's house is finished. However, since we will be moving from station to station, we are keeping the same address and Brother Sparks is forwarding our mail to us.

The building work takes six days a week of my time, and when I am able, I have been going on Sundays over to the Bini Tribe area. We have had the privilege of preaching in more than a dozen of the villages, to those that have never heard the gospel of Jesus Christ. It is a real thrill to know that at last these precious folks have the opportunity of hearing the message of salvation. In one of the villages three came for prayer after our first message. I have been able to visit with these three or four times and the last time we had about fifteen in the service, all eager to hear more about the Lord. Please help us pray for this work. I have reached about 15 villages in the first 50 miles of the main road, and I believe that there is at least

100 miles more of the main road, not counting side roads or villages that are not directly on the main road. And remember there have never heard the gospel message. This is just a small example of what we are faced with here in the Circle. All of the Circle is literally untouched.

The children are as wild as ever, but seem to be happy. Daniel Jr. and Elizabeth are taking the Calvert's School correspondence and are getting along fine. The kids have plenty to occupy their time and when they aren't wrestling with the native children, they are chasing the dog or cat, or even the chickens, rabbits, turkeys or ducks. They never have a quiet minute. Margaret is feeling fine, but I request your prayers for her. The nearest doctor is about seventy miles away, and we must find a place for her to go and await the arrival of the fourth Merkh.

Again I would like to thank each of you for your many kindnesses to us. We do appreciate the many friends that have been writing to us, and we will attempt to answer each one personally. Please be patient if it seems your letter is never going to be answered. (Some have written asking for information for programs. They have sent their letters regular mail, which takes two months and sometimes even more, and the programs have already been given before we received their letters.) We also want to thank the many who have been giving to our account. Our account is presently in the red, but with the fine gifts last month, and those that have been giving regularly, we trust that it will soon be showing in the black.

Please continue to be much in prayer for all of us here, your representatives in the Bondoukou Circle. Please pray especially about the political changes here in the Ivory Coast. We are told that the government has asked for and received complete independence from France. This will mean a change of most of the officials and could very easily mean a change in attitudes toward the mission program.

Each of us send to you our fondest Christian love. Continue to write to us, and enjoy your letters a great deal.

Yours in His service,
Daniel J. Merkh and Family

This is always the sunshine, only we must do our part—we must move into it. It's a matter of position.

^{DS} the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 10, 1960

A SUMMER PRAYER

Dear God, I'm glad for summertime
When days are hot and long,
When I can play out in the sun
And grow so big and strong.

Please help me, God, to stronger grow
In body and in mind,
And make me better every day
And teach me to be kind.

—Selected.

DUKE UNIVERSITY LIBRARY

AUG 10 1960

RAHAM, N. C.



The Authorship of the Pentateuch

by Rev. Bobby Jackson

Fundamental, evangelical Christians need acquaint themselves with some of the theories of modern scholarship and liberal theology which undermine the authenticity of the Bible, destroy its authority, and lead to a very low view of inspiration. With some knowledge of these theories, one may more easily detect liberalism in its subtle approach. This article will very briefly present the general theological position concerning the human authorship of the Pentateuch in contrast to the orthodox, traditional view. The purpose is to aid in the detection of liberalism in its early stages.

PRE-SUPPOSITIONS OF LIBERALISM

Although the broad-minded liberal scholar claims not to be biased or prejudiced, he approaches the Bible with some narrow pre-suppositions.

First, the Bible is taken to be a book of purely human production. With this attitude errors are expected. Infallibility is not anticipated. Since it was written by mere men, it must of necessity contain mistakes. They set out to prove their supposition. Second, the theory of evolution is accepted as fact; therefore, the Bible must be made to conform to this theory. This is not only true in the realm of material, organic evolution, but also in man's understanding of spiritual truths.

Third, supernaturalism is denied; therefore, a naturalistic explanation is necessary for anything that appears to be miraculous. All supernatural events of the Bible, such as the miracles performed by Moses, Joshua, Elijah, Elisha, and even Christ, must be explained as natural phenomena, myths, or exaggerations.

With these pre-suppositions as a foundation, the liberal begins his examination of the Bible. In order to destroy its authority,

he must first disprove its accepted authorship. If it can be proven that the books were not written by the men whose names they bear, or by those whose authorship they themselves claim, then doubt will be cast upon the credibility of the Book. In this sly manner, the undermining of the foundation begins.

Similar critical principles are used throughout the Bible in an effort to destroy recognized authorship of the various books. When they finish with the book of Isaiah it has two or three authors and is dated at the close of the Babylonian exile. The traditional Danielic authorship of the book of Daniel is rejected by modern criticism, and its date is set during the Maccabean period, 167 B. C.

The Synoptic Gospels are denied to have been written by the men whose names they bear. Instead, they are supposed to have originated from four major documents or oral sources: Mark, Q document, M document, and L document. Much of the material is said to be oral transmission of stories. Herein lies the possibility of mistakes in the Gospels' account of the life of Christ. Late dates are given to the written books.

Since this article is too brief to cover the authorship of the entire Bible, the Pentateuch has been taken as an example of the method and principles used by liberals to destroy the traditional view of Biblical authorship.

By considering the authorship of the Pentateuch (first five books of the Bible—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), one may get a good view of the contrasting positions concerning Biblical authorship.

TRADITIONAL VIEW

The traditional view is that the Pentateuch was written by a single writer, that being Moses. This position was universally held by the ancient Jewish synagogue, the inspired New Testament writers, the Early Christian Church, and by most commentators, both Jewish and Christian scholars, until the rise of modern higher criticism since the eighteenth century.

LIBERAL VIEW

The modern critical documentary hypothesis, in contrast, maintains that the Pentateuch was composed from a number of documents dating many centuries after the time of Moses, but containing Mosaic traditions. There are four of these listed in their theory. The Yahwist (J document), referred to as such because of the word used for deity, Jehovah, is dated 850 B. C. The Elohist (E document), called such from Elohim, another word for deity, is dated 750 B. C. These are supposed to have been combined about 700 B. C. by a redactor. Deuteronomy (D document) is dated at 621 B. C. It was written by priests and interwoven into the Pentateuch by another redactor about 600 B. C. The final Priestly Code (P document) is dated at 500 B. C. Then, a final redactor put together the completed Pentateuch about 432 B. C., almost 1000 years after the death of Moses.

This documentary theory is extremely popular at the present time. Although some of the critics disagree in particular concerning the material listed under the various documents, it is almost a badge of intellectuality for scholars to hold some form of this critical hypothesis.

WHY MOSAIC AUTHORSHIP?

"What difference does it make who wrote the Pentateuch?" someone asks. "If we believe it is inspired, why worry about the author?"

Merrill F. Unger lists several serious consequences of accepting this theory of higher criticism. In his book, *Introductory Guide to the Old Testament*, which is the best fundamental textbook on the subject this writer has ever read, Dr. Unger points out some serious dangers of denying the traditional view. These refer only to the Pentateuch, but are applicable to the entire Bible concerning its authorship. (If you are interested in a more thorough study of the subject of liberal higher criticism from the orthodox point of view, this text is recommended highly.) Following are four of those dangers.

1. *Accepting the JEDP hypothesis involves rejecting all the positive Biblical evidence of Mosaic authorship.*

The Pentateuch itself claims to be written by Moses. From Exodus 20 through Deuteronomy, in no uncertain terms, claims

to be Mosaic. The regulations in Numbers and all of Leviticus are declared to have been given directly to Moses. The directions for building the Tabernacle in Exodus 25—31, are presented as personal communications to Moses (Exodus 25:1; 26:1). The Deuteronomic Code is said to have been written by Moses and delivered to the Levites for safe keeping (Deuteronomy 31:9, 24-26). All the books are so intricately woven together that where no explicit statement covers the authorship, the narrative was evidently put down by the same hand.

Should we reject this internal evidence and believe that the Deuteronomic Code was by no means written by Moses, as it claims to be, but was composed centuries later, shortly before Josiah's reform 621 B. C., the words being ascribed to Moses to give them authority to produce the revival needed at the time? This is unnecessary. It leaves the sacred writers under suspicion of fraud and lying, and at the best guilty of piously misrepresenting the truth.

The problem goes deeper than this. Jesus calls the Pentateuch in general and Exodus in particular the book of Moses (Mark 12:26). Jesus not only said that ". . . the law was given by Moses . . ." (John 1:17), but that he wrote it. ". . . For the hardness of your heart he (Moses) wrote you this precept" (Mark 10:5). Did Christ not know? Was He ignorant? Was He lying? Maybe He had not studied the Graf-Kuenen-Wellhausen theory of higher criticism. Doubting Christ in these matters leaves the door open to doubting Him in other teachings.

2. Accepting this critical view is alignment with those who deny the credibility of the Pentateuch and supernaturalism.

The scholars who originated and elaborated this view were unbelievers in an immediate supernatural revelation. They would set aside the reality of miracles and attempt to explain every miraculous event throughout the Bible on a purely human plane. Their insistence on a long period of oral transmission before the material was written down is a naturalistic effort to explain the miracles as popular legends and folk-lore. The history within the Pentateuch concerning the Mosaic age is fundamentally unreliable, if this theory is correct. Since the view is at variance with the internal evidence of the documents themselves, then either the theory or the Pentateuch is inaccurate. Let's stick by the Book.

3. Accepting the critics' position means the surrender of any high or worthy view of Biblical inspiration.

Anyone who accepts the documentary hypothesis will soon find that his doctrine of inspiration must be modified to fit the critical view. The once accepted doctrine of plenary-verbal inspiration becomes no longer reputable.

This is not a question of words nor technical details. The question is, "Can any reliance be placed upon the historical accuracy of the Bible?" Are the major events and vital facts reliable? If the critical theory is true, then the Pentateuch yields an unreliable record of what actually transpired during the era it describes. If this be true, it is a poor example of divine revelation and certainly no good as a foundation for theological doctrines.

This theory cannot be reconciled with the New Testament's high view of inspiration. Paul declared, "All scripture is given by inspiration of God (God-breathed), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). Peter maintained, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

Therefore, those who embrace this hypothesis must insist that the plenary-verbal view of Scripture inspiration be re-examined and drastically revised.

4. Accepting the critical view will cast one upon a limitless sea of uncertainty.

If the Mosaic authorship is denied, the scholar is left to scan the centuries in a fruitless search for authors of the various documents. After he finds the author, claiming an infallible inspiration for him will be even more difficult. The very foundations of the partition theory are the assumption of fallibility and actual falsity of the documents.

Since the J and E documents originated by oral tradition in different parts of Palestine, they of necessity must be divergent and discordant in their accounts of events. This the critics freely confess. To say that these disagreeing documents are inspired makes it necessary to alter the meaning of the term inspired from its Biblical implications in 2 Timothy 3:16.

Deuteronomy, if not published until 621 B. C., yet claiming to be from the mouth and pen of Moses, must be pious forgery. In what sense could that be inspired? If the Priestly Code is rightly dated at 500 B. C., although it professes to be directly and divinely commanded to Moses, how could it be inspired? In what senses could redactors be inspired who incorporated contradictions, disagreements, and historical inaccuracies into their finished documents? Then, they attributed this material to Mosaic authorship, misrepresenting the facts. To claim their inspiration, one must drastically change the meaning of the word, inspired.

The foundation of unbelief and framework of anti-supernaturalism of the documentary theory casts much doubt and uncertainty upon Biblical accuracy and infallibility. Why should conservative schol-

Attention!

Stockholders of Free Will Baptist Press

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina will be held Monday, September 12, 1960, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

Rev. R. N. Hinnant, President

ars try to reconcile this with historic evangelical Christianity and conservative Judaism?

This documentary view of Biblical authorship is one of the tools of liberalism which is used to break up the foundation of orthodox Christianity. When one reads this in commentaries and religious periodicals, or hears it from professors and preachers, let him recognize it for what it is, German rationalism and the beginning of liberal theology.

NO LONGER SENSITIVE TO SIN

Said Billy Graham: "I think television having a detrimental effect on Christians. They are no longer sensitive to sin! Television has brought the night club into home along with violence and sex—things which Christians looked upon ten years ago with abhorrence. They are gradually coming desensitized, and I can cite a case after case where Christians now watch these things on television without feeling a twinge of conscience!"

Sin degrades. Sin dethrones the real God. Sin dehumanizes and depersonalizes victims.—Walter B. Knight.

WORDS

Drop a word of cheer or kindness—just a flash and it is gone;
But there's half a hundred ripples circling on and on and on,
Bearing hope and cheer and comfort each splashing, dashing wave,
Till you marvel at the wonders of the kind word you gave.

The Trend of the Times

by M. E. Cox

In the day and hour in which we live is time for us to stop, to examine, and to take an inventory of the world and the trend of the times. In Matthew 16:1-5, the Pharisees and the Sadducees were blinded by the happenings of the hour. They could not see the progress of man; they could see the clouds gathering and thereby predict rain, but they could not discern many things, and it seems that today the leaders of our land, as well as our professing Christian people, are being blinded by the powers of the world and cannot see the trend of the times.

Many things which are happening in this world should not be taking us by surprise, because God in His inspired Word has warned and enlightened us about them. The news mediums are making great headlines from daily happenings which God's Word has contained for many years. Although great heights have been reached in modern conveniences over the last decade, there has been a great downward trend in the relationship of man to God.

Scientists have undertaken to challenge God in His creation of man. Genesis 2:7 states that God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. Not only did God create man, but He gave life to man. The trend of the modern world has been to teach the theory of evolution, which is beginning with a one cell, and through the process of cell division and evolution, developing a higher form of animal life. First it reached the monkey stage, and finally into what is now known as humanity. This theory is completely false and is without any real foundation. It is absolutely contrary to the Scriptures. Yet, this false doctrine is being taught in our public schools throughout the land. It is very important that we believe in God as Creator. We cannot

take away God's power of creation. By understanding it and the fall of created man, we can better see the need of a Redeemer, a Saviour of man, a way whereby man can regain his rightful place with God.

We have seen Matthew 24 being fulfilled in our very day. Many false prophets, false creeds and doctrines have come about. Some are claiming to be Christ or the Vicar of Christ. Betrayal has become a profession, not only on a national basis but friends and Christians are being betrayed. Iniquity is abounding. There is an increase in our crime rate. Sin abounds on every hand. Men are lovers of themselves and seeking the lustful pleasures of the flesh rather than seeking God. Many of our churches have waxed cold and not only have they failed to cry aloud, but have brought the sin of worldliness into the church. There are now juke boxes and dance halls in the first floor while worship service is being conducted on the second floor. No wonder many church groups cannot reach the lost for Jesus when they have lost their first love; they have lost their testimony; they are living and conducting business in a worldly fashion. In 2 Corinthians 6:17, God has called us to be a separated people. 1 Peter 4:17 declares that judgment must begin at the house of God. It is the trend of the times to gather in a great number and have a large church roll, to pervert the gospel and lower the standards and to cater to the popularity of the multitudes. I am proud to be associated with a church organization (Free Will Baptists) which is steadfast, unmovable and carrying the blood-stained banner for Christ Jesus.

Modernists have revised the Bible to fit the desires of the times, having taken the Scriptures and put them in common, everyday language and placing it in the category of any cheap novel or magazine. The Re-

vised Standard Version has taken from the deity of Jesus Christ by omitting the word, begotten, in John 3:16. One must believe in the virgin birth or otherwise the plan of salvation would be false. Only He who knew no sin, only He who was conceived of the Holy Spirit was in a position to bear the sins of the world. The Bible teaches that man is born in sin and shaped in iniquity; therefore, it would be impossible for a sinner to bear the sins of others. Without the shedding of blood, there is no remission for sin, and the Lamb of God had to be without blemish or spot. Only one sent from God could meet these qualifications.

The trend has been for politicians and social orders to pervert the gospel in order to further the ambitions of men and organizations. Satan is gathering his forces together under the heading of Communism and in this we find much of the hidden prophecy in the book of Revelation coming to light. God has revealed things in His Word which will come to pass (Revelation 17:4-18) in the last days. Truly the coming of our Lord and Saviour is near at hand.

Another reason for believing this is that the Catholic church is making a final thrust for world dominion and power. (Read Revelation, Chapter 17.) Realizing that the Roman Catholic church is very rich, and adding to that the wealth of the Kennedy family, we have seen a Catholic nominated for the Presidency of the United States. If we but drift back in history to that period of time from 300 to 1200 A. D., we can find the buying and selling of offices in the church. We can see the Roman Catholic church ruling the world and the corruption within the world. As the Democrats cheer Mr. Kennedy, we can open our Bible and read 1 Samuel, Chapter 8. The people of Israel had become dissatisfied with God's way and they wanted a king like unto the rest of the world. The younger generation wanted the prophet, Samuel, out and a younger and more modern man on the throne. God permitted them to have their king, Saul, who took their sons and daughters, their property, and led Israel downward to destruction.

I pray with all the fervent faith within me that the born-again believers in Jesus Christ will work and pray with me to keep this from happening to our land. God spoke to Jeremiah warning the people to return to Him and put away their abominations. Then God said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sins, and will heal their land" (2 Chronicles 7:14). It is not great peace treaties, or the great atomic stockpiles that can heal our lands and stop this trend that will lead us down to destruction.

(continued on page sixteen)

NEWS NOTES

Pleasant Grove Women Visits Children's Home

Mrs. Hardy Talton Presenting Check to



Mrs. J. W. Everton



Girls of the Home



Boys of the Home

A group of women from Pleasant Grove Free Will Baptist Church, Wayne County, North Carolina, made a trip to the Free Will Baptist Children's Home, Middlesex, North Carolina, in June, 1960, in observance of the fortieth anniversary of the home.

Pictures show the children and cake decorated and donated by the Mickey's Pastry Shop of Goldsboro, North Carolina; also Mrs. Hardy Talton presented check for \$45.00 to Mrs. J. W. Everton of the home. The ladies also presented eight homemade cakes to be used later.

Cake and ice cream were served to the children and enjoyed by everyone.

N. C. Superannuation Report for July, 1960

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for July, 1960.

Receipts	
Balance on Hand July 1, 1960	\$4,804.85
Regular Receipts for July	245.37
Offering Earmarked for N. C. State	18.42
Offering Earmarked for Adopted Ministers and Widows	15.00
Total to Account For	5,083.64
Disbursements	
Ministers' Monthly Checks	\$239.50
Operating Expenses	34.46
Paid to National Board	21.09
Total Disbursements	295.05

Balance on Hand August 1, 1960	\$4,788.59
Receipts by Conferences	
Albemarle	\$ 10.00
Blue Ridge	8.84
Central	38.70
Eastern	120.76
Piedmont	5.00
Western	70.99
N. C. Auxiliary Convention	24.50

Slides on Japan F.W.B. Missions Available for Services

The mission of the church and Christians is still the same as the day Jesus gave it, "The commission to win souls." The

churches, conferences, groups, pastors and Christians that are mission minded will be soul-saving minded. These slides on our Free Will Baptist Mission in Japan will be most helpful in informing the church and people of our work in Japan. Also they will see it for themselves and hear from one which has visited and knows the problems and joys which our missionaries encounter there on the field. The slides show the Japanese people, customs, religion and our missionaries and their work. Churches, conferences, groups and pastors are urged to use these slides because God has made them possible. The Rev. J. C. H. Carter has the necessary equipment and will be happy to receive any appointment for showing the slides each night and weekends. Pastors please make use of the slides. For appointment write Rev. J. C. H. Carter, 124 West Bayshore Boulevard, Jacksonville, North Carolina, or call 450

Mt. Zion Church, Kannapolis, N. C. Experiences Revival and Progress

The Mt. Zion Free Will Baptist Church of Kannapolis, North Carolina, has recently enjoyed a wonderful revival with many decisions for Christ. Twelve of these were first-time confessions. One was a man 70 years old, and another was 62 years old. The evangelist was the Rev. Roy Ducke, pastor of Horney Heights Church, Asheville, North Carolina. The membership of the church was increased by eleven baptisms.

Mr. Gay Shepherd, clerk of the church reports as follows on the progress of the church: "The Mt. Zion Church has made wonderful progress in the last three years under the leadership of the pastor, the Rev. R. J. Reynolds. We have added to and remodeled the parsonage, remodeled the church on the inside, placed new furniture and new light fixtures in the church. The street has been paved, the church parking lot has been graveled and enlarged. Last Sunday we enjoyed the music of a new organ. We have also been blessed by the purchase of twice the amount of property that we originally had.

"Besides the above material blessings God has bestowed upon us, our church has been led for the first time in a year-round program of giving to missions in a systematic manner. The Mt. Zion Church is ga

Coming Events

August 14-19—College Youth Conference, Mount Olive College, Mount Olive, North Carolina

September 14, 15—North Carolina State Convention, Elm Grove Church, Eden, North Carolina

g in prestige in this city and the attendance is gaining continually. Our pastor has honored this year by being on the program of the graduation class of Brown High School. Brother Reynolds received an overwhelming majority of votes last Sunday in a vote of confidence by our church. "We are asking all of you that know Jesus as your Saviour and know the importance of prayer, to pray that our church may continue to make progress, especially in the winning of the lost to Jesus. This is the mother church of all Free Will Baptists in this part of the county, and it is our desire to ever do what God would have us do, regardless of the worldly conditions what man might say about us. "Our home-coming is to be held Sunday, August 14, 1960. We would like to take this opportunity to invite all former members and friends to come and bring a basket for lunch on the grounds. There will be singing in the afternoon, and all special singers please do attend. We would also like for all Free Will Baptists visiting in this area at any time to please feel welcome to come and worship with us at our church."

Program of N. C. Alumni Association

The regular annual fellowship meeting of the North Carolina Chapter of the Alumni Association of Free Will Baptist Middle College will meet August 16, 1960, at the Free Will Baptist Children's Home, Middlesex. The program, which begins at 10:00 a. m., is as follows:

- 10:00—Opening Hymn, LaRue Davis
- Welcome, J. W. Everton
- Scripture and Prayer, G. C. Lee
- Quartet, James E. Raper, Eugene Waddell, G. C. Lee, Randy Cox
- Testimonies, Kirby Joe Godwin and Wife
- National Report (Alumni Project), Ronald Creech
- Choruses, LaRue Davis
- Testimonies, Bobby Aycock and Wife, and Bill Fulcher and Wife
- Quartet
- Report of Commission on Liberalism, Eugene Waddell
- Choruses, LaRue Davis
- Solo, Doris Raper
- Message, Randy Cox
- Benediction

(All who attend are urged to bring a picnic lunch.)

N. C. Children's Home Report for July, 1960

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for July, 1960. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals

are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

GENERAL FUND

Albemarle Conference	\$ 102.71
Blue Ridge Association	19.84
Cape Fear Conference	115.18
Central Conference	598.97
Eastern Conference	811.25
French Broad Association	55.57
Jack's Creek Association	41.10
Pee Dee Association	17.10
Piedmont Association	10.00
Rockfish Conference	150.79
Western Conference	210.98
Yadkin Valley Association	50.00
Miscellaneous	1,224.78
Farmer Picture Program	1,037.21
Bennett Concert Class	2,000.34

KITCHEN FUND

Albemarle Conference	4.00
Eastern Conference	5.00

CENTRAL CONFERENCE BUILDING FUND

Central Conference	112.19
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Total July Receipts \$6,567.01

St. Mary's Church Clarifies Its Position

The official board of St. Mary's Free Will Baptist Church, New Bern, North Carolina, met in a called meeting Monday evening at the church to discuss what the members felt was an imperative situation that needs to be cleared before the membership of the church and also the public as a whole. As a result of this meeting the following statements are being made in the spirit of Christian love, but with the full understanding that there are times when Christians have to take a firm stand against anything that would have a dangerous trend and threaten the "goodly heritage" of the Free Will Baptist denomination.

The board voted to go on record as saying that, "It is our firm conviction that loyalty to Free Will Baptist principles and practices means loyalty to Christ. We believe our ancient landmarks and the paths which our forefathers have blazed for us will lead us in the right direction. We have little sympathy for independent movements, believing them to be motivated by unchristian standards."

The board also voted to make public the reasons why the church cannot endorse or sponsor a new church movement started by former members of St. Mary's Church.

"In the first place, the church has never been officially asked to sponsor or assist in any way. Plans have been made and meetings held without the knowledge or consent of the St. Mary's Church or the proper officials of the Eastern Conference of Free Will Baptists or the officials of the North

Carolina State Convention of Free Will Baptists. Secondly, the leaders have not organized according to the doctrine of the Free Will Baptist church as laid down in the Free Will Baptist Treatise.

"When informed of this, the group steadfastly refused to comply with these rules, causing much embarrassment, so St. Mary's Church has no alternative but to clear itself of any connection with this movement."

This information is being made public with no intention of trying to embarrass anyone or hinder that work in anyway, but to clear false rumors that have been circulating around for sometime.

The officials go on to say that, "We pray God's blessings upon every effort made by this group for the glory of God and we shall continue to exalt the name of Jesus Christ above everything else at St. Mary's."

Calvary Church to Be Host to Youth Rally

The Calvary Free Will Baptist Church in Durham, North Carolina, will be host to a youth rally on Friday, August 12, at 7:30 p. m. The rally will feature several outstanding testimonies by young people; special music from youth groups of various churches; and a message by Rev. Bill Fulcher, missionary candidate to South America. Young people from all our churches are invited to attend this great service. Several carloads of young people from Greenville, Ayden, Goldsboro and Raleigh already plan to attend the rally. The pastor of the Calvary Church, Rev. Conrad Williford, states that he hopes the young people of the churches in and around Durham will be enthused by this rally to have regular rallies such as many of our churches in eastern North Carolina now have.

Let's promote baby-sitter education. But by all means, along with knowledge of how to turn pan handles inward and cover exposed light outlets, let's teach sitters how to tell Bible stories. At least put them next to good Bible story books and other fascinating reading with pictures, and with Christ in it. Never forget, baby-sitters are educators. They learn to be better mothers and fathers that way, too.—*The Christian Parent, Glen Ellyn, Illinois.*

We get our children to help a great deal. I try never to refuse a child's offer of help. I try to keep work as enjoyable as possible. The real pay is a sincere "Thank you," with a smile, and perhaps a hug. I give serious attention to children's suggestions. At the first signs of fatigue I excuse them.—*Mariam Holmquist in The Christian Parent, Glen Ellyn, Illinois.*

by W. Burkette Raper, President
Mount Olive Junior College

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Genesis 6:2). Were these sons men or angels? I have heard both.—Jo Strickner, Tennessee.

Answer: I think they were men, the sons of Seth. The daughters of men, I think, were those who descended from the ungodly line; that is, they could have descended from any one of Adam's descendants other than Seth, whom God gave to take the place of Abel, whom Cain slew. All the people on the earth, at the time, were either led by Cain's descendants or they were descendants of Seth. God allowed Cain to continue in the natural life after he murdered Abel, his younger brother, whose offering was accepted of God when his own was rejected. God did not allow him, however, to assume lordship over all the race as his position in Adam's family would have assured, him being the oldest, had he not murdered Abel, God limited him by allowing Seth to be head over a separated race, a newly planned race, one obedient to God in contrast to the disobedient group over which Cain presided. The Cain division of the human race was characterized by disobedience to God and allegiance to the devil; whereas, Seth's division of the race was characterized by obedience to God and enmity to Satan. Ever since the first disobedience which Satan influenced Eve and Adam into, he has been on the job to break down the barriers that God has set up between Himself and those loyal to Him and Satan and his followers. God's requirement of His own people has ever been the same, that they walk the pathway of complete separation. On the other hand, Satan has ever made clear his aim to destroy this identifying mark of God's subjects and in this way bring about a sin-tainted liberal union between the saved and the lost. It is Satan's influence that causes a saved person to be attracted to and marry an unsaved person; a Roman Catholic, to a Protestant; a consecrated person, to a worldly person; and a person well established in doctrine who manifests Christ in a life of charity to one unstable in doctrine, careless in living and dishonest in the claims he makes to a life of devotion to Christ. "Be ye not unequally yoked together with unbelievers:

for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:14-18); "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). Religious and domestic separation were both required of the Israelites when God led them from their idolatrous slave-masters in Egypt, but some of them insisted on returning to the Egyptian calf worship. While Moses went into the very presence of God for His instruction, His separated people demanded of Aaron that he make them a calf of gold like they were forced to worship in Egypt.

God today insists on separation; His people are inclined toward mixing and uniting. Some Christian scholars insist that these sons of God were angels since that is the often used designation applied to them in some parts of the Bible. Were it not for the fact that these had marriage relations with others than the descendants of Seth and thereby produced a mixed race of men, we might not be sure; but since that is true and since Christ Himself indicated that angels have no sex, we are fully persuaded that the author of these words had no other than two types of human beings in mind. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Genesis 6:4). Compare, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matthew 22:30). When ordinary logic is applied, as I see it, all argument favoring the expression, sons of God, being angels becomes null and void.

Trueblood, Elton, *The Idea of a College* New York, Harper, 1959. 207 pp. Price \$4.

"What is a college?" and "What is its mission?" These are the basic questions which undergird this book by Dr. Elton Trueblood, professor at Earlham College since 1946.

The Idea of a College is "must" reading for all persons engaged in college administration and teaching, but its contribution is not limited to these few persons. Parents of college students, present and prospective citizens of a college community, and all other persons concerned with the changing patterns of our civilization will find the reading of this book a stimulating and rewarding experience. Old questions are discussed in a provocative and constructive manner; the answers are neither sensational nor trivial. Here is laid bare the mind of one of America's distinguished educators who speaks from a committed life and varied experience about live issues in American higher education.

Although the American college grew out of the European ideal, it has developed into a unique pattern which today has no counterpart in the Old World. In contrast with European students who for the most part enter college with a definite educational objective, usually vocational, the typical American student enters college with a hope that his studies will help him make an intelligent decision about his vocation. Another distinguishing feature of the American college is the close connection it has to the public; Doctor Trueblood develops the advantages of this connection in a chapter entitled, "The College in the Community." Through evening classes, extension courses, adult educations, the availability of speakers of outstanding reputation, use of the college library and laboratory, concerts and other services each college can contribute to the community of which it is a part. Older people who were denied a college education in their youth, employed people who need to continue the education, and retired people who wish to add meaning to their mature years will benefit immeasurably by the proximity of a college in their midst.

Doctor Trueblood has some disturbing words for many students and their parents about the distorted concept of a college education: "The basic trouble is that in our social system we have allowed higher education to become a right rather than a privilege. It is no longer something which

(continued on page twelve)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

My word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

WHAT TIME IS IT?

“And that, knowing the time, that now is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light” (Romans 13:11, 12).

I suppose we have asked, and been asked, a thousand times, “What time is it?” Almost always we have looked at our watches and clocks in order to give the answer to the question, and the answers have in most cases been satisfactory. But to get a satisfactory answer to the title to this article we must go to another source.

These verses were written by the apostle, Paul, to the Christians at Rome about 1900 years ago, in the early days of Christianity. The early believers were living in the midst of darkness and trial almost too great for them to endure. Many were to have to die the stake or in the arena on account of their faith in and loyalty to Christ. If for a little band of Christians may be said to have been awake, surely it must be they. Their faith in and confession of Christ cost them dearly in persecution of every kind, even unto death. Here we find those who knew the meaning of suffering for His sake. It, even to such a group there needed to be a word of exhortation, to stir them up to the responsibilities that were theirs to live a holy way and boldly for Christ, and to evaluate truly their redemption and the hope of His certain return.

Is there not a solemn and needed meaning for us in the words of the apostle? The times of the times certainly suggest the fact that our salvation, in its future aspect, is nearer than when we first believed.

Someone has said, “Among those who profess to know Christ as Lord and Saviour, there is in some quarters a strange indifference to this injunction. They evidently know nothing about separation from evil. They walk in darkness, drifting along with the crowd instead of living out and out for Christ. They endeavor to carry water on

both shoulders. It is high time to awake out of sleep, for the night is far spent; the day is at hand.

“The day of which the apostle speaks is the day of Christ, that day when, as He promised, He will take His own to Himself and they will see Him face to face. For those who know the Lord the dawn of glory is imminent indeed. Is it not time, therefore, that we should awake from our sleep and serve Him both faithfully and holily? God Himself has provided the enablement—the putting on of the Lord Jesus Christ, who is the armor of light. Our loins must be girded about with truth, our hearts covered with the breastplate of righteousness, our feet shod with joyful readiness to proclaim the gospel, our bodies protected

by the shield of faith, our thoughts covered with the helmet of salvation, and our hands manned with the sword of the Spirit which is the Word of God (Ephesians 6). These are spiritual weapons. To don them is to make provision for the Spirit, whereas to walk in a worldly way is to make provision for the flesh.

“The night is far spent. But it will be blacker night still to the deluded, unsaved multitudes who do not obey the gospel of Christ and who must, therefore, die in their sins. For Christians the day is at hand. May we all carry out the exhortations of this passage of Scripture, for now is our salvation nearer than when we believed”

“But this I say, brethren, the time is short: . . .” (1 Corinthians 7:29).

The Pastor's Notebook

NOTE: No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—THE EDITORS.

CHRIST'S DYING WORDS ON CALVARY

(Matthew 27:46; Luke 23:34, 43, 46; John 19:26-30)

I. Compassion.

“Father, forgive them” (Luke 23:34). The brutality of His executioners aroused no unkind feeling in His heart toward them.

II. Authority.

“To day shalt thou be with me in paradise” (Luke 23:43). Christ realized that He had the right and the power to open the gates of heaven to admit the spirit of the penitent thief.

III. Love.

“Woman, behold thy son! . . . Behold thy mother!” (John 19:26, 27). In His love for His mother, and to show His love for and trust in John, He confided to his care the dearest object of His earthly affection.

IV. Vehemence.

“My God, my God, why hast thou forsaken me?” (Matthew 27:46). In taking His place as the sinner's Substitute, He had to bear the momentary bereavement of the Father's presence, otherwise it would have been lost to us forever.

V. Agony.

“I thirst” (John 19:28). Though Christ would drink the cup to its last dregs, He asks that His parched lips may be moistened, that they may utter the words yet to be spoken.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Hokkaido, Japan, June, 1960

Dear Friends in Christ,

Greetings from Hokkaido where we are having unusually cool weather for this time of the year. The farmers have sowed their

seed but are afraid that it will be a small harvest because of the weather. As we plan to sow the Word during our special evangelistic meetings this summer, we covet your prayers that the Lord will grant us a good

loud voice," not now with the vehemence of agony, but with the psalm of victory.

VI. Redemption.

"It is finished" (John 19:30). Once more He "cried with a

VII. Yearning.

"Father, into thy hands I commend my spirit" (Luke 23:46).

The last act of His consciousness was an expression of beautiful trust in the Father who had hidden His face from Him.—Rev. Ernest Goode.

"Baptize My Pocketbook, Too!"

A railway engineer was going to the baptismal waters when he suddenly retraced his steps! Entering the robing room, he removed his pocketbook from his coat pocket. Holding it in his hand, he again entered the baptismal pool! Later he explained his strange action thus: "I wanted my pocketbook baptised with me!" Every pastor will say, "May his tribe increase!"

EXCUSES

The following are a few of the many excuses given by a young woman at Beulah Mission, with whom some of the workers labored till nearly midnight one evening.

"If I were a Christian I should have to be poor, for nearly all Christians are poor."

"It is awfully hard to be a Christian."

"I have not had all the good times I want yet."

"Sometime, not now."

"I am not such a great sinner."

"If I behave myself and do all the good I can, shall I be lost?"

"I might get up in the morning and be sorry."

"I don't want to be overpersuaded."

"You are all wasting your time."

"You all think me stubborn, but I don't want to start till I feel I ought."

"If I should surrender and say I will, and then don't, I'd be telling a lie."

"I could not go to the theater any more if I was converted."

"When I feel I ought to be a Christian now, then I will."—

The Ecclesia.

harvest. We realize that consistent prayer is needed for a spiritual victory in this land.

Just after an Asian-wide conference with other leaders of his denomination, a Japanese pastor said recently, "I've just realized that Japan is the only place in the Orient where we have such complete freedom to preach the gospel." It's true! The door of Japan are wide open. How thankful are we for the freedom that we do enjoy in this land. We realize that we should make the very most of the time because the forces of evil are very strong in this land. Pray that we might make good use of this freedom in proclaiming the gospel message. We would also ask you to pray for the Japanese workers that the Lord has given to us.

Following is a list of our special summer meetings. We hope that you begin praying now for these activities and continue to pray throughout the summer months.

July 22-26, Taubetsu tent meeting.

July 29-August 2, Shari tent meeting.

August 11, 12, Bible camp for junior high school students.

August 12-15, Bible camp for adults.

August 17-21, Abashiri tent meeting.

August 26-30, Bihoro tent meeting.

This year we have three pastors who are coming from Tokyo to do the preaching. For the Tsubetsu and Shari meetings, Pastor Kawamura will do the preaching. He is about 50 years of age. For the Bible camp and Abashiri meeting, Pastor Nobataki is coming. He is now about 72 years of age and dean of the Japan Christian College. For the Bihoro meeting, Pastor Mori is coming. He is 73 years old. These men are well known in Christian circles in Japan and we are looking forward to their coming.

It sure would encourage our hearts and also our Japanese brethren if we could hear from you that you are remembering the meetings and evangelists in prayer.

Yours in Christ,

Fred and Evelyn Her

Crisis for Missions in Congo

As the turbulence in the Congo reaches the proportions of a grave international crisis many missionaries were evacuated upon advice of diplomatic officials. Some missions left key men in the Congo while evacuating women and children, others evacuated all their missionaries, still others withdrew personnel from the most dangerous areas and left those located where conditions were more stable. The U. S. State Department estimates that of the fifty or sixty American missionaries who were evacuated, fourteen hundred were missionaries. Some of these have now returned to their positions. (continued on page sixteen)

NOTES

AND

QUOTES



By J. C. Griffin

THE DIFFERENCE IN ALTAR CALLS

Fifty years ago, when we invited people to the altar at the close of an evangelistic service, after the Word had been preached, we would sing a good invitation hymn, something like these: "I Am Coming to the Cross" or "I Am Coming Lord," (Nos. 304 and 305 in our Free Will Baptist Hymnal). People would rush down the aisle and kneel around an altar, according to the position of the minister. Sometimes we would sing "Happy Fathers Over Yonder," and you did not have to stand and sing. I look over some of my old outlines of sermons and messages, and just wonder why it was that God used such messages in such a wonderful way. After the altar call closed, we would sing "Old Time Religion" and everyone would seem so happy.

REMEMBER

The first year that I began to preach, we were at White Oak Hill in Nash County, home church. We had two services each week, one at 11:00 a. m. and one at 7:30 p. m. In the morning services, we cleaned house for three days. Not a single unsaved person was left in their seat. Lost souls would come when an invitation was given and then all the believers would go and pray for the mourners which was the name given in those days to those who were seeking the forgiveness for sins and knowledge of salvation. I do not know how many met the Lord in that meeting, but the response in reception reached across the auditorium, and what a love feast there was. Everyone was happy.

OTHER GREAT REVIVAL

Not too long after the White Oak revival, I was called to Friendship Church in Winston County, near Middlesex, North Carolina. These people wanted two services each day (that is, the church proper) with service at 11:00 a. m. and then go out on the grounds and enjoy a picnic lunch. At about 1:30 we would go back for another worship service. There was a big saw mill here by and those who worked at the mill would not go to either of the services. One of the mill men asked me if I would preach at the evening service which I believe was at 8:00. I consented. We had three ser-

vices each day and God poured out His Spirit in a great way. All we had to do was preach the best that we could and God really worked. I saw people shout at almost every service. I remember when the son of a Missionary Baptist was saved. The father just shouted like a shouting Methodist. Methodists, Missionary Baptists, and Free Will Baptists shouted in those days. It continued until a few tent meetings were held. The people who conducted those tent meetings shouted, hollered, jumped and screamed until other people almost, quit, completely, to shout.

Now back to the meeting. I saw people start to the altar and fall on their knees before they reached the altar. I saw one man fall about half-way from the door to the altar and say loudly, "Lord, have mercy on me a sinner," and arise almost instantly and said, "I'm saved." There had been no prolonged begging and persuading, just a simple invitation.

On Sunday morning it was thundering and lightning, and the rain was pouring down. Baptism had been announced to be at 9:00 a. m. I was staying in the home of a good old shouting Missionary Baptist layman. The people were passing on wagons and carts, and I said, "Brother Corbitt, where are they going in this downpour." He said, "To the creek for baptism." and I said, "Well, I reckon that we better get going." My head was as wet as the heads of those baptized by the time it was over. We went from the creek to the church. I can still remember how the floor looked with water running down it toward the pulpit which had dripped out of the clothing of those who were baptized and those who were not baptized. All were wet alike.

Later on, about fifteen years after this, I was called by Brother M. L. Hollis to go to Smithville, Mississippi to conduct a revival, and also at other churches where he preached. The meeting at Pearce's Chapel, at Smithville, was a great out-pouring of the Spirit of the Lord. It started Monday evening and ended the Sunday evening afterwards. Sunday afternoon, Brother Hollis baptized 76 in a small river nearby and there were two which took membership by letter. Thus, 78 were added to the church.

Why such an ingathering? The answer, as I see it, was that the pastor, Brother Hollis, by the leadership of the Holy Spirit and the co-operation of the people, had prepared the way. They wanted a revival and God gave it to the church.

REVIVALS NOW IN THIS AGE

Not a single time did I have to say, "Now I want you to bow your heads and close your eyes, with no one looking around. Now, you who want to be saved slip your hand right up and take it down"; and after several calls and persuasions and much singing, say unto those whose hands had been

lifted, "Now if you really meant what you said by your uplifted hand, stand up"; and after standing up, "Now if you want to be saved, just walk down this aisle and bow here at this altar, or follow the counselors into the prayer room and you will be told how to be saved."

We know nothing of such a procedure. We preachers only preached the Word, and told the people to repent and confess their sins to God and believe on the Lord Jesus Christ and confess Him before men. This they did, and when they presented themselves before God and His saints, there was much rejoicing.

People were not as hard-hearted back in those days as they are now. The Word of God was all that was necessary to get them to an altar. They had never heard the admonition, "Bow your heads, shut your eyes, and no one looking around." They were not ashamed for this world or the devil to see them walking to the altar. They were not ashamed to be seen crying and weeping over their sins. They wanted salvation in the old-fashioned way. They were not ashamed to be seen.

In these days, after much hand lifting, closing of eyes, much singing and begging, we get them to the inquiry room. After almost everyone has left the church, we get them out and the announcement is made by the evangelist, pastor or some worker, "He has made his decision." But the old-fashioned way was at an altar in view of the congregation. When the seeker had found the Lord, he or she would rise in full view of the congregation in which many saints were present. They would go to the altar and weep and praise the Lord with the newly-born child of God. Then the preacher, the new convert, the mother and father and friends would embrace, and the revival Spirit of the Lord would often bring others to the altar.

I remember one meeting when we tried to close out and could not at the set time. We had the benediction at what we thought was the closing service at the church. We then assembled at the river which was near the church. Several were baptized who had accepted Christ. We went back to receive them into full fellowship, and five more were saved. We then went back to the river and baptized these. At the river, as the pastor was stepping into the water, a man came running down the hill saying, "Wait, God has saved me and I want to be baptized," so he borrowed a wet suit from another man and put it on out there in the woods, where the men dressed and undressed, and he was baptized. In those days, here in North Carolina when men were saved, they wanted to be baptized and be received into church fellowship. They were anxious to go all the way with Jesus. Things have changed in a great way in the last fifty years.

STORIES for our BOYS and GIRLS

HIDDEN TREASURE

by Hannah Moor

Tim Randolph read his memory verse again. "Yes! It said 'Ask and ye shall receive.'" Right now there was something he really wanted. He sure wished that he had a bicycle. Most eleven-year-old boys had bikes and for the past few weeks he had secretly wanted a shiny blue bike. So much he had desired one that he had cut lawns and done odd jobs to get money ahead. Now the summer was almost gone and he still needed nearly ten dollars.

"I guess I might as well quit hoping for this year," thought Tim. "But still, I dunno, our memory verse says 'ask, and ye shall receive.' I'm going to ask."

The next day was Saturday and Tim wakened to hear the raindrops playing merry tunes on his window pane.

"It's really wet out today," Mrs. Randolph said as she poured out a glass of milk and passed the box of cereal. "You'll have to stay in. Perhaps you could help me with the dishes before you read or whatever you plan to do."

Tim said a very unhearty "Okay, Mom."

He hated doing dishes but finally got a tea towel and tried to make the wet dishes dry and shiny. All the time he kept thinking, "It would have to rain the very day that I was going with some of the boys to Howard's Cove to look for hidden treasure."

"If you would like to do me a favor this morning I would be very glad," Mrs. Randolph began. "I'm making up a box for some wee boys who are really in need. You could straighten your dresser drawers and bring down anything that is too small for you. I will gather up some other things and pack the box."

Tim went to his room. He carried the top dresser drawer to the bed and took everything out. "I sure have grown this last year," he thought in surprise. "Yes sir!" Looking in the mirror, "I am a big boy now. Quite big enough to have a bike of my own."

"There are two drawers done and one more to go," Tim said after almost an hour had gone. He had a little pile of clothes at the foot of his bed ready for Mother to pack.

The bottom drawer yielded more than clothes. There were games he had liked

when he was younger, and a few toys. In one corner lay something wrapped in tissue paper. He lifted it out just as Mother entered the room.

"I'm ready for the clothes and toys now, Tim. Why! Whatever have you wrapped so carefully there?"

"It's Grandma Randolph's Bible," said Tim. "You remember she left it to me when she died last year?"

"Yes, I know son. Don't you read it?"

"I haven't even opened it, Mother. I have my own Testament and Grandma's Bible is so old I was afraid it might come apart."

He now pulled the big black elastic band from around the Book.

"Oh Mother," cried Tim, "Here is a note for me." Tim read "To my dear Grandson, Timothy. Read the Bible every day. You will find hidden treasure in this Book.' What does it mean, Mom?"

Mrs. Randolph tried to explain about the wonderful promises of God and all the lovely things in the Bible that make it a real treasure.

Tim was slowly leafing through the Book. There were nice crocheted book marks with little boats and tassels on them. Tim thought that a girl would like these, he'd give them to his mother. There were pressed flowers, too. Then he saw an envelope between two pages. As he started to open this he looked on the page beside where it had been hidden. Underlined in red pencil were the words, "Ask, and ye shall receive."

Tim tore the envelope open excitedly. There was a ten dollar bill, he had enough money now for a shiny, new bicycle!

"Mom, oh Mom," he said, "Not only is my memory verse true but I have found real hidden treasure."—*My Pleasure.*

BOOK REVIEW

(continued from page eight)

young people desire so deeply that they gladly work hard to save in order to attend and work to earn while studying." Too many students "want to live in a fraternity house or they want to attend college dances, but they do not really desire membership in the total intellectual community which the college is. Why, then, are they present? Chiefly because they are sent. And they are

sent because college attendance is now status operation, especially helpful to the social standing of parents."

A college can justify its existence only by the quality of its performance. "Few of our temporary developments are more disquieting than that represented by the cult of mediocrity," Doctor Trueblood warns. "It makes little difference how advanced our technology is if the ideal of excellence is lost in our civilization. When it is lost, men and women habitually settle for what is passing; they put in the time; they hold the job. The shame, then, is that they have nothing in their experience of which they may be justifiably proud. There are many ways in which civilizations decline, but this is one of the most obvious ways. If the colleges do not provide an antidote to mediocrity, it is hard to know where such an antidote will be found."

The climate on a campus is largely the product of the faculty. If a choice must be made, let the college have poor buildings and good teachers rather than poor teachers and good buildings. "Dull teaching is a luxury which the college cannot afford," Doctor Trueblood states simply. The administration of a college rises or falls according to its appointments, and it is at this point that the college president performs his most important function. Of much interest to this reviewer was this observation: "A good academic leader must be strong without being arbitrary. A man will not, ordinarily, be a good college president if he is greatly interested in being popular either with his professors or with his students."

But one does not have to be a college president to benefit from this book. If you have read this review, you owe it to yourself to read *The Idea of a College.*

LOOK TWICE!

How many a thing which we cast to the ground,
When others pick it up, becomes a gem!

—George Meredith

"If you're so smart, then have a heart
Go easy with your teasing.
In others' eyes, it's not so wise
To hurt as to be pleasing."

—Straight.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in stage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

William Ira Crocker

On January 21, 1960, the death angel visited the Carolina General Hospital, Wilkesville, North Carolina, and gently claimed the soul of Mr. William Ira Crocker. All that doctors, nurses and loving friends could do, but none could stay the hand of death.

Mr. Crocker was a faithful member of the Zion Free Will Baptist Church of Wilkesville, North Carolina, and served as deacon for several years. He was always ready to work for the Lord and help his neighbor in time of need. His stay on this earth was 71 years, 9 months and 9 days. He was married twice; first to Maurine Crocker to which was born three children. She passed away in 1921. In July, 1926, he married Blanch Pittman and to this union were born nine children.

Surviving are his wife and the following children: Mrs. Arthur Hill, Middlesex, North Carolina; Mrs. M. P. Stallings, Clay, North Carolina; Mrs. Charles Watson, Norfolk, Virginia; Mrs. Junior Watson, Norfolk, Virginia; Mrs. Ray Bunn, Norfolk, Virginia; Mrs. Adron Hall, Middlesex, North Carolina; Mrs. David Hall, Middlesex, North Carolina; Mrs. Jacob Locab, Jersey, New Jersey; Mrs. Deral Gay, Middlesex, North Carolina; Johnnie O. Crocker, Middlesex, North Carolina; and Floyd Crocker of the home. Also surviving are five grandchildren and three great-grandchildren; four brothers: Robert, Johnnie, James and Harvey Crocker.

The funeral was conducted at Mt. Zion Church by the Rev. W. O. Lassiter and the Rev. Milford Hales, after which the body was laid to rest in the church cemetery beneath a mound of beautiful flowers to await the resurrection morn-

ing but not forgotten,
never will your memory fade;
sweet thoughts will always linger
around the grave where you are laid.

Mrs. James Crocker

Mrs. J. B. Jinnette

On July 4, 1960, the dear Lord took from this earth to heaven our precious sister Mrs. J. B. Jinnette of Pikeville, North Carolina. She was 80 years old and was a

member of Pleasant Grove Church for over 50 years. She was devoted to her church and attended at every chance she had when her health permitted. When unable to attend she always sent me a donation to put in the offering of the church. Her last donation on earth was given on Saturday before she left us on Sunday night. Now in heaven she is getting paid back in big dividends.

Her funeral was preached by our beloved pastor, the Rev. R. N. Hinnant. She was laid to rest in the family cemetery beside her dear husband. She leaves to mourn their loss a daughter, many grandchildren, three sisters and three brothers. We mourn not as one without hope for we know "Little Sissie," as we called her, is with Jesus. Rest on "Little Sissie," we'll see you soon. May we follow in His footsteps as we know she would have us to.

Written by her youngest sister,
Mrs. Ernest Bissette

Rev. E. B. Joyner

On Saturday, June 25, 1960, our wonderful Lord called the spirit of the Rev. E. B. Joyner to be with Him in His great beyond. The Rev. Joyner was for many years a resident of Alma, Georgia, and was a patient in the Bacon County Hospital at the time of his passing.

Mr. Joyner was a graduate of the Free Will Baptist Seminary, Ayden, North Carolina, and was active in pastoral work for 47 years, serving churches in eastern North Carolina, Georgia and Florida.

Born in Scriven County, Georgia, April 11, 1879, he was married to the former Pauline Long of Tattnall County, Georgia.

Survivors include two sons and two daughters: Joseph Joyner, Fernandina Beach, Florida; Aldine Joyner, Miami, Florida; Mrs. Mercedes Melton, Jacksonville, Florida; and Mrs. Marguerite Cook, Fayetteville, North Carolina.

Mrs. Marguerite Joyner Cook

Rev. M. L. Baxley

On July 9, 1960, our heavenly Father saw fit to call from this life the Rev. M. L. Baxley, a member of White Oak Free Will Baptist Church, Bladenboro, North Carolina. Mr. Baxley was a faithful member of his church and will be missed by all. He never failed to attend union meetings and church conferences, but he has finished his work and has gone to be with the Lord.

Mrs. R. L. Gainey

A TRIBUTE

REV. M. H. MELLETTE

The Board of Directors of the Free Will Baptist Home for Children at Turbeville, South Carolina, pauses to pay a tribute of respect to one of its former members and beloved friend, the Rev. M. H. Mellette, now deceased.

Brother Mellette's passing, though gain for him, meant loss for the home. He was one of those who labored tirelessly for the home's establishment, sacrificing and pleading the ease of unfortunate children. He watched his dream come true in the establishment of a children's home in South Carolina.

Brother Mellette served as chairman of the board of directors for many years. Having resigned this office, he continued to watch over the home with the heart of compassion that seemed always to dominate his life. Truly the fatherless can say of his blessings, "We have been partakers with him."

The board of trustees and superintendent do bow in humble submission to the will of our heavenly Father, realizing He makes no mistakes, and accept the challenge set before by the life of our dear friend, and pray God's blessings upon his family and those who will continue bearing the Cross of our wonderful Lord.

The board of trustees desires a copy of this tribute to be mailed to *The Free Will Baptist* for publication, a copy sent to the family, and a copy kept in the files of the home.

H. W. Richburg, Superintendent

Mr. Walter Barber

On June 2, 1960, the death angel visited the home of Mr. Walter Barber and took him to his heavenly home. He was a faithful member of White Oak Free Will Baptist Church, Bladenboro, North Carolina. He will be missed at his church, Sunday school and in the community. He was 71 years old. We feel our loss is heaven's gain.

Mrs. R. L. Gainey

During his early years the child changes his ideals often, he wants to be a fireman, until he sees the new garbage truck, then he wants to be a garbageman. When the doctor visits next door the child plays doctor. This is amusing, but do we realize that it is also serious? It is God's way to help the child feel out for the purpose which God may have for his life.—*The Christian Parent, Glen Ellyn, Illinois.*

Christian Education

W. BURKETTE RAPER, *President*
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee

Still Time to Enroll For Fall Semester At M. O. College

The fall semester of 1960-1961 will begin at Mount Olive Junior College on September 5 with orientation of new students, according to an announcement by Dean Michael Pelt. The orientation schedule will include a testing program, introducing incoming freshmen to life at the college, and registration for the fall semester. Registration of new students will be held on September 8, to be followed by registration of returning students on September 9, Dean Pelt stated.

It is expected that enrollment this fall will exceed the number enrolled for the beginning of the 1959-1960 school year. There is still time for students to submit application for admission to the college in September, Pelt declared. However, it was pointed out by the Dean that time is needed to process these applications so that students may be officially admitted before the date for registration arrives. It is important, therefore, that interested persons obtain the necessary forms for application as soon as possible. Application forms, a copy of the current catalogue, and other information will be mailed upon request.

For those who may need financial aid to attend Mount Olive Junior College there are loan funds, scholarships, and a few work opportunities available, Dean Pelt stated.

Students in the upper ten per cent of their high school graduation class may apply for academic scholarships. Loan funds and work opportunities are administered on the basis of need and preference will be given to early applicants. Those preparing to be teachers and those students whose records indicate aptitude in science, mathematics or foreign languages may be eligible for loans provided by the National Defense Education Act. Students who have applied for and received a North Carolina Prospective Teachers Scholarship Loan may receive aid from this fund while attending Mount Olive College. There are numerous sources of financial aid to worthy students who are serious about going to college, Dean Pelt pointed out.

Loyalty Fund Campaign Mount Olive College

Mount Olive College is currently conducting its third annual Loyalty Fund Campaign. The success of this campaign is vital to the future of the college, and we believe the success of the college is vital to the future of our denomination as we have known it.

The Objective of this campaign is three-fold:

1. To enlist Free Will Baptists in support of a sound program of Christian higher education through Mount Olive College.

2. To guide the board of directors and the college administration in their plans for the future. Because of the unprecedented success of the past, we now have new opportunities. We believe that our people want us to continue our efforts to build the kind of college that can adequately serve our youth. However, those who are responsible for making plans for future growth must be guided by the support given by our people.

3. To provide funds for sound operation during the year. We need to receive \$90,000 in gifts this year if we are to continue our rate of progress.

The Theme of this campaign is *Loyalty*:

1. Loyalty to God and His teachings.
2. Loyalty to the faith and heritage of Original Free Will Baptists.
3. Loyalty to our youth.

The Plan of Procedure of this campaign is to challenge all our people:

1. We urge every Free Will Baptist in the area served by Mount Olive College to give prayerful consideration to the ministry of the college, to the need to train more of our students, and to the opportunity that we now have to provide a college that can meet the needs of our youth.

2. All gifts received through February will be included in the Loyalty Fund.

3. Gifts may be made by churches, other organizations and by individuals.

4. Gifts made by individuals will also be credited under the name of the local church of which the donor is a member. Such individual gifts are fully deductible for state and federal income tax purposes.

5. All gifts of \$100 or more will be listed

on the honor roll and published in *The Do* each month.

6. Gifts may be made in the name of the donor or in memory of or in honor of individuals.

7. Payments made on pledges will be included in the Loyalty Fund.

8. The college will furnish information and materials for any church for use in promoting the campaign. The college will also send a representative to meet with a group desiring to know more about the campaign.

9. Questions about the Loyalty Fund request for information should be directed to M. L. Johnson, campaign director.

God Speaks

by Joan Hook

God speaks loudest through nature,
Through hills and valleys green,
Through great and towering mountains
Majestic nature scenes!

He's found in every raindrop
Though dark the cloud may be.
The rainbow shouts His glory
Arrayed so all can see.

Every lake is a mirror
God's image to reflect.
Each river's course is planned by
The Divine Architect.

The wonders of the space world
By His mighty hand were wrought.
We gaze upon its splendor—
Beyond all human thought.

God speaks loudest through nature,
Take the time to behold—
Recognize His gifts as they
Before your eyes unfold.

How excellent is His name—
In all the earth be praise.
To Him be all the glory
Throughout ceaseless days.

So praise His name—adore Him,
For His goodness to our race;
Marvel at His miracles,
Thank Him for His grace.

The church-centered church or Sunday school invites people to church as the way to honor and love God's Word. The church-centered church also stresses church-going but it pushes equally hard for family devotions, daily Bible reading, and the home use of God's Word. The Christian life is not a one hour but a daily life concept.—*The Christian Parent, Glen Ellyn, Illinois.*

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Results of Self-Indulgence

(Lesson for August 21)

Lesson: Isaiah 5:1-24.

Golden Text: Isaiah 5:24.

INTRODUCTION

We come now to the temperance lesson of this quarter. It deals more directly with a strong drink than any of our previous temperance lessons; therefore, we shall give this subject more thought than usual.

Wm. P. Sinclaire has given the title, Cup of Fury, to strong drink, and surely no more appropriate name could be given it. "Of this vice, the power of alcohol to transform a bright and decent people into wretches has never been known. As the liquor traffic increases and prospers, it leaves in its wake more crimes, more filled prisons, more overcrowded asylums, more broken homes, more shattered hopes, more disastrous wrecks, more mutilated bodies, more graves, and more lost souls than any other evil in the world."—Selected.

Alcoholic beverages are being advertised more in America today than ever before, with great results for the brewery industry. In truth, the people are being washed through the media of advertisement on radio and television. As more and more of it is used by the American people, the nation becomes weaker and weaker. The end is inevitable, for we will surely see the consequences which are even now before us.—*The Bible Student* (F.W.B.).

HINTS THAT HELP

Intoxicating liquor is able to create an appetite for its indulgence that men pursue it day and night (Isaiah 5:11).

Intoxicating liquor not only robs men of the ability to make sensible judgments, it inflames their every evil passion (Vs. 20).

Intoxicating liquor and the raucous music of a jazz band drive out all regard for the Lord and His work (Vs. 12).

Intoxicating liquor robs people of their common sense, makes them slaves of habit, and destroys all their future prospects (Vs. 22).

Intoxicating liquor will bring multi-

tudes of men to the open mouth of hell (Vs. 14).

6. We observe that sin brings men low. Even in life here and now, those who foolishly and willfully forget God and reject the Lord Jesus Christ, and yield to the gratification of their evil and sinful desires, go down into the slime of moral filth and horrible crime. But finally sin carries men down to the region of the damned and the lost!

7. Intoxicating liquor brings down the judgment of God in this life and in that beyond (Vs. 16).

8. Intoxicating liquor is often the inspiration for the performance of great crimes (Vv. 17, 18).

9. Intoxicating liquor often causes men to band themselves together for the perpetration of great evil (Vv. 18, 19).

10. Intoxicating liquor causes men to confuse good and evil, darkness and light (Vs. 20).

11. Intoxicating liquor causes the physically weak to think he is strong, the ignorant to think he is wise (Vs. 21, 22).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. The first woe of Isaiah is not included in the Printed Text; but it should be studied because it deals with the sin of greed. Covetousness and greed lead to many other sins; and failure to recognize that all we are and have belongs to Christ leads to the misuse and abuse of His blessings.

2. Our Scripture describes the people as idle, doing nothing all day long but following after drink to satiate their ever-increasing desire, using music of a sensual nature to inflame their passions. What a picture this is of our own times!

3. It was Thomas Edison who said, "To put alcohol in the body is like putting sand on the bearing of an engine. It doesn't belong." Long ago, Shakespeare said, "Alcohol is a poison men take into their mouths to steal away the brain."

4. The people of the United States spent nearly ten billions of dollars for liquor in 1952.

5. The state of Massachusetts appointed a commission to investigate its problem of alcoholism. The commission discovered

that, for every \$1.00 of revenue from liquor, the taxpayers paid \$4.82 to take care of the known liquor-caused court cases, jail costs, hospitalization and welfare work.

6. Strong drink also affects the muscular system. Connie Mack, the famous baseball manager, has said, "I will not bother with youngsters who drink, for the game requires quick thinking and clean living. Old man booze has put more men out of the game than all the umpires together."

7. Chief of the Federal Bureau of Investigation, J. Edgar Hoover, reported that crime each year costs the American family \$488. For every dollar spent on education, it is estimated that almost \$2.00 are spent on criminal activities; and for every one dollar donated to the churches of America, nearly \$15.00 go to crime.—*Advanced Quarterly* (F.W.B.).

8. Here we see the pitiful condition of the sinner. He is confused in his thinking and unable to distinguish good from evil. He has dwelt in darkness for so long that he has come to take it for granted that darkness is the natural order of things, actually coming to prefer darkness to light that only serves to blind his sinful eyes. One of the great tragedies of sin is the fact that it causes us to develop a wrong sense of values (Vs. 20).—*The Senior Quarterly* (F.W.B.).

9. Kathleen Anne, a two-months-old baby, began crying at 3 a. m. Her drinking father took her milk bottle to her. The baby refused to take the bottle. "The baby kept crying, so I shot her!" confessed the intoxicated father.

10. Going from a saloon to the scene of their horrible crime—the humble home of a hard-working farmer—two drunken brutes murdered cold-bloodedly a peace loving Amish farmer! Sitting quietly at the kitchen table, he was enjoying a late snack, rejoicing in the companionship of a devoted wife. Then it happened! The two youthful drunks first assaulted the wife. She resisted and was mercilessly beaten. They then took the husband into the yard and sent two bullets through his head and body! The murderers wanted money. They found four dollars.—*Selected*.

11. As a Christ rejecter emerged from a coal mine in Shamokin, Pennsylvania, a violent wind and rain storm swept the mountainside. Zigzag flashes of lightning streaked across the dark storm clouds, and the thunder rolled. Said the blatant hater of Christ, "God must be having a beer party in heaven and the thunderous noise we hear is from beer kegs colliding with one another!" Then, with clenched fist, he cursed God! As he did so, a bolt of lightning struck him down!—*Selected*.

The Trend of the Times

(Continued from page five)

tion. Instead, it is a return to God. God needs a people who will not fail Him in this dark hour.

God help us as Free Will Baptists to stand firm upon the faith of Jesus Christ against these trends of the times. God help us to fight a good fight and prevent the Roman Catholic church, through John Kennedy, from consuming us in their sinful organization. As we see the signs pointing to a soon coming of Christ, may we as individuals prepare for that great and mighty day. May we stand with Paul as he made the great announcement of Galatians 6:17, "... Let no man trouble me: for I bear in my body the marks of the Lord Jesus." Christ is our peace; Christ is our security; Christ is our hope; Christ should be your personal Saviour.

MISSIONS

(continued from page ten)

Although some American missionaries suffered violence when their stations were attacked by mutinous Congolese soldiers, no missionary casualties had been reported as of July 28.

On July 21 two giant C-124 Globemasters of the U. S. Military Air Transport Service arrived at Andrews Air Base near Washington, D. C., with 122 missionaries abroad. They had been evacuated from lower Congo and were picked up at Brazzaville by the planes which had flown supplies to the troubled new republic. Almost all of the 122 missionaries were affiliated with the American Baptist Foreign Missionary Society. The decision to evacuate came after three families at the society's station at Sona-Mpangu (160 miles from Leopoldville) were attacked by 13 Congolese soldiers who beat them with rifle butts and trampled on them.

Many missionaries endeavored to stand by in countries bordering the Congo in hopes of re-entering as soon as the violence subsided. They were finding it difficult, however, as new refugees constantly arriving strained the facilities of the refugee centers. In some cases missionaries were ordered to move on.—E. F. M. A. Missionary News Service.

MISSIONARY PRESTIGE SEEN UNAFFECTED IN JAPAN

Missionaries report that the recent riots and anti-Security Pact demonstrators in Tokyo have not produced noticeable antagonism toward the more than 3,000 Protestant missionaries in Japan. On the contrary, some Japanese have warmly expressed their friendship for America and regret that President Eisenhower's visit had to be canceled.

THE MAIL BOX

MINISTER DESIRES WORK

"I was licensed to preach in April, 1958. I am now waiting to go before the ordaining board. I have spoken at prayer meetings in four or five churches and the woman's auxiliary has given me a few chances. But I have not been given the opportunity to preach from the pulpit from any other church than my own home church. I had rather preach the gospel than anything I have ever done. I do not want to pastor a church. I had rather do evangelistic work. I am asking all pastors within fifty miles of Kenly, North Carolina, to please give me the opportunity. I am ready for any kind of service for the upbuilding of God's Kingdom. This is my plea to you. Help me as you see fit. My home church is Holly Springs."—Talmage Nichols, Route 1, Kenly, North Carolina.

NOTE OF APPRECIATION

"... As president of the Eureka Society of Mount Olive College, let me thank you on behalf of the Society for your co-operation and enthusiasm in preparing a special issue of *The Free Will Baptist* in commemoration of the Brief Confession of 1660. Please extend our thanks to the entire staff of the Free Will Baptist Press and to all others who made this worthwhile achievement possible."—George W. Stevenson Jr., Chapel Hill, North Carolina.

COMMENDS PRESS

"I wish to commend you and your associates at the Free Will Baptist Press for your work in publishing the July 27 issue of *The Free Will Baptist*. I trust that this issue will stimulate more interest on the part of our people in our history and heritage."—Rev. Michael Pelt, Mount Olive College, Mount Olive, North Carolina.

APPEAL FOR HELP

"I am writing a few lines to see if there is any way I could get any help as I am in real need. I have been unable to work for ten years with a heart condition and high blood. I have a large family and am in debt all the time. I don't know what I am going to do. I have a note for \$300.00 on my little home that comes due August

11. If I can't raise this amount, my home will have to go. Beside my own sickness I have a lot of sickness with my children. I preach when I am able to, and wish I could do more.

"I felt like God directed me to write this letter, so any thing anyone can do will be greatly appreciated and God will bless it."

"Please pray for me and my family, we pray God will richly bless you and your great work."—Rev. Earl James, Route 1, Box 184, Honaker, Virginia.

THANKS FOR PAPER OF JULY 27

"I want to thank God for *The Free Will Baptist* of July 27. I have enjoyed reading it and hope all that received a copy read and studied it. So many of our Free Will Baptists are careless and we do not study as we should. I really enjoy the paper and forward each week to receiving it. I thank God for every writer. I especially enjoy Brother J. C. Griffin's Notes and Quotes. Please pray for me."—A. B.monds, Newton, Georgia.

MINISTER REGISTERS PROTEST

"I wish to register protest concerning your book review of "The Case for Orthodoxy" (July 6 issue). I am concerned particularly about the last paragraph. In this paragraph I take it that the reviewer takes the position, along with Mr. Carver, that modernism has collapsed and that fundamentalism is an army without a commander. Nothing could be further from the truth. All should be aware that modernism is still here in full force. I might say also that this book has been reviewed by others who certainly do not take the position that the reviewer has taken."—Rev. Winston S. ney, Kingsport, Tennessee.

Have we perhaps been so worried about not building repressions into our children that we have failed to build the proper controls in them?—The Christian Parent, Ellyu, Illinois.

If you haven't learned "therewith content" you have not learned one of the basic secrets of maturity and happiness. *The Christian Parent, Glen Ellyn, Illinois.*

ISN'T IT THE TRUTH?

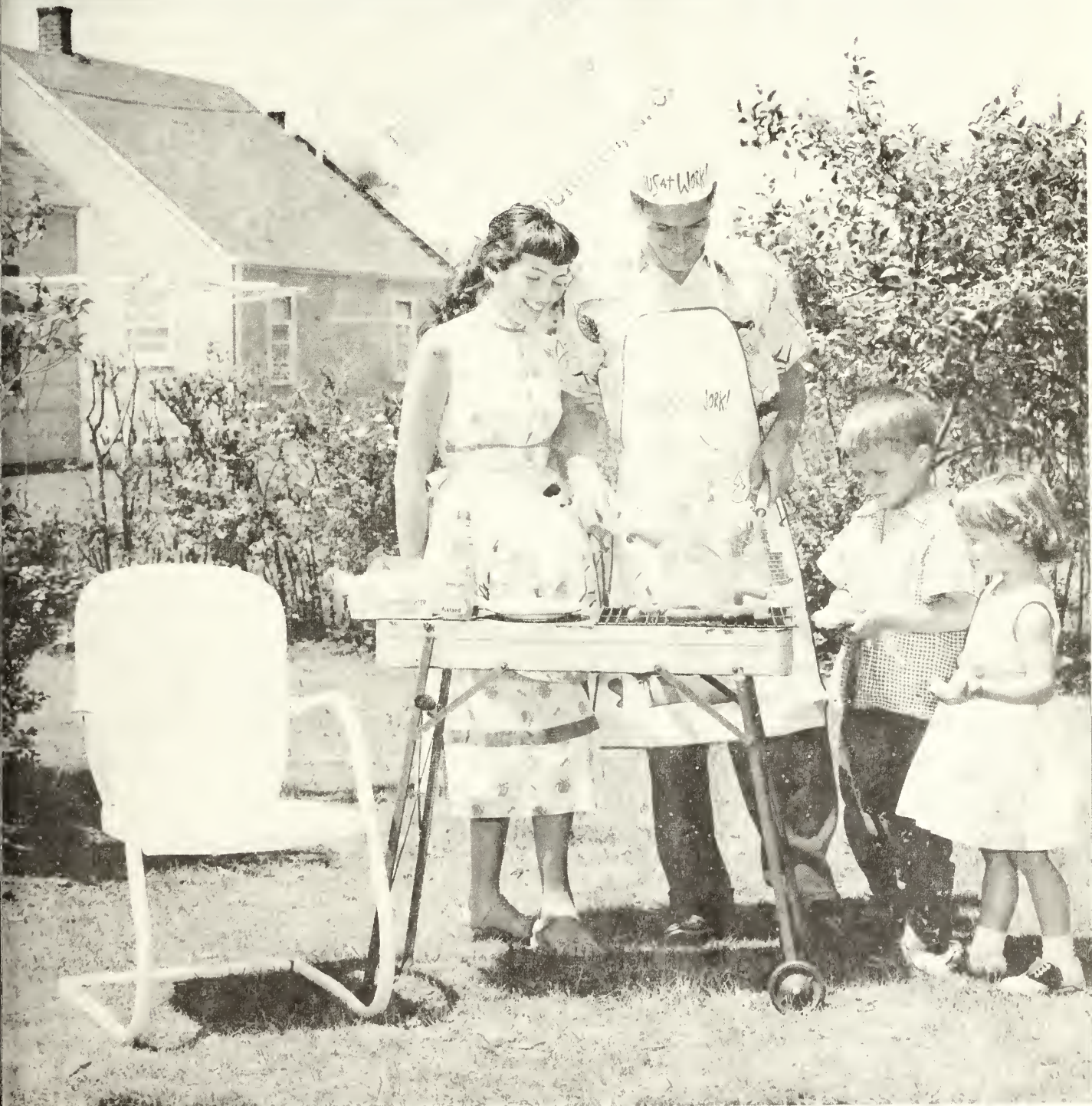
There is nothing so strong and so many of life's knotty problems as to tell the simple truth.

"Subtle and fierce may be the attack of the enemy, but we have a strong one in our helmet, He who never yet failed. Let us trust Him."

AS ✓

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 17, 1960



Harold M. Lambert Photo

The Thorn In Our Side

by Rev. Melvin K. Everington
Wilson, North Carolina

IN my four and one-half short years in the ministry, I have heard a great deal about modernism. Who is a modernist? Is it someone who wants to live modern—people who want to live in fine houses, drive new cars, and have their names on the social register? This is modern living, but has nothing to do with the term, modernism, as we hear it. My thinking on modernism, and a modernist, is to accept the world as a fairy tale, to deny the inspiration of the Holy Scripture, to deny the blood of Christ, to deny the virgin birth of our Lord, and to undermine the true principles of Christianity. To my knowledge this kind of belief does not exist in the Free Will Baptist denomination. I am sure that some of our Free Will Baptist colleges are just such as this; therefore, I am not worried about modernism in the Free Will Baptist denomination. I do not believe that our people who sit in the pews believe that modernism prevails in the Free Will Baptist denomination. However, if and when these Biblical principles are violated, and just proof is given, and written statements are made concerning modernism in the Free Will Baptist denomination with a direct accusation, then I believe action should be taken. Action should never be taken because of prejudice or because a man cannot have his own way. Seldom do two or three persons have the same thoughts or approach the same problem in the same way.

Modernism in the Free Will Baptist denomination does not scare me. I do not believe we have any modernists. Calvinism and nondenominational groups, however, give me great concern. Most of these nondenominational groups do believe in Calvinism and they are continually filling

the ranks of Free Will Baptists with their doctrine. This is being done because there are a great number of pastors who must not be sound in the Free Will Baptist doctrine. When a pastor allows nondenominational groups to come into his church, surely this is bound to sway the thinking of the people in the pew. Let me ask you, do you believe in eternal security? If you do, you are not sound in the Free Will Baptist doctrine and you are in the Free Will Baptist denomination in violation to your convictions. If you are a minister in the Free Will Baptist denomination and believe in, or allow those to preach their doctrine in your pulpit, then you are a Free Will Baptist under false pretense. The Bible states, ". . . be ye separate, . . ." (2 Corinthians 6:17). This does not only mean from sinners, but also from those who do not profess sound doctrine. Now we can pray for these people. We may even associate with them on occasions when it is absolutely necessary (Jesus met with publicans and sinners), but that does not mean we have to believe in their ways, accept their doctrine, and let them preach in our pulpits. It is heresy to the Free Will Baptist denomination to allow those people who believe in eternal security to preach in our pulpits. If I know of it, neither shall any one of them go into a church, of which I am pastor, to sow discord.

The Free Will Baptist people have had a great deal of trouble in the past. It seems as though every time something is accomplished in our ranks to glorify God, someone or something always interrupts the work. I believe that most of us are aware of the splits in our denomination since 1727. Why? Lack of sound doctrine is

perhaps the greatest cause. Now there will always be some sort of strife or differences of opinion, but none that should end in disunity. Certainly pressure from outside sources in our denomination will, no doubt, cause conflict within the local church as well as the entire denomination. Study the split of the Free Will Baptist in 1910. Let's let it be a lesson to us.

There are some questions I think that we as Free Will Baptists should consider before we invite those from other denominations and nondenominational groups (of which I do not believe there are any — nondenominational groups) to preach in our pulpits:

1. Do they support our missionaries?
2. Do they support our Children's Homes?
3. Do they support our colleges?
4. Are they behind our church program?
5. Do they contribute to the local church?

6. Do they forward the work of Jesus Christ in our denomination? The answer to these questions is, "No!" If I am wrong, I stand to be corrected. However, these groups will come into our churches and plant their doctrine, take our money that should go to the aid of our denominational enterprises, stir up our congregation, cause strife in our churches and then have the audacity to say, "This is the Lord's will."

It is time for us to wake up. It is time for us to be more Biblical. It is time for us to seek harmony in our ranks. It is time to let God at the helm and place self under God.

In writing this article, I do not apologize to anyone. It is sound in the Free Will Baptist doctrine and these are my personal convictions under God. This article was not written to cast reflection on any one individual or any individuals as a group. It was written to warn my brethren and my fellow workers in our beloved denomination, which I believe to be the best and the most Biblical in the world.

Irresistible Power of a Holy Life

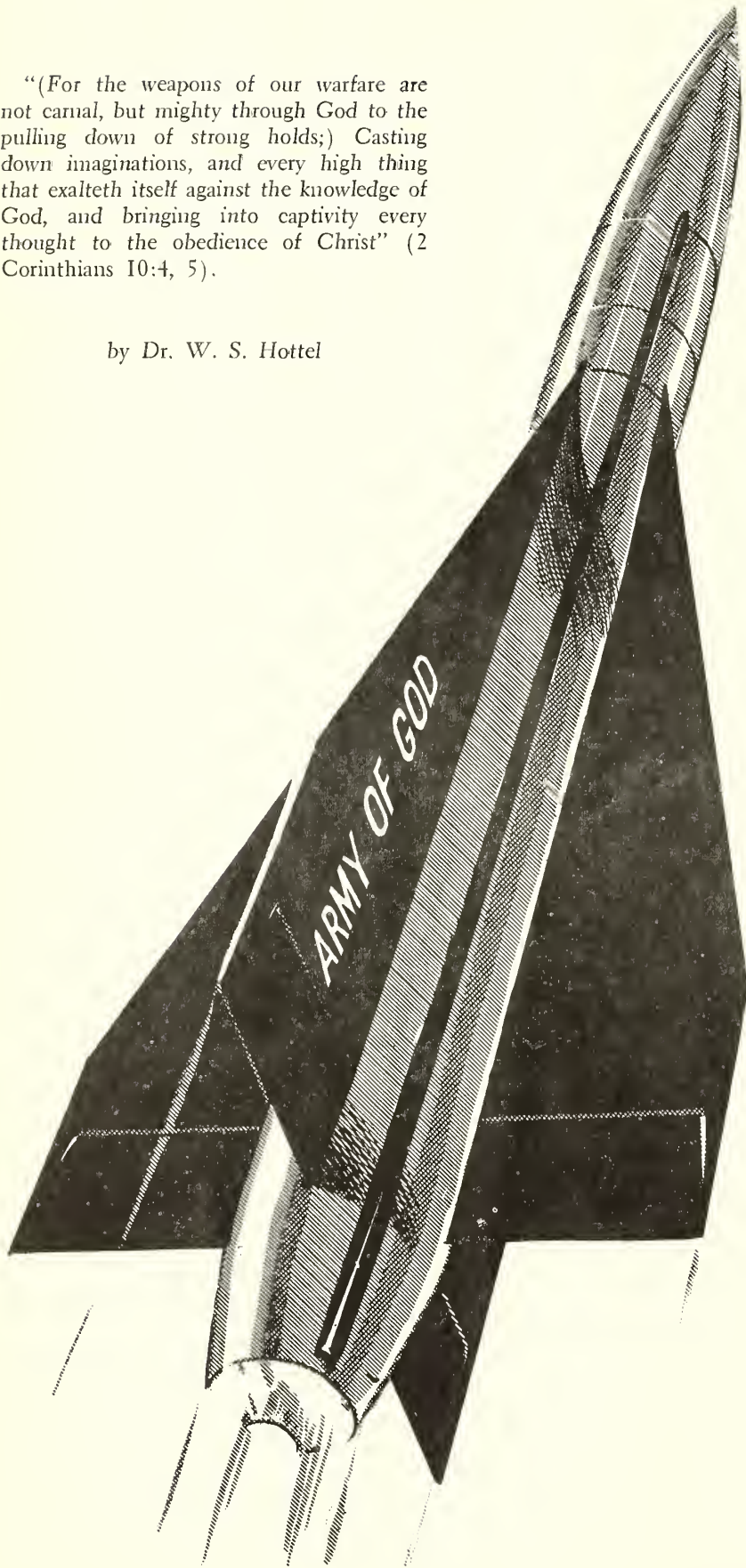
"I want you to teach me your language," said Gordon Maxwell, a missionary in India, to a Hindu. "No, sahib, I will not teach you my language. You would make me a Christian," said the Hindu. Maxwell replied, "You don't understand me.

I am only asking you to teach me your language." Replied the Hindu, "No, sahib, I will not teach you. No man can live with you and not become a Christian!"

Lord Peterborough, a skeptic, spent a night with Fenelon. In the morning he hurried away, saying, "If I spend another night with that man, I shall be a Christian in spite of myself!"—Rev. Walter B. Knight.

“(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Corinthians 10:4, 5).

by Dr. W. S. Hottel



Ministeria

THIS passage has a very definite and peculiar background. In this part of the 2 Corinthian Epistle (Chapters 10—13) Paul turns to a vigorous vindication of his apostolic authority, which he had received from the Lord, against Judaizers who always dogged his footsteps.

These legalistic Judaizers were intent on three things in their accusations against Paul. They attempted to discredit him as a true minister of Christ; they sought to do injury to the testimony which he had declared, the gospel of Jesus Christ, and they also endeavored to rob the apostle of his influence with the Corinthians and bring about a separation between him and them.

The chief object of these enemies against Paul, it will be noted, was the gospel of Christ and of grace which he preached. These Judaizers had a bitter hatred for the gospel and they went to great lengths to oppose and discredit it. Their religious prejudices drove them to pervert and distort facts and they falsified and misrepresented the ministry of the apostle. Great ministers of Christ down through the centuries have had to pass through fiery trials like this. So, those of us who are persecuted for the gospel's sake, may take comfort from this fact. Then, as Paul has shown the way for all of us under such opposition.

In the passage above quoted the apostle makes reference to a warfare, intimates the character of the weapons employed, and declares the issue of the warfare.

THE WARFARE

In Verse 2, the apostle takes up the subject of the criticisms of his enemies and from this proceeds to the words of the text. When he writes, “But being absent I am bold toward you,” he has in mind what his enemies had said about the epistle he had written them. They belittled his personal appearance and his character, and sneeringly said, “He is bold when he is absent; he knows how to write strong letters when he is absent from you, but otherwise he is a coward.” He replies by saying, “But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walk according to the flesh.” What Paul's object of them is, that he may not be obliged to use his authority as an apostle when he

Conflicts and Conquests

ent with them, against those who had
nged him by their false charges. He had
ten boldly but could also act boldly and
n authority when he was present with
n. They accused him of walking "ac-
ing to the flesh." This he repudiates
aying that he walks in the flesh, which
uite a different thing from walking ac-
ing to the flesh. The apostle admits
he was a man like other men; but
n it came to warfare, he waged no flesh-
onflict.

his brings us to the warfare. The word,
fare, from the Greek, according to Dr.
bertson (Word Pictures) is *strateia*,
ch signifies a "campaign." The same
d occurs in 1 Timothy 1:18: "That
1 by them mightest war a good war-
." It is a military metaphor, of which
apostle adapts a goodly number in his
tles. It is Paul's conception of the
istian ministry; it is a warfare, a cam-
n in behalf of the gospel of Jesus
ist, the good news of the grace of God.
is a *spiritual campaign*, the object of
ch is the salvation of souls. The ob-
of this campaign is not the reconstruc-
of society, the betterment of the econ-
c system, the reformation of society,
advancement of civilization, neither the
ancement of the material interests of
kind. All these things, no doubt, have
r place, but they are not the object and
ose of the Christian campaign. The
ctive and purpose is spiritual, centering
he salvation of individuals from sin and
wful judgment. All men by nature are
l because of trespasses and sins, and to
them spiritual and eternal life, Christ
e, died, rise from the dead, and lives
eaven (Ephesians 2:1-3; John 10:10; 1
n 4:9; Revelation 1:18; Hebrews 7:25).
ll men by nature are sinners before
l and under the judgment of sin, and
rder that they might be justified by a
God, Christ died in their behalf,
ing their judgment for sin, and rose
n from the dead for their justification
(Romans 4:25; 5:1; 3:24-26).

The primary object and purpose of the
istian campaign, therefore, is the sal-
on of the lost and perishing, to the
that from among the nations a people
l be gathered unto the name of the
d, the church, the body and bride of
ist and the temple of God through the
y Spirit (Acts 15:14; Ephesians 1:22,
5:25-32; 2:19-22).

It is the plan of God that the lost are
to be brought to faith in Jesus Christ, and
to salvation by faith in Him through the
preaching of the gospel (1 Corinthians 1:
21; Romans 10:14; Ephesians 1:12).

To perform this ministry, men must be
called and sent of God (Romans 10:14,
15).

Those who are called and sent of God
to preach the gospel, must, therefore, make
the primary object and purpose of their
ministry the salvation of the lost. Teach-
ing the whole counsel of God, the great
doctrines of the Scriptures, likewise has its
place, and an important place at that, but
it is through preaching the gospel the lost
are brought to Christ and salvation by faith
in Him. Afterward those who are saved,
need to be taught the Word, fully, clearly
and faithfully, for their spiritual growth
and edification.

It is a blessed and benevolent campaign.
It bears along with it every personal, do-
mestic and national blessing. It brings
light, and life, and liberty, and peace. The
gospel of Christ preached and believed
brings personal blessings, domestic bless-
ings, and national blessings. With the be-
lief of the gospel and the embrace of Chris-
tianity there follows civilization and every
form of humanitarian benefits. Contrast
those countries where Christianity has ex-
tended its conquests and those where Sa-
tan, the usurper, still reigns. In the one
is intelligence; in the other, ignorance. In
the one is civilization; in the other, barbar-
ism. In the one is domestic comfort; in
the other, family despotism. In the one,
man sinks to the level of a brute; in the
other, he rises to dignity, self-respect and
true manliness. Yes, this campaign pro-
duces real and abiding blessings, and
spreads comfort and felicity in its trium-
phal course. It offers health, and peace
and life.

THE WEAPONS EMPLOYED

The weapons are described, negatively,
as not *carnal*, and positively, in their effi-
ciency, as "mighty through God." The
enemies of Paul accused him of artifices
and craft, which are fleshly devices. He
disowns the use of such weapons.

If the apostle's campaign were conduct-
ed on worldly principles the weapons em-
ployed would be carnal (fleshly); but the
campaign is conducted on spiritual prin-
ciples and hence the weapons used are not

carnal, and in spite of the weakness of
him who employs them, they are *mighty
through God* to the pulling down of strong-
holds.

The words, *mighty through God*, Greek
students say mean, in *God's sight*, or for
God, or *through God*, that is, with His
help. This latter seems to fit the context
better than either of the other, since what
follows is *pulling down of strong holds*.
The weapons used are *mighty through God*
to the *pulling down of strong holds*. The
word, *pulling*, is also translated casting.
It is a word which has in it the idea of
tearing down a wall or buildings. It is
not alone the weapons that do the casting
but the weapons through God. The apos-
tle here carries on the military metaphor.
What may be taken to be carnal weapons?

Among the carnal weapons may be not-
ed the sword. This was the weapon by
which Mohammedanism was extended.
This was the weapon Peter drew forth to
defend the Saviour in the garden. This
weapon has too often been employed by
the intolerant, and the dominant sects of
the professed churches of Christ. The
use of this weapon may make slaves, hypo-
crites, and formalists, but it will never
make real Christians.

Among the carnal weapons may be
classed temporal rewards and physical bene-
fits. In the days of Christ the multitudes
followed Christ for the loaves and fishes.
Men have been known to purchase prose-
lytes by offering temporal rewards. We
frequently hear missionaries speak of rice
Christians, meaning that men will profess
Christianity if the missionary gives them
rice to eat. God's people should feed the
destitute and hungry, but not just to make
Christians out of them.

Among the carnal weapons we may list
sophistry and specious reasonings. This
was the chief weapon of the ancient schools
of philosophers. They reasoned and philo-
sophized, and had profound mysteries
which no one could conceive. These rea-
sonings are the fruit of pure worldly wis-
dom. These were the weapons of Paul's
enemies. They walked in pride and boast-
ed of wisdom and were governed by selfish
motives.

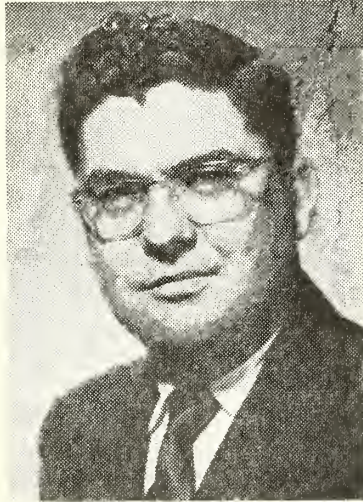
These were not the weapons of the apos-
tle, Paul; he employed no fleshly weapons,
but only such as were from God and which
God could use and work through. Listen

(continued on page seven)

NEWS NOTES

Evangelistic Meeting at Core Creek Church

A series of evangelistic services will begin at Core Creek Free Will Baptist Church, Cove City, North Carolina, Sunday morning, August 21. The visiting evangelist is the Rev. Fred Kirby. Mr. Kirby is original-



ly from South Carolina. He is a graduate of Free Will Baptist Bible College and is pastoring in Enid, Oklahoma. His wife is the former Miss Clemmie Heath of Cove City. The meeting will close Sunday, August 28.

Prayer meetings will be held in various homes in the community, beginning August 15, at 8:00 p. m., and continuing through August 19. Pre-service prayer meetings will be held each evening during the meeting beginning at 7:30. The song service will begin at eight.

There will be special music during the meeting. The Sunbeam Choir will sing each evening. The Rev. George Ludwick, pastor of the church, extends to everyone in the vicinity of Core Creek an invitation to attend these services. He states: "We are trusting God for an old-time, heart-searching, sin-condemning, soul-saving revival."

Young People's Bible Conference At Cragmont Assembly

The third of four youth conferences at Cragmont Assembly, Black Mountain, North Carolina, the Young People's Bible Conference, came to an end on Saturday, August 6, with all in attendance agreeing that it had been a wonderful conference.

Sixty-seven were in attendance, coming

from churches from one end of the state to the other—from the Eastern, Central, Cape Fear, Western and Blue Ridge Conferences. The conference was under the general direction of the Rev. L. E. Ballard, with the Rev. Billy Jackson as camp supervisor, in charge of the day-by-day activities at the camp. Other staff members were: Mrs. L. E. Ballard, chaperon and Y. P. A.-G. T. A. instructor; the Rev. Guy Owens, evangelist; Mrs. Leone Mercer, house mother and nurse; the Rev. Dennis Wiggs and Miss Betty Craft, workers with the junior group and co-editors of "The Cragmont Tooter," daily news sheet which was mimeographed for general distribution. In addition to their other duties, the Rev. L. E. Ballard and the Rev. Billy Jackson, respectively, taught classes in church opportunities for young people and the Bible.

The following testimony from Kay Hall of Kinston, North Carolina, reflects the general feelings of those who attended this conference:

"During this week of August 1-6, I feel that I have personally been drawn closer to the Lord. I have enjoyed the Christian fellowship and togetherness which has been the lot of all of us. This is a week which I shall never forget. I thank God with all of my heart for the souls saved this week. May God richly bless all who read this."

The Rev. L. E. Ballard, director, remained at Cragmont for engagements over the week end in the interest of the State Sunday School Convention, and to direct the final youth conference of this season the following week—the Piedmont Youth and Sunday School Workers' Conference, for which around sixty have been registered.

Rev. Chester A. Huckaby Accepts Church at Panama City, Fla.

The Rev. Chester A. Huckaby, pastor of Pine Level Free Will Baptist Church near Alma, Georgia, for the past two years, tendered his resignation to accept the pastorate of the First Free Will Baptist Church of Panama City, Florida. Mr. Huckaby will succeed the Rev. Wayne Hicks who has accepted the pastorate of the First Free Will Baptist Church of Quincy, Florida. As of this date no one has been named as pastor of Pine Level Church.

The First Church of Panama City was organized in 1953 with the assistance of Mr. Huckaby as the representative of the State

and National Home Mission Boards, and grown into a strong church on a full-time program under the leadership of Mr. Hicks as its first and only pastor.

Mr. Huckaby is presently, in addition to being pastor of the Pine Level Church, member of the State Board of Missions of Georgia, president of the Georgia Sunday School Convention, vice-president of the South Georgia Association of Churches, Quarterly Union Meeting, and secretary-treasurer of the South Georgia Ministers' Association and of the National Board of Christian Superannuation.

Anyone having relatives living in or near Panama City, please write to the First Free Will Baptist Church, 1548 Mulberry Street, Panama City, Florida, or to the Rev. Chester A. Huckaby, 2607 West Street, Panama City, Florida.

These changes in pastorates will become effective September 1.

The Rev. Jack Paramore to Conduct May's Chapel Revival

May's Chapel Free Will Baptist Church, Wayne County, North Carolina, is happy to report that the evangelist, the Rev. Jack Paramore, will conduct revival services beginning Monday evening, August 29, continuing through September 5. The church asks that you be much in prayer for the success of this meeting. The public is invited to each service.

St. Mary Church Announces Fall Revival September 4

The St. Mary Free Will Baptist Church, Route 1, Lucama, North Carolina, will begin its fall revival on Sunday night, September 4, with the Rev. Bobby Aycock as guest speaker. Mr. Aycock has been accepted as a missionary to Brazil, and at present is doing itinerary work throughout the South. He will be assisted in this meeting by the pastor, the Rev. Boyd Shook. The meeting will conclude on September 11, which is home-coming day for the church.

The church requests the prayers of all Christians everywhere for the success of this series of evangelistic services. The public is cordially invited to attend all of the services.

Coming Events

September 5—Fall Semester Mount Olive College, Mount Olive, North Carolina

September 14, 15—North Carolina Sunday School Convention, Elm Grove Church, Eden, North Carolina

September 22—Eastern Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

**National Superannuation Board
Report for July, 1960**

Mrs. K. V. Shutes, secretary-treasurer of National Superannuation Board of Free Will Baptists, gives the following financial report for the month ending July 31, 1960: Cash on Hand July 1, 1960 \$5,949.33

Receipts

Operative Plan of Support	\$119.30
Credits Credited as Follows:	
Alabama	3.75
Arkansas	5.96
California	15.61
Florida	7.35
Georgia	8.41
Illinois	18.10
Missouri	21.25
North Carolina	3.70
New Mexico	3.74
Ohio	.06
Oklahoma	20.03
Tennessee	9.84
Texas	1.50
Foreign States:	
Alabama	14.00
Arkansas	5.00
Georgia	106.13
Kentucky	4.00
North Carolina	322.41
Oklahoma	7.00
North Carolina	5.24
Tennessee	22.00
Texas	16.00
Virginia	5.26
Life Insured Premiums	100.54
<hr/>	
Total Receipts	726.88

Cash to Account For \$4,676.21

Disbursements

Ministers' Life and Casualty Union	\$215.86
Free Will Baptist Press	499.00
Retirement Service	60.00
<hr/>	
Total Disbursements	774.86

Cash in Treasury July 31, 1960 \$3,901.35

Ordaining Council of Central Conference Meets August 23

The Rev. D. W. Alexander, chairman of Ordaining Council of the Central Conference of North Carolina, announces that there will be a meeting of the council on August 23, at 10:00 a. m., at the Free Will Baptist Press, Ayden, North Carolina. He invites anyone having matters they want the council to consider to be present.

Next Session of N. C. State Convention to Convene Sept. 14, 15

Delegates and ministers representing approximately 43,000 Free Will Baptists in North Carolina will meet in the forty-eighth

annual session of the North Carolina State Convention of Free Will Baptists at the Elm Grove Free Will Baptist Church near Ayden, North Carolina, on September 14, 15, 1960.

The president of the convention, the Rev. N. Bruce Barrow, asks that special notice be taken of the change in the place of this meeting, since it was formerly scheduled to have met at Davis, North Carolina.

The Davis Church withdrew its invitation when its pastor resigned to take work elsewhere. Subsequently, an invitation has been extended by the Elm Grove Church, and this invitation was accepted.

White River Quarterly Conference Convenes with New Home Church

The White River Quarterly Conference of North Arkansas met in the third 1960 session with the New Home Free Will Baptist Church near Gid, Arkansas. There was a record attendance of 10 ministers, 10 deacons, 9 church clerks, 35 delegates and 2 associational clerks, making a total voting body of 66.

Rev. Austin Mullen, clerk of the conference, states: "We are happy to report that the interest in the work is growing in this district. We desire your prayers that we may continue to go forward for the great cause."

All 15 of the churches belonging to this conference were represented. Three revivals have been held at this writing and the committees report 31 members have been added to the churches since May 28. There are 4 full-time churches; 10 half-time, and just one with one appointment each month.

Corinth Church, Midland City, Ala., Experiences Successful Revival

The Corinth Free Will Baptist Church, Midland City, Alabama, experienced a successful revival which began July 17, with the Rev. Leo Curtis, pastor of Howard's Grove Church, as the evangelist. There was witnessed a great manifestation of the Holy Spirit in the hearts and lives of the people. There was a total of 37 decisions for Christ, of which many were young people. A great number of young people stepped out and said they were willing to serve Christ in any way He wanted them.

The pastor of the church, the Rev. Stanley Outlaw, plans to attend Free Will Baptist Bible College in the fall.

Ministerial Conflicts And Conquests

(Continued from page five)

to him when he writes, saying, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your

faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in mystery, even the hidden wisdom, which God ordained before the world unto our glory" (1 Corinthians 2:4-7). Paul utterly disowns all carnal weapons as being totally useless.

What are the true weapons to be used in Christian service?

Our weapons are the truths of the gospel. We use the sword of the Spirit, which is the word of God (Ephesians 6:17). The gospel of Christ is the power of God unto salvation, to every one that believeth (Romans 1:16).

The preaching of Christ crucified, risen, and living in the glory as an all-sufficient Saviour to deliver from the fall into sin; this is the one weapon to use in Christian service. The preaching of the gospel, simply, earnestly, and in the power of the Holy Spirit; this is the business of the Christian minister.

THE ISSUE OF THE CAMPAIGN

The weapons that are mighty through God are effective and bring results.

The spiritual weapons are effective to the pulling down of strongholds. The word here means determined resistance to the gospel. The strongholds in which sinners entrench themselves in their opposition to God are, ignorance, prejudice, pride and unbelief.

The stronghold of ignorance is cast down by the light of the gospel.

The stronghold of prejudice is torn down by the simple facts of the gospel.

The stronghold of pride is cast down by the revealed and exalted glory of another world and the spiritual reality of Christianity.

The stronghold of unbelief is overthrown by the persuasive statements of the evidences of Christianity.

The spiritual weapons are effective in casting down imaginations, and every high thing that exalteth itself, against the knowledge of God. These words are the expansion of the same military figure. The reasonings or imaginations are viewed as forts or citadels to be conquered. The high thing that exalteth itself, or that is uplifting, itself, or that is being uplifted means the topmost perch of audacity in reasoning against the knowledge of God. The gospel pulls all these down.

The spiritual weapons are effective in bringing into captivity every thought to the obedience of Christ. The figure is that of a captive in war. The gospel leads to slave-like obedience unto Christ. Paul (Continued on page fourteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: How do you regard church bazaars and suppers as a method by which to acquire money for the carrying on of the Lord's work?—J.T.S.

Answer: The whole affair seems out of line with what God teaches in His Word. There is no doubt in my mind, however, but that a great many of God's well-meaning servants work with much diligence in the planning and carrying out of such programs. This, however, does not in any way change the truth concerning such a method for raising money to carry on the work of God. If all Christians brought in their tithes and offerings like the Bible suggests, there would be need of no such questionable means in raising money.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts" (Malachi 3:8-11).

The Lord, when here on the earth, seems to have approved this method of supporting His work but suggested that paying tithes of everything, even to the most insignificant, would not answer for other things left undone. "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 11:42). (See Matthew 23:23.) Jesus approves but exhorts them not to leave off more meaningful things. He said, "Seek first the kingdom," and made clear that if that were put first other things would logically follow in their order. Being born again is the most important thing that can happen to anyone; then obeying the gospel in all its aspects will follow if we keep our minds centered on Jesus and His way of life.

Not only is it the duty of each born-again child of God to support His work by

bringing in tithes and offerings, but it is one of the most wonderful ways by which to enter into joy and happiness. That blessing that God promises in Malachi 3:10 is one by which God and man share on common grounds. God gave Jesus (John 3:16), and with Him keeps on giving blessings to Christians because of the great and abundant joy He receives from giving. He has fixed everything so that a cheerful or hilarious giver to His cause receives an abundance of joy in giving. The rummage sale, the suppers, bazaars, etc., seem rather off course for such joy. It is quite interesting to note that God did not tell Israel to take from strangers but from among themselves that needed in the construction and equipment of the tabernacle. "Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass" (Exodus 35:5). It was also limited to those with willing hearts.

Note again that Jesus Himself cleansed the temple of money changers and condemned the traffic of goods and money in the temple, giving the reason as being that the house of God was a house or place of prayer. "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise" (John 2:13-16). Notice that this trafficking was supposed to be in preparation for the greatest of the Jews' religious feasts. It was a good thing being done in the wrong way and at the wrong place. God had commanded them to begin by offering the first fruit, taking the tenth of all income; and when the lamb to be offered at the Passover was chosen, it should be one that in all ways appeared to have no blemish. To be sure of this he was chosen on the tenth day and kept until the fourteenth day of the month before it was killed, thus doing away with the possibility of imperfections. If that was true in the case of the Jews, how careful should we be lest we give grudgingly or with-

Indelible Imprints

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† †

If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.



HUBERT BURR
Box 326
PINETOPS, N. C.

ELDER MATTHEW HOLTON

Elder Holton was the son of James Elizabeth Holton, and was born in Cr County, North Carolina, on the 4th day of May, 1796. He united with the Free Will Baptist church in early manhood, at per about the age of 24 years, and remained a consistent member thereof during the remainder of his life. He was active and zealous in the promotion of the cause of religion, and belonged and remained a deacon up to the time he received ministerial authority from the church at Milton, it being the one in which he had his membership. After having been set apart to his gospel ministry, which was done about the year 1850, he became the pastor of several churches and remained pastor until his death. He was remarkably prompt in attending his appointments; his sermons were generally warm and often reached the hearts of those who heard him. He was called upon to preach a great many funerals, and he baptized a considerable number of persons during his ministry. He never ceased to blow the gospel trumpet until infirmity of body compelled him to.

He attended at Trent School House and preached his last sermon on Saturday before the 4th Sunday in March, 1866, and being unable to preach on Sunday, he returned home, and on the next Sunday his soul departed this mortal body, and no doubt received by angels into the peaceful presence of God, "there from all his labors free, to enjoy a blissful eternity."

out purpose! If we obey in, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1) when ourselves are given correctly, the things we possess will then go without a strugg-

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE COMPANY WE KEEP

Enter not into the path of the wicked,
go not in the way of evil men" (Pro-
verbs 4:14).

The company we keep has a great de-
termining effect on our lives. It has been
said that there is a psychological principle
that no two persons ever come together and
separate exactly as they met, for one or the
other will dominate. Another true saying
is that you cannot rise above the company
you keep. If you associate with those who
are drunk, you are very likely to become a drunk-

If you tolerate cursing, or hang around
with those who delight in dirty tales, your mind
and heart will become as contaminated as
the heart of those who practice such filth. Someone
has said, "Be you ever so pure minded your-
self, you cannot associate with bad com-
panions without falling into bad odor. Evil
companions are like tobacco smoke, you can-
not be long in its presence without carrying
off a taint of it."

I read a story the other day that will il-
lustrate what I am trying to get across to

It is said that in a gun factory a great
bar of steel, weighing more than five hun-
dred pounds, and about eight feet in length
was suspended vertically by a very delicate
thread. Near it a common bottle cork was
suspended by a silk thread. The purpose
was to show that the cork could set the
bar in motion. The cork was swung gently
against the steel bar, but the steel remain-
ed motionless. The cork was struck again
and again against the steel for ten minutes,
at the end of that time the steel bar
began to give evidence of yielding to the
repeated attacks of the cork. Ten minutes
later there were noticeable vibrations. At
the end of half an hour the great bar of
steel was swinging like the pendulum of a
clock, all because of continual force of a
small, light cork. Yet, so many will
tell us that their companions have
no influence on their lives. But every one
is influenced by those we keep com-
pany with. The good and pure will lift us
up and cause us to want and try to be good

and pure. While, on the other hand, the
evil, dirty, degraded, bad ones will drag us
down to their own low level. You tell me
whom you prefer as companions and I will
tell you who you are like. I will tell you
what kind of person you are.

Many Christians, especially young Chris-
tians, fall by the wayside for the simple
reason that after their conversion they still
associate with evil companions who drag
them down rather than seeking and associat-
ing with those who will uplift them and help
to make them better.

The psalmist said, "Blessed is the man
that walketh not in the counsel of the un-
godly, nor standeth in the way of sinners,
nor sitteth in the seat of the scornful"
(Psalm 1:1); and again, "I am a companion

of all them that fear thee, and of them that
keep thy precepts" (Psalm 119:63).

"But now I have written unto you not to
keep company, if any man that is called a
brother be a fornicator, or covetous, or an
idolator, or a railer, or a drunkard, or an
extortioner; with such a one no not to eat"
(1 Corinthians 5:11).

"The peace of God is not some ecstatic
blessing which drops down from heaven,
but the result of fulfilled conditions on
our part."

Counting time is not nearly as important
as making time count.

The Pastor's Notebook

NOTE: No claim to originality is made to material
used in this column. Whenever possible the source is
given, but this often is not known.—THE EDITORS.

A GREAT SALVATION

(Hebrews 2:1-3)

I. A GREAT PERSON PROVIDED IT

1. Great in His goodness (Psalm 31:19).
2. Great in His works (Psalm 92:5).
3. Great in His counsel (Jeremiah 32:19).

II. A GREAT PRICE BOUGHT IT

1. The price of leaving heaven (Philippians 2:7).
2. The price of taking upon Himself the form of a servant (Philippians 2:7).
3. The price of His life (Philippians 2:8).

III. A GREAT POWER CONTINUES IT

1. The power of God the Father (Psalm 62:11).
2. The power of Christ the Son (Matthew 28:18).
3. The power of the Holy Spirit, the Comforter (Romans 15:13).

IV. A GREAT PURPOSE MOTIVATES IT

1. The redeeming of men (Luke 1:68).
2. The revealing of the Father (John 14:9).
3. The exalting of the Son (Philippians 2:9-11).

V. A GREAT PUNISHMENT IS AWARDED THOSE WHO REJECT IT

1. They have no rest or peace (Isaiah 57:20, 21).
2. They have God's condemnation already passed upon them (John 3:17).
3. They shall spend eternity in hell (Matthew 25:46; Psalm 9:17).

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

New Church in Virginia

Princess Anne Mission in Princess Anne, Virginia, was organized into The Free Will Baptist Church of Princess Anne, July 28,

1960. The Rev. J. B. Chism Jr., moderator of the Tidewater Quarterly Meeting, was in charge of the service. Mr. W. H. Dail presented the Bible. The Rev. Raymond Riggs gave the charge. The Rev. Fred

VI. A GREAT PREPARATION MUST BE MADE TO REALIZE IT

1. Prepare to meet God was the exhortation of Amos to Israel (Amos 4:12).
2. Prepare to meet God was the exhortation of John the Baptist before Jesus' ministry (Luke 3:16-18).
3. Prepare to meet God is the last exhortation of the Word of God (Revelation 22:17).

George C. Lee Jr.
Pastor of Shady Grove Church
Durham, N. C.

CHURCHGOER OR CHRISTIAN?

by Cleva R. Hanna

Koo, a Japanese, was employed as butler to a California family. When he appeared the lady of the house asked, among other questions, "Are you a religious man—a churchgoer?"

"I more than religious and churchgoer," replied the Jap, "I Christian man."

Koo filled his position well, giving great satisfaction to the family.

After a few weeks the man and his wife gave a party and the butler was instructed as to admission of the guests and serving the whiskey.

"I sorry I cannot stay with you," said Koo, "I told you when I came I Christian. I cannot work for heathen American."

Too many people do not know the difference between being a churchgoer and a Christian. Koo did.

WHAT KIND ARE YOU?

Some church members are *pillars*: they worship regularly; they give freely of their time and money. Some are *supporters*: they give their time and money, if they like the minister and the treasurer. Some are *leaners*: they use the church for funerals, baptisms and marriages, but give neither time nor money to support the church. Some are *specials*: they help occasionally with something that appeals to them. Some are *annuals*: they are Easter birds, all dressed up and looking serious. Some are *spongers*: they take all the blessings and benefits, but do not help the church with any service! A question: What kind of a church would my church be if every member were just like me?—Selected.

A. Rivenbark prayed the prayer of devotion. The hand of fellowship was given to thirty-two charter members. The Billy B. Walker is the pastor.

The following officials were elected to serve the church: Lester Smith, clerk; Rufus Sawyer, assistant clerk; William Ansh, treasurer; Paul Kennedy, Dallas Harris and Rufus Sawyer, deacons. R. Sawyer, D. R. Harris, Jesse Belanga, John Barnes and Alford Marlowe were elected trustees.

Home Missions News

August 15, 1960

Dear Friend of Missions:

Another National Association is his. Our people of California surely did a wonderful job in making arrangements for the meeting. Personally, I think it was one of the best national meetings I have attended. En route to the meeting, I was privileged to visit the First Free Will Baptist Church in Amarillo, Texas, and churches at Tulare and Modesto, California. It was a joy to visit with other pastors and see their churches. The fellowship with old friends and new ones was great.

National Home Missions churches came into the association this year from Wapiti, Hawaii, and Littleton, New Hampshire. So I was glad to see the churches from Maine come into our fellowship office. Last year National Home Missions churches were received from Alaska, Washington, and Old Mexico. Next year, the Lord will we hope to see other churches from other states come into the national fold as a result of the home missions' work.

Four missionaries were appointed at the recent board meeting: Rev. and Mrs. K. Joe Godwin of LaGrange, North Carolina to Alaska. They hope to start their itinerant work September 1. Rev. and Mrs. Thomas of New Mexico were appointed to the Northwest. Brother Thomas now pastor at Clarksville, Tennessee, and will begin his itinerant work after October 1.

Two missionaries were transferred: Bessie Yeley and Miss Molly Barker. Bessie had been stationed for some time at Nogales, Arizona. Miss Yeley will join the work at the Spanish Mission in Miami. Barker's new field is not definite at this time. We appreciate the work they have done at Nogales. The work of the Arizona Mexican Missions, supervised by Rev. Mrs. John Elliston, is not under the direction of the National Home Missions Board but is sponsored individually. Our relationship in this co-operative enterprise was pleasant.

The WNAC presented a check for \$948.41 at the National Association for (continued on page sixteen)

NOTES AND QUOTES



By J. C. Griffin

THINGS THAT GOD HATES

(Continued from August 3)

In the August 3 issue, we wrote about the third thing of the seven that the writer Proverbs says God hates: namely, "Hands shed innocent blood."

Years ago, I was called one night to go to the home of a man that was under conviction. The Holy Spirit had awakened his conscience to the fact that there was blood on his hands. When we reached his home, we found he was temporarily crazy. He crawled from one side of the small room where he lived to the other, saying, "There is God on my hands." He wanted us, the man who went with me, to see, so we both reached out our hands but could see no blood. Several years before this he had killed a man, but was freed by the courts, but not freed by the laws of God. So the woes of God were working on the man's mind. You cannot forget sin. You may drown it by drunkenness and other means, but some day it will come up before your eyes. You will come to yourself and no one can imagine the agony of a man who murders when the blood is dripping from his fingers tips, except those who are under condemnation. I never shall forget that as the man poured out his heart for forgiveness from Almighty God. I tell you he was ready to commit suicide. He was crazy. But after I read the 53rd chapter of Isaiah, while my partner held the man's hand and we had prayer, the man claimed that Jesus was his Saviour and became as quiet as a lamb could be. He had shed innocent blood and confessed it to us. The murder had been committed several years before. None of us ever revealed our experience by using the name of the man or his family. For a few hours that night, that man looked through the torments of hell as it shined in his face. No wonder that the writer said, "I hate hands that shed innocent blood."

HEART THAT DEVISETH WICKED IMAGINATIONS

Human beings are so prone to imagine; we just imagine that so and so did and such a thing, or said so and so,

and this imagination gets so well fixed in our minds until we absolutely believe it is true, and let that little member of our body that is set on the fires of hell, blab it out on every opportunity. It has been said that a man could tell the same lie over and over until he would actually believe the lie to be true. Perhaps you have read 2 Thessalonians 2:11, 12: "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness." I know that perhaps some may say that this Scripture is taken out of its setting to make the application. We admit that it is, but if God can do this under one condition, God can do it under another condition.

I believe that there are people who are in insane institutions today that are there due to the imaginations of wicked thoughts. These thoughts were cultivated by continuing to believe in a falsehood. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25). "For as he (man) thinketh in his heart, so is he: . . ." (Proverbs 23:7). A man can think evil until his thoughts will take over completely, and his mind overpowered by evil thoughts; then he is ready for the committing of most any heinous crime. When he is caught and brought to the courts, he will swear that he did not know what he was doing. Any help for such a man? Yes, Jesus ran up with one that was so crazy he stayed in a cemetery and slept among the tombs; he was naked, too crazy to wear clothes. But Jesus got hold of the poor, crazy man, and the next thing we hear said about this crazy man, "He was clothed and in his right mind." Christ can do today what He did in that day. Christ, if on earth as He was, could walk into an asylum filled with crazy men and women, and empty the institution of all the crazy people. Well, He can do it sitting at the right hand of God. Yes, He can, if we would only submit our all to Him.

God only knows how many poor, innocent people have been ruined by the wicked imaginations of some poor, jealous heart, who enjoyed making mountains out of mole hills. The heart that imagines vain, false accusations against others is a peace breaker. Jesus said, "Blessed are the peacemakers: . . ." (Matthew 5:9). If blessed are the peacemakers, and every affirmative has a negative, it is not reasonable that the peace breaker will be cursed? Peace is often broken by envious, jealous imaginations.

When the enemies of Christ rushed Him to Pilate's judgment hall, we find that Pilate sensed something of the cause why they were crying, "Away with Him." We let the writer of the Gospel tell us what it was. "For he (Pilate) knew that for envy they (the Jews) had delivered him" (Matthew

27:18). Sometimes wicked imaginations lead to envy, and even envy has produced murder. No wonder that God says, "I hate that heart that deviseth wicked imaginations."

GOD SENT THE FLOOD BECAUSE OF WICKED IMAGINATIONS

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). Thus, because man was wicked in his imaginations, the flood was sent as a judgment against wicked man. Another Scripture explains the curse of wicked imaginations: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptable God into an image made like unto corruptable man, and to birds, and four-footed beast, and creeping things" (Romans 1:21-23). Thus, wicked imaginations took their toll in the destruction of man. Wicked imaginations break up homes due to the fact that a wife imagines all kinds of evil things about her husband and vice versa. Thus the home is broken and divorce courts supported. Wicked imaginations break up the fellowship of Christians in many instances.

In our next issue we will talk about feet that be swift in running to mischief.

(Continued Next Week)

"I Have Had the Money too Long!"

A man of wealth lay on his deathbed. His daughter pleaded with him to give some money to an orphanage. He was about to sign the check. Suddenly he dropped the pen, and said, "I can't do it! I have had the money too long! I must keep it. I want to give it, but my will won't let me!"—Rev. Walter B. Knight.

Attention!

Stockholders of Free Will Baptist Press

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Monday, September 12, 1960, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, be sure you are present for the meeting on the above date.

Rev. R. N. Hinnant, President

STORIES for our BOYS and GIRLS

CATCHING

by Zelia Margaret Walters

MOTHER, do you think I could go and play with Edna tomorrow?" asked Lois just before she went to bed.

One of her mother's old friends had just moved into the neighborhood. She had a little girl, and Lois had been promised that she could go to get acquainted just as soon as they were settled.

But, instead of answering at once, Mother looked at Father and said: "Do you think it is catching?"

"I can't tell," said Father, with a little twinkle in his eye. "It may be. But you might let her go, anyway."

"Very well," said Mother. "You may go tomorrow, Lois."

"Mother, has Edna the measles?"

"Oh, no, dear; nothing as bad as measles! Now hurry to bed. It is five minutes past time."

Lois went to bed, wondering what Edna had that might be catching. If it had been as bad as measles, Lois would have given up the visit, for she had had measles that spring and she remembered how ill she was. And Mother said she was fretful and whiny yet because of the measles. But, since it was not as bad, she decided to go. She might not catch it, anyway.

The next afternoon she went to Edna's house, and knocked on the door.

"Why," said Edna's mother, "here is Lois come to visit us. Edna, my dear, come get acquainted with Lois."

A little girl came flying into the room. She didn't look the least bit sick. If you can imagine the very nicest smile you know turned into a little girl, that would be Edna. There were smiles in her eyes, and in her cheeks and in her voice, and, by the way she skipped and pranced, I think they were even in her feet. She took Lois out to the garden to see her playhouse.

"Oh, I'm so glad you've come," she said. "Now we can play school."

"I don't like to play school," said Lois, with some of the fretfulness coming into her voice. "I'd rather play house."

"I like to play house too," said Edna. "Of course we'll play what you'd rather, because you're company. Would you rather be the mother?"

"I'd rather you'd choose what you want to be," murmured Lois, the fretfulness quite

gone. "And afterward let's play school too. I think I'd like that."

So they played both games, and Lois didn't get a chance to whine or insist on her own way. Edna said she was company and should have her own way, so there couldn't be any argument about it. And Edna was so pleased with everything, and smiled and laughed so often, that Lois had to laugh too.

Lois went home that night skipping and singing. Father and Mother were on the porch.

"It was catching, after all," said Father.

"Yes," said Mother, "I see it was."

When Lois went to bed that night she examined herself carefully to see if there were any red spots on her arms or chest. There were not. She didn't have a headache or sore throat. What could she have caught?

Edna came to visit Lois in a few days. Without anyone's telling her to do it, Lois was very polite and asked Edna each time what she would rather do.

But at length Edna said: "You choose this time. It's more fun sometimes to do what other people like."

So they played singing-school, and Edna taught Lois some new songs.

"You do think of the nicest things to do," said Edna. "I think you're just lovely for a best friend."

When Edna had gone home, Lois said to her mother: "Edna thinks most everything is lovely. She thought it was a lovely day, though I thought it was too hot. And she liked our house and orchard, and my playthings, and the dog and my father and mother and me."

"What good times she must have when she sees so many things she likes!" said Mother. "I suppose she hardly ever finds anything to complain about."

"She doesn't," said Lois. "And she does have lots of fun. I believe I'll look for the nice things too. I'd like to have as much fun as Edna does."

"I see it is very, very catching," laughed Mother. But she wouldn't tell Lois what was catching, and Lois couldn't find a thing the matter with herself.

The next time Lois went to visit Edna she carried five cents in her apron pocket.

"Oh, Edna! let's go down to the little store and get some ice cream."

"I don't believe I want to buy any," said Edna.

"Won't your mother give you five cents?" asked Lois.

"Oh, yes; I have five cents, and lots more of my very own. But I don't believe I want to buy ice cream. I'm going to do something nicer with it."

"What is nicer than ice cream?" asked Lois.

"I believe I will tell you," said Edna, "and then you will see that it is more."

"The woman who washes for my mother brought her little girl with her once. Her little girl is a cripple, and her mother had to bring her in a wheelchair. I showed her some of my birthday books, for she loves to read. And what do you think! she never had a birthday present. Not one! You know she has only her mother to take care of her, and the mother earns only enough to buy the food and clothes. So I'm saving my money, all my allowance, and what's in the bank, and I'm going to have a real birthday party for her. She shall have a cake with candles and flowers, and a book full of lovely stories like some of my birthday books. So I can't spend any money for ice cream, because my birthday is next month. Won't it be nice to see how glad she is when she gets her first present?"

"Yes," said Lois, slowly. "Can I go, and see her get it?"

"Why, of course. That will be lovely. It will be a regular party, won't it?"

"I guess I won't get any ice cream, but I shall save my money, too, and I'll buy her a present."

"Oh, what fun that will be!" cried Edna.

And most of the afternoon the two girls talked about what they would do at the party for the girl who had never had a party before.

Lois came home skipping and singing again.

"Mother!" she cried, "I'm not going to buy any ice cream or candy for a long time."

"Why should that make you so happy?" asked Mother.

"Because I'm going to help give a birthday party to a girl that never had a party for her birthday before. We are going to have such fun."

"I see you have caught it," said Mother. "You have a well-developed case."

"Mother, what have I caught?" asked Lois.

Then Mother took Lois on her lap. "Dear, you have caught two of the best things."

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Highlights of W.N.A.C.

Recently I attended the Woman's National Auxiliary Convention in Fresno, California. It was a real blessing from the opening session on Monday night throughout the entire convention. I wish each of you could have enjoyed these blessings with

the devotions on Monday evening were given by Mrs. Lorene Miley, missionary to Africa, and former president of the National Convention. Her timely remarks, given in her own gracious manner, put everything in order for an evening of worship to our Lord.

Mrs. Jenell Billows, missionary to Mexico, brought greetings to the convention, for which her husband, Rev. Arthur Billows, brought the evening message. Our hearts were moved as we listened to this Word of God, who has gone back to work among his people in Mexico, and to witness to them of the saving power of God. I told of the spiritual conditions there, how a short time ago he had stood by the grave of his father who had passed into eternity years ago without any knowledge of Christ whatsoever. It made me realize anew how we have failed as Christians to carry out the great command. On Tuesday morning, Mrs. Wesley Calverly, missionary on furlough from Japan, brought the devotions. We thank God for those who have gone to the foreign lands to witness there to those in darkness. Her message, too, was a blessing and challenge.

The most interesting part of the morning program was special music and testimonies from the children of our missionaries. Each child was dressed in costume representing the land from which he came. Rebekah and Jonathan Calvery sang, "Jesus Loves Me" in Japanese and also did a skit. Brenda Sanders from Hawaii, also brought a number in song. Vernon Whaley from Alaska, sang, "How Great Thou Art," and Rodney Whaley quoted Scripture from the book of John. Representing Mexico was little Danny Downs who was too young to have a special part on the program but was recognized along with the others.

A choir of fifty auxiliary women from the state of California rendered special music during the convention. This was well rendered and enjoyed by everyone.

The morning message was brought by Mrs. Eunice Edwards. The Lord used her in a great way for this service and hearts were tendered as she spoke from God's Word to a silenced and attentive audience.

Tuesday afternoon Mrs. Helen Sanders was in charge of devotions. It was a blessing to hear her speak and tell of some of her experiences during the past year in Hawaii. May God bless each of our missionaries, and may He burden the hearts of Free Will Baptist women to do more for them as they labor for us in their respective fields.

Last to mention, but certainly not least, was the declamation contest. This is a highlight in the convention each year. Our young people come from various states to participate in the contest and the theme is always, "Missions." Some of these young people write their own declamation, while others do not, but whatever the origin they are always a blessing to hear. We appreciate them giving their time and talent to help teach missions in this manner.

This year we were happy that the Y. P. A. winner and the G. T. A. runner-up were both from our own state of North Carolina. They are, Harvey Dupree from the Y. P. A., and Cynthia Phillips from the G. T. A. Both are from the Smithfield Church, Smithfield, North Carolina.

Also each year, an essay contest is sponsored by the Woman's Auxiliary Convention on, "The Worth of a Family Altar." Second place winner in this contest was also from Smithfield Church and was Linda Adams.

We are thankful for these young people and trust they will be an inspiration to others in youth work.

All in all we had a very successful convention and I would like to say a great big, "Thank you," to the women of North Carolina for sending me as a representative from your state. It is always a pleasure to represent you any time and anywhere. Thanks again to each of you.

Mrs. Carl Dudley

National Declamation And Essay Winners

Y. P. A. and G. T. A. contestants from eight states participated in the National Declamation and Essay Contest held last month in Fresno, California during the Woman's National Auxiliary Convention. First and second place winners are listed as follows:

Essay—First place Y. P. A. winner was Jackie Whitehurst, Fairmount Park Church Norfolk, Virginia; second place Y. P. A. Winner was Glenda Adams, Smithfield Church, Smithfield, North Carolina. First place winner in the G. T. A. essay was Marilyn Harrison, Florida; second place was Eva Pearl Sponsler, Missouri.

Declamation—First place Y. P. A. winner was Harvey Dupree, Smithfield Church, Smithfield, North Carolina; second place Y. P. A. winner was Maybelline Eaddy, South Carolina. First place winner in the G. T. A. declamation was Ricky Duncan, Tulsa, Oklahoma; second place was Cynthia Phillips, Smithfield Church, Smithfield, North Carolina.

NEW DECLAMATION AVAILABLE

New declamations are being prepared now and will be made available to any of our youth who desire them. They may be ordered from W. N. A. C. office, 3801 Richland Avenue, Nashville, Tennessee.

G. T. A. AND Y. P. A. RANKS

Youth leaders and sponsors are urged to encourage the Y. P. A.'s and G. T. A.'s toward the completion of their ranks as outlined in detail in the respective manuals of each organization. As of now, the awards are greater than before.

The first and second awards for the G. T. A. ranks are combined as the first award; the present third and fourth awards are combined as the second award. Number 3 award is a bracelet with a charm with G. T. A. initials. Number 4 award will be a second charm, a Bible; and the fifth award will be another charm, a world.

Certificates of rank recognitions are also available and may be ordered from W. N. A. C. office.

NATIONAL PROJECT FOR G. T. A.'s AND Y. P. A.'s—1960-61

The National project for G. T. A.'s and Y. P. A.'s for 1960-61 is the supplying of medical facilities and equipment for the children's division for use on the mission field of Africa.

Anyone desiring to make inquiries or suggestions relative to our youth work may contact Mrs. Eugene Waddell, 603 Garner Rd., Garner, North Carolina.

Mrs. Eugene Waddell,
National Youth Chairman

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Gift Honors the Rev. J. C. Moye

The Free Will Baptist Heritage Foundation, an endowment fund for Mount Olive College, continues to grow. A recent gift of \$100 was made by the Woman's Auxiliary of Elm Grove Free Will Baptist

Church, near Ayden, in honor of the Reverend N. B. Barrow, president of the North Carolina State Convention of Free Will Baptists.

The Foundation was established in 1958 as a means of strengthening the Free Will Baptist denomination through Mount Olive College.

Mrs. B. B. Murphy (left), Grifton, re-



Church, near Ayden, in honor of the Reverend and Mrs. J. C. Moye of Snow Hill. Moye was a long-time pastor of Elm Grove Church and served during the construction of a new brick church, one of the most beautiful rural churches in eastern North Carolina.

presentative of the Woman's Auxiliary of Elm Grove Free Will Baptist Church, presents a certificate from the Free Will Baptist Heritage Foundation of Mount Olive College to the Rev. J. C. Moye of Snow Hill. Looking on are Mrs. J. C. Moye and President W. Burkette Raper of Mount Olive College.

Human Skulls as Drinking Cups

Africaner was such a desperate, hardened character that the government of Cape Town offered \$500 for him, dead or alive. He was a terror in South Africa. A missionary, Robert Moffat, went to his tribe. "We will never see you alive again," the friends of Moffat said. "Africaner will use your head as a drinking cup!" "I'll trust God to take care of me and deliver me in

times of danger," said Moffat. Moffat preached Christ to Africaner and to his tribe. His first convert was Africaner! So completely was Africaner delivered from sin's bondage that the colonial ruler exclaimed when he saw him: "This is a miracle! It is the eighth wonder of the world!"—Rev. Walter B. Knight.

Ministerial Conflicts And Conquests

(continued from page seven)

himself was the most daring of them but laid all his thoughts at the feet of Jesus. It has been well said "Representation of the natural will, which is the seat of Satan's machinations, is the true aim of spiritual warfare."

Now, the gospel, if truly believed, do all this. It is God's own instrument. It is the power and wisdom of God, that which the Holy Spirit performs work of regeneration and transformation. The evidences of its triumphs are numerous and manifest. The Corinthians themselves were evidences of its working! They are our epistle, written in our hearts, known and read of all men" (2 Corinthians 3:2).

Beloved, there is no need for a new message for these so-called advanced Christians, but for a new and clearer and more earnest proclamation of the old gospel, which is itself ever new. The weapons which are mighty through God are still the weapons we need today. We cannot meet and conquer the sin and unbelief of these days with higher education, no matter how high it may be, but only by the simple gospel of Christ, preached in the power of the Holy Spirit.

We quote, in conclusion, the words of C. H. Spurgeon: "Of the works of a famous alchemist of the thirteenth century it is said, that (whoever would read his book to find out the secret would employ all his labor in vain.' All the gold makers who have written upon their favorite mystery in the like predicament, no one can comprehend what the secret is which they pretend to divulge. May we not suggest that if they had any secret to tell they would put it in intelligible language, that their pompous and involved sentences are only a screen for their utter ignorance of the matter? When we hear preachers talking of divine things in a style save more of the metaphysical subtlety than the gospel plainness, when seeking sinners do not find out the way of salvation because of their philosophical jargon, may we not with justice suspect that the preacher is unable to know the gospel, and conceals his palpable ignorance behind the veil of rhetorical magnificence? Surely if a man understood a matter so important to all hearers as the way of salvation, he could feel constrained to tell it out in a way which all might comprehend." Gospel Herald.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Danger of Military Alliances

(Lesson for August 28)

Lesson: Isaiah 30:1-3, 15-18.

Golden Text: Isaiah 30:15.

INTRODUCTION

These people of Isaiah's day made their decisions regarding national security on the basis of their own wisdom—the prophet and the Word of God were left out of their consideration, “That walk to go down into Egypt, and have not asked at my mouth; strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!” (Vs. 2). At the time of this prophecy, the kingdom of Judah stood as a buffer state between Egypt and the growing empire of the Assyrians. The people of Judah reasoned that it would be to their advantage to ally with Egypt to help defend Judah against the Assyrian army. On the other hand, there were several things they did not take into consideration: One was the fact that an Egyptian army could not reach Judah to help if the Assyrians should make a surprise attack; and most important of all was the fact that they did not consult God in their alliance with the Egyptians. When people decide to take circumstances into their own hands and leave God out of their considerations, they will be sure to encounter many unforeseen problems which will bring them a great deal of trouble.—*The Student* (F.W.B.).

HINTS THAT HELP

Isaiah 30:1: Perhaps wars have been multiplied because of military alliances, but they have been caused by these alliances too. Usually it was it dangerous for Israel to form alliances with the nations about her. The Jews would have trouble with their neighbor and then make an alliance with another, instead of putting their trust in their God.

Vs. 3: I wonder about military alliances among the nations today. “It is better to trust in the LORD than to put confidence in man” (Psalm 118:8). Of all the hundreds of military pacts that have been made, how many are holding good today?

Vs. 15: Notice what the Lord required for salvation and strength. They were to

return to God and trust in Him. Only in this way shall men have strength to do what is required, and to bear any burden laid on them. The return must be in quietness and in confidence, suppressing all doubts and fears and turbulent passions.

4. Vs. 16: The things the people did of themselves were the very things that caused their hurt. No flight can be swift enough to escape the just punishment of Jehovah. And there is no use calling for the rocks and the mountains (Luke 23:30).

5. Vs. 18: Let us wait upon the Lord. Just be still and know that He is God. Let us make no alliances with Satan and the world. “. . . whosoever therefore will be a friend of the world is the enemy of God” (James 4:4).—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. Isaiah's opposition to an alliance with Egypt was twofold. First, this course only invited disaster. If they were successful and drove out the Assyrians, they would immediately become the captives of Egypt because they were much weaker than Egypt. If they were unsuccessful, the wrath of the Assyrians would be against them. What did Judah have to gain from such an alliance? It was not a good political move.

In the second place, Isaiah opposed this alliance with Egypt because it showed a distrust in God. Had not God proved Himself once already by saving them from the wrath of the Assyrians? Now, to turn to Egypt and accept their pagan gods and way of life would be to distrust God. That is why Isaiah called them rebellious children.—*The Advanced Quarterly* (F.W.B.).

2. In Isaiah 36 and 37, we have positive proof that Jehovah could deliver Judah and Israel without any help from Egypt. In Jeremiah 40—42, we see the determination of Jewish leaders to trust Egypt for deliverance, even if it meant willful disobedience to the commands of God Himself.

3. From the experience of Judah in the days of Isaiah, we note that after her alliances failed, she was forced to acknowledge the weakness of her foreign policy and to seek the wisdom of the Lord. In a similar manner, the United States is now paying heavily, and will pay for some time to come, for her alliance with Russia during the Second World War. There seems to be nothing left for us to do but just keep

paying in human life and vast sums of money for the time being, but there is plenty for the church to do toward teaching the evils of Russian Communism. It is the conviction of this writer that we should speak out against any future foreign policy that would involve us any more intimately with the Russian materialistic and aesthetic government.—*The Bible Teacher* (F.W.B.).

4. Sin weakens an individual and a nation, and Israel had sinned so vagrantly and so long that she no longer had the strength and the courage to stand face to face with her foes. Like the sin of Achan, during the early days of Israel's history, sin had so weakened the ranks of Israel that there was no hope for victory until that sin was removed.

God gave her the opportunity to obtain deliverance, and she refused; therefore, utter and complete defeat by her enemies must be her reward.—*The Senior Quarterly* (F.W.B.).

5. Reliable information asserts why Adolph Hitler did not cross the English channel and take England. It was all planned. Russia had helped Hitler by supplying oil for the planes and ships, with which to conquer England. Why did Hitler not cross the channel? He found out just in time, that is before he started for England, that Stalin had hundreds of planes ready to strike at Germany as soon as the German Army was at sea or in England. Hitler changed his plans and brother Joe became enemy Joe. Soon the German legions started for Moscow and points east. That so-called friendly alliance resulted in nearly ten million lives of Russia being snuffed out. It prolonged the Second World War almost two years, and caused England and the United States to form an alliance by which Uncle Sam got in the war. Many thousands of our men were killed in the conflict.—*The Bible Expositor*.

6. A general statement with far-reaching implications closes out the lesson for today. Every person may claim its promise, when the conditions are met. We are told, “Blessed are they that wait for Him.” Jesus preached the same message, died and rose again that the waiting be not in vain.

The Christian should wait on the Lord daily for all things, and unreservedly and expectantly for His glorious appearing. The unsaved should be exhorted to wait on the Lord for salvation, for there is none other name under heaven whereby they can be saved.—*Selected*.

“Lord, while our souls in faith repose
Upon Thy precious blood,
Peace like an even river flows,
And mercy, like a flood.”

MISSIONS

(continued from page ten)

buildings in Monterrey, Mexico. It is hoped that the work on this project will begin immediately.

A great missionary service was held Wednesday night at the national meeting. Dr. Bob Picree, president of World Vision, was the speaker. God greatly used him to bless our people. Dozens came forward to dedicate their lives for missionary service. A record offering for missions was joyfully given at the close of the service.

All offerings received in our office are credited to the state from which the offerings come. Please note that your state can only get credit on the quota for money posted on our books. All missionaries have an account, and money designated goes into their account. It is never used for any purpose but that specified by the donor. Our general fund is used to pay missionary salaries when they do not have money in their account. In other words, every missionary serving under the National Home Missions Board is paid a monthly salary from our office. Therefore, we recommend that your missionary gifts be sent through proper channels, and sent regularly.

For your prayerful consideration, I would like to list a group of our missionaries whose accounts are in the red at this time. I believe you will want to help us with some of these accounts since our general fund cannot continue to meet this heavy load:

Rev. and Mrs. Luther Sanders, Hawaii, \$131.28.

Rev. and Mrs. Johnnie Postlewaite, Northwest, \$1,632.00.

Miss Molly Barker, Arizona, \$362.69.

Rev. and Mrs. Melitino Martinez, Miami, \$1,099.02.

Miss Bessie Yceley, Arizona, \$613.00.

Rev. and Mrs. Mack Owens, New England, \$1,261.08.

Rev. and Mrs. Mark Vandivort, New England, \$200.00.

All other missionaries maintain a balance in their account at this time. In addition to the need of the above accounts, it is necessary to raise funds to get our two new couples to the field. God has been faithful to lay the burden on the hearts of our people in the past, and we are trusting Him now.

The National Home Missions Board adopted a resolution to raise \$4,000 to help get a building for our Spanish church in

Miami. This is a great need, since we have used rented property there so long. Will you pray about this need. I feel we have some business men who will read this letter that can make a sizable gift toward building this church. Any amount given will be highly appreciated by the board and the missionaries.

Rev. Wade Jernigan of Norman, Oklahoma, was elected to the board at the National Association. We welcome him to this position. Our sincere gratitude is extended to Rev. William T. Newsome of Detroit, Michigan, who served the board so faithfully while a member. His work will always be remembered with joy.

Rev. and Mrs. Mark Vandivort were sent by the board to work in New England for the summer. Reports of their work is gratifying.

Yours for Christ and missions,
Homer E. Willis
General Director

FINANCIAL REPORT—JULY, 1960

Balance Brought Forward		
July 1, 1960	\$10,745.60	
Total Receipts	15,623.82	
Total	\$26,369.42	
Total Disbursements	2,541.71	
Cash in Bank July 31	\$23,827.71	
Balance in General Fund	\$ 8,460.80	
Balance in Designated Funds	15,366.91	
Total	\$23,827.71	

	1960	Amount	
State	Quota	Given	Balance
Ala.	\$ 1,800	\$ 1,254.98	\$ 545.02
Alaska		54.00	54.00*
Ariz.	360	267.41	92.59
Ark.	2,400	573.81	1,826.19
Calif.	2,900	1,055.60	1,844.40
D. C.		3.00	3.00*
Fla.	1,800	885.21	914.79
Ga.	2,400	1,135.40	1,264.60
Hawaii		10.25	10.25*
Idaho	360	35.91	324.00
Illinois	2,900	766.53	2,133.47
Ind.	100	206.45	106.45*
Kan.	360	175.69	184.31
Ky.	2,700	1,398.23	1,301.77
La.	240	8.51	231.49
Maine	360		360.00
Md.		20.00	20.00*
Mich.	4,800	726.60	4,073.40
Miss.	1,800	426.32	1,373.68
Mo.	5,000	1,798.45	3,201.55
N. J.		5.00	5.00*

N. M.	240	111.72	128
N. C.	10,000	7,104.96	2,895
Ohio	2,900	1,713.63	1,186
Okl.	4,200	1,738.31	2,461
Oregon	240	71.40	168
S. C.	2,400	901.32	1,498
Tenn.	6,550	3,979.22	2,570
Texas	2,900	502.08	2,397
Va.	2,400	1,256.98	1,143
Wash.	600	73.00	527
W. Va.	400	427.24	27
Sp. Gifts	5,890	642.85	5,247
Misc.	5,000	9,459.57	4,459
Salcs	2,464	1,264.74	1,199

Totals \$76,464 \$40,016.12 \$36,447

*This amount given above quota.

Stories for Boys and Girls

(continued from page twelve)

a little person, or a big one, either, catch: they are a merry spirit and a big heart. We knew that Edna was happy and sunshiny, so we hoped that her merry spirit was catching. Father and I felt very glad when we saw our little daughter grow selfish and caring for herself first. Edna was kindhearted and thought of other people first. We hoped it was catching. And I noticed that those things were. Our little girl was growing more cheerful and kind each day. Aren't you glad you caught something?

Lois was very glad, and she thought it all evening. She meant to catch her cheerfulness and kindness. Then she thought of something new.

"Mother," she said at bedtime, "perhaps someone may catch some nice things of mine sometimes."

"I think they will," said Mother. "I noticed that smiles and kindness are more catching than the measles."—Christian Standard.

THE MAIL BOX

CHOIR DIRECTOR DESIRES POSITION

"I desire a position as choir director. I have had several years of experience and am available immediately. References can be furnished. I prefer a church in a southern climate. For further information, contact me at the following address: C. L. Woodruff, Route 3, Box 11, Statesville, North Carolina.

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 24, 1960

AUG 26 1960

FELLOWSHIP FREE WILL BAPTIST CHURCH, BRYAN, TEXAS



Pictured above is the new building of the Fellowship Free Will Baptist Church of Bryan, Texas. The church organized in 1955, and has shown continual growth since that date. For more information about the church, see News Notes section of this issue.

Editorial

WORDS OF APPRECIATION

C. H. Overman

As this issue of *The Free Will Baptist* goes out, our readers will note the changes which will become effective on September 1, 1960, pertaining to the management and editorship of the Free Will Baptist Press. Both Mr. Barrow and I earnestly request the interest and prayers of our readers.

The task in this work is stupendous. Only those who have worked in this capacity are able to recognize this fact. It is a big task, even bigger than most of the problems which now exist in certain areas. In assuming the position as editor, on September 1, I am made aware of the opportunity and responsibilities which are mine. I came to the Free Will Baptist Press in October of 1957, almost three years ago. At the time the proposition was presented me, I had never had the slightest inclination that the Lord would have me enter this type of work, but He has a purpose for every life and we should follow in this purpose by faith and trust in Him. Even now, the opportunities are staggering.

There will be some of my friends who will be looking to me; to take note of my policies and position. First of all, however, I shall remember that I am responsible to God and the Lord Jesus Christ who loved me and redeemed me. I shall pray that God will give me the grace, courage and mental alertness to always serve and follow Him. In the next editorial, we shall discuss more completely our feelings in the matter in the light of certain conditions.

Within a few days after this issue is placed in the mails, Mr. Fort will be leaving the Press. Ever since his resignation has been made known, many comments have been made relating to his leaving. There is no hesitancy, however, in stating that all of them have been favorable and with the highest compliments. All of them have expressed the fact that he has done a splendid job, one which our denomination should be proud of. During the slightly more than six years which he has served the Free Will Baptist Press, he has never lost sight of the denomination's need in the field of literature, Sunday schools, leagues, etc. His efforts have been channeled in the direction of meeting these needs, without thinking of a stopping point, but ever pressing for improvement. He has ever kept the needs of our people uppermost in his purpose and aims. Many have expressed a regret in seeing him leave, and we express this same regret.

It is certain that most everyone wants credit to go where it is due, and the out-going editor deserves much credit for the contributions which he has made to our denomination. It is our firm conviction that each decision which he has made was done unselfishly and in the best interest of our denominational needs in the field of literature. We cannot but believe that the possibilities to turn out better work has come about, to a large degree, because of what he has worked so faithfully toward.

During these months as assistant editor, I have worked closely with Mr. Fort. As a younger man, and as a minister of the gospel, I have relied most heavily on his confidence and judgment in decisive matters. I came to the Press with no knowledge of the work involved. I was a learner, but I was blessed with the help of a man who wanted to teach me, and I have tried to learn and apply myself accordingly. I am thankful that the confidence which has been

expressed in me, has developed from the assistance of a capable man of God. His counsel with me has always been sound and reasonable. He has respected me as an individual, for which I am most grateful. He has been a friend in the work here and I trust that this friendship shall long endure.

There are several lessons which have been made very real to me through our close acquaintance which he has helped me learn or at least I have tried to apply them in my own life. The first lesson which I want to mention is the courage to face a problem; to determine what to do and then do it to the best of my ability. You cannot dodge an issue indefinitely. One of the hardest lessons to face in reality, was the fact that man makes many mistakes. I had to learn to make the best of them and then forget them and go on to another task. This, of course, becomes quite difficult at times. Another lesson which must be applied by all Christians is to stick by the truth and what they feel is right. Mr. Fort has reminded me time and time again that truth will prevail. All must live by a purpose, and our purpose shall be to make these lessons more applicable in our own heart.

I am indeed grateful for the experiences which I have had in my friendship with Mr. Fort. It is my prayer that I shall fill this position with the sanity, dignity and fortitude with which he held it.

BLOC VOTING

"Do Catholics engage in bloc voting? They say not, but there is evidence to the contrary.

"In New Jersey, a city government sold at a give-away price a valuable hospital to Roman Catholics to help them establish a medical college. Not long afterward Roman Catholics in New Jersey united in voting against a public bond issue to finance establishment of a state medical school.

"We ask the question again, 'Do Catholics engage in bloc voting?'"—*Biblical Recorder*.

Volume 75

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THE FREE WILL BAPTIST

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Assistant Editor..... C. H. Overman

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The contents herein do not necessarily reflect the beliefs or policies of the editor or the Free Will Baptist Press. The responsibility for each article is given the person whose name appears under the title or the person sending it in.

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L U S T

(James 1:14, 15)

Rev. Allen Bunton
Elkhard, Indiana

BEFORE a disease can be controlled, we must find out what is causing it. There is no difference. Before we can really get out of sin in our lives, by God's help, we must first understand why we sin. Reason for one is lust. Lust is a subject we seldom hear preached. In fact, I don't believe I have ever heard a sermon on lust.

I believe if we God-called ministers would only stop long enough for God to re-buke us that lust is the very heart of sin, we would not fail to warn our people of the dangers of lust. Some people say they are tempted by the things of this world, but this isn't true (James 1:13). We are tempted because of the things of this world which please the eye. Then we begin to desire, to want, to get and to lust after this forbidden just as Eve did in the Garden of Eden. James said, "Every man is tempted, when he is drawn away of his own lust and enticed" (James 1:14); therefore, we are tempted because we lust, and thus commit sin. Remember before death came into the Garden of Eden, Eve began to lust after the forbidden fruit. Yes, friend, lust is the beginning of sin. Let us notice, the text states that every man. This means the young, the old, the rich, the poor, the old Christian, the new Christian, the preacher, the deacon, the teacher, the singer and the lay member; none of us are immune to sin unless we do not lust after it. God is no respecter of persons, the pastor is just as much accountable for his sins as the lay member. I forbid that I should ever say a degradation to anyone. So many times we preachers will get our mind and eyes on worldly gain, or self-glory, and try our own way and not God's until we begin to lust after them to the extent we forget about God. We know this is sin. When sin comes into one's life, he must confess and repent of it, regardless of who he is.

James uses the words, drawn away. Have you ever held a magnet close to a piece of metal and noticed the drawing power it has? The metal cannot keep itself from

contacting the magnet after it has gotten so close to it. The same is true with lust. To explain my point, perhaps you have known a person in the past who has been a drunkard all his adult life and was saved by God's power. He starts attending church and serving the Lord. Satan, knowing his weakness, leads him by a liquor store. He only looks at the display as he walks by; but later, when he is having temptations, troubles and trials, he goes for a walk. For some strange reason he just can't stay away from the display of bottles in the window of the liquor store. All of a sudden that lust, that deep desire, that craving, is more than he can stand by himself, since he already has problems. The Holy Spirit is saying, "Don't do it," but Satan is saying, "Come on, drink your troubles away." Since he has been lusting after it so long, Satan's way seems the only way. If this man had not stopped to look at the liquor in the first place, chances are he would have turned to his Bible instead of the bottle in time of trouble. This friend is an example of what lust can do to a person. You say this can't happen to me, but the Bible says it can. This man didn't intend to get drunk, but he took his eyes off God and on his weakness. He left the loving arms of Jesus and today is a sinful, hell-bound drunkard because of lust. Just as the magnet draws metal to it, lust draws sin to us.

James said, "When lust hath conceived, it bringeth forth sin." When you are tempted, it doesn't mean you have sinned. You may yield to the temptation, or else lust after it until it comes between you and God. Remember it isn't the first look that creates lust, it's the second look. Jesus said, "... whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). We might just as well commit the act of adultery as lust after the other sex. Not only in adultery can lust be sin, but anything you desire more than you desire God. You lust after it and it is sin. Once I had a deacon in my church who didn't talk about anything except his money. Wherever you saw him, all he could think about was a

way to make another dollar. The same can be true of our wife, children, automobile, home or anything else that we desire before God. We all know how David, a man after God's own heart, a man who was respected and looked up to by his people, a man who had great power with the Lord until one day he went to the roof of his palace and saw a beautiful woman taking a bath; he looked and looked and began to lust after this woman. After he had found out who she was, he sent for her. After David had her husband killed, she bore him a child, who caused the curse of death to be on his family. These and many more sins in David's life happened because of lust! Because he failed to turn his head the first time he saw the beautiful woman. We can hear David crying to God, "Restore unto me the joy of thy salvation . . ." (Psalm 51:12).

Paul was teaching us, in 1 Corinthians 10:6, that these things were our examples that we shouldn't lust after evil things as they also lusted. Remember if God judged men of old for lust and sin; He will us today. Paul said in Titus 2:12, "... denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world." The reason every nation in the world today is in turmoil is because of their lust for power to rule the world. They have tried to conquer space and man until they have forgotten God. They are drunk on worldly knowledge and crazy with lust. May God help us to dismiss from our minds some of this worldly lust and turn to Him.

Peter said to abstain from fleshly lusts which war against the soul. If we know what our weakness is, why not stay away from it. If you don't know, ask the Master, He will tell you. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

Would you have preached that last sermon or done that last good deed if you had known in advance that someone else would get credit for it, even though you did please God?

As I bring this message to a close, I do want to repeat that lust is the beginning of sin. Thank God, if we have been lusting after evil things, or if there is sin in our life, Jesus will forgive us and give us grace and power to go on for Him. We must first turn to Him. "So I gave them up unto their own hearts' lust: and they walked in their own counsels" (Psalm 81:12). Why not turn for a closer walk with God before He turns you over to your own hearts' lust and be lost forever. Sinner, if you have read this message, don't lust after the world any longer. Look to the Cross where the best friend you ever had gave His life that you might be saved. Believe Him, accept Him, do what He says and you can go to heaven with us.

My Successors In Office

J. O. Fort

Since we shall be leaving the position as manager-editor which we have held for several years, we deem it an honor and privilege to take this means of introducing those who will succeed us in office at the Free Will Baptist Press, Ayden, North Carolina. We use the term, *those*, because the Board of Directors of the Free Will Baptist Press has acted very wisely in dividing the responsibilities between two persons, one to be editor and another to be manager.

THE EDITOR

The Reverend C. H. Overman will become editor of the Free Will Baptist Press as of September 1, 1960.

Mr. Overman was born in Wayne County, North Carolina, on October 31, 1930. He received his public school education in Nahunta High School of Wayne County, graduating from that school in 1949. He attended Free Will Baptist Bible College, Nashville, Tennessee, from 1950 to 1952. He graduated from Atlantic Christian College, Wilson, North Carolina, in 1957, receiving the bachelor of arts degree from that institution.

He united with Union Grove Free Will Baptist Church, Fremont, North Carolina, when he was twelve years of age. He was ordained to the gospel ministry in the Free Will Baptist Denomination in 1952. His experience as a pastor is as follows:

Malachi's Chapel, Soundside and Gum Neck Churches in Tyrrell County, North Carolina, 1952-54.

Spring Branch and Grimsley Churches, Greene County, North Carolina, 1954-57.

Spring Branch Church, Greene County, full time, 1957-58.

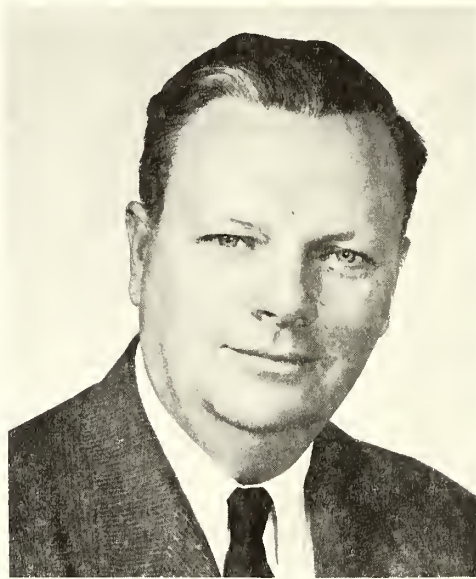
It was during his pastorate of Spring Branch Church that his sterling qualities and effective ministry came to our attention. Upon further investigation of his work where he had served, we found that he had served faithfully and well wherever he had been; therefore we promptly offered him the position as assistant editor on our staff. He accepted the position and came to us in the fall of 1957, in which position he has justified our choice many times over.

We sincerely believe that this reasonably young man will fill his new position with credit to himself and great benefit to the literature program of the denomination. He is well prepared, altogether capable and consecrated to Christ and his task. He deserves the prayers and support of the entire

denomination as he serves in his new capacity.

THE MANAGER

The Reverend N. Bruce Barrow who has been elected as manager of the Free Will Baptist Press is forty-eight years of age. He was born in the Hull Road Community of



REV. N. BRUCE BARROW

Greene County, North Carolina. He graduated from the Snow Hill High School, Snow Hill, North Carolina, in 1930. His college and seminary preparation is as follows:

Attended North Park College, Chicago, Illinois—one year.

Moody Bible Institute, Chicago, Illinois—graduated from general Bible course in 1933.

Northern Baptist Seminary, Chicago, Illinois—graduated in pastor's course in 1935.

Other institutions attended for short terms—Lewis Institute (summer session); Chicago Presbyterian College (one semester); Texas A. and M. College (completed classroom work for master's degree).

Mr. Barrow united with the Hull Road Free Will Baptist Church, Greene County, North Carolina, at the age of 13 years. He was ordained to the gospel ministry of the Free Will Baptist Denomination in 1935.

He has served as pastor of twenty-six churches in three states during the twenty-seven years of his ministry, including a rather wide service in revival campaigns.

He has held offices of honor and trust including the moderatorship of church bodies from the level of the local church

through the National Association of Free Will Baptists; has been a member of various boards and committees at all levels including a total of eight years as a member of the Board of Directors of the Free Will Baptist Press. At the present time, he is president of the North Carolina State Convention of Free Will Baptists. He has been listed in *Who's Who in America* ten years.

From our long and intimate acquaintance with Mr. Barrow, we have no doubt that he will serve faithfully and well in new position. As in the case of Mr. Overman, we urge that you support Mr. Barrow with your prayers and patronage.

In conclusion, let us say that we shall be intensely interested in the progress of this institution because we know the worth of the service which it is rendering to our beloved denomination.

THE MAIL BOX

APPRECIATES ARTICLE

"I would like to say how much I enjoyed reading the article, 'The Christian's Attitude Toward Modernism.' Truly all of us who believe in being saved by grace through faith and then living separate lives as an example to those in sin, appreciate this article. Those who are raising children to enter our colleges should certainly be concerned about our teachers—those who are the leaders of our schools and colleges. I praise the Lord for ministers who still have enough backbone to stand for their convictions and not back down when faced with this issue. Jesus calls for the love of God in their hearts to stand for their convictions and not back down when faced with this issue. Jesus calls for salvation, separation and dedication. (Either of these be successful without the other? Thank you, Rev. Creech, for your inspiring article."—Mrs. Billy Jackson, Route 5, Box 27, Greenville, North Carolina.

TREASURES PAPER

"I have been reading *The Free Will Baptist* for about forty years, and I treasure it very much. I don't think it right if a copy of it gets torn up or destroyed before passing it on to others to read after reading it myself.

"When I was a child, I well remember going off with my dad, the late Elder J. Harris, on trips to some of his churches and throwing out the Baptist in front of people's homes for them to read, hoping that they would be spiritually benefited by my giving them an opportunity to read such a wonderful paper. My father thought it was too precious to be destroyed."—Mrs. Peter Brown, Route Box 40, Greenville, North Carolina.

ATTENTION MISSOURI FREE WILL BAPTIST

"We praise God for *The Free Will Baptist*. It has been a blessing to our home."

"If at all possible, we would like to publish a notice in the paper. We are located at Waynesville, Missouri, the gate to Fort Leonard Wood Army Installation (continued on page sixteen)

Study of Theological Liberalism, Etc.

(Editor's Note: The following report was adopted at the 1960 session of the National Association of Free Will Baptists, meeting in Fresno, California. The report was given to the Commission on Liberalism which is now being made a permanent Commission.)

AUL WARNED that the time will come when men will not endure the doctrine. That time came when the church became engulfed in the Roman Catholic heresy. Later, after the rise of Protestantism and the revival of New Testament Christianity, the church faced doctrinal attacks. The climax of these was the attempt of Satan to destroy God's kingdom by modernism. This is perhaps his most successful attack because it is his most subtle attempt. It works from within. Like a worm in an apple, modernism eats away at the core of the church leaving a beautiful outside but no heart.

REPORT ON OUR WORK

This Commission has studied the foe of theological liberalism. Attention was given to the fact of what constitutes a modernist church work. The term is used to designate those who believe and teach certain modern theories about Scriptural truth. It does not necessarily apply to the use of modern equipment. It does not necessarily apply to a church with a new building of temporary design. In the most generally accepted sense, a modernist is a theological liberal who does not hold to historical Christian truths. The doctrines of the modernist include such errors as the following: The Bible is a human book full of mistakes instead of the inerrant Word of God; the miracles of the Bible are more myth than miracle; Jesus is the illegitimate son of an unfortunate woman instead of the virgin-born, sinless Son of the Almighty God; the death of Christ is a martyr's finish to a religious leader's life instead of the substitutionary atonement for the sins of the world; the resurrection of Jesus was a mental hallucination of some misguided zealots instead of the victorious triumph of the King of kings and Lord of lords; the need of the world is psychological adjustment instead of Holy Ghost regeneration; and the mission of the church

is more to construct a new social order than to snatch sinners from eternal hell by God's gospel.

Consideration was also given to the new modernism, neo-orthodoxy. This is the erroneous method of using good old fundamental gospel words to disguise deceptive beliefs. Many who can freely use such terms as *conversion*, *Word of God*, *inspiration* and *preach the gospel* mean something very different from the preaching of such men as Elder Benjamin Randall and Elder Paul Palmer.

Some thought was given to worldliness and secularism which breed modernism. The more deadly enemies enter through the doors opened by loose living.

A few papers have been written. Extensive plans have been laid to cover the subject thoroughly by the help of a large number of able Free Will Baptists. The Commission feels its chief duty is to encourage qualified people to submit material on the needed subjects. We have not sought to edit anything. We the members have also written some material which we hope to get before our people through our papers.

APPRAISAL OF OUR DENOMINATION

WITH RESPECT TO LIBERALISM

The Free Will Baptist denomination is greatly blessed in that we have no great problem over modernism at the present time. Certain factors play a part in this picture.

One characteristic of our churches in the past that has helped us is conservatism. This in itself is no particular virtue, but it has given us the tendency to steer away from the liberal ideas of modernists.

Alignment with the National Association of Evangelicals has helped make us aware of certain dangers. This group of denominations helps alert members to the peril of modernism. It keeps us aware of the trends created by its antagonistic counterpart—the National Council of Churches.

The firm position taken by the Free Will Baptist Bible College on the fundamentals of our faith is strongly in our favor. Current concern over future denominational loyalty to our historic beliefs chiefly arises from this factor. We find that modernism's biggest enemy among Free Will Baptists is the Bible College.

The orthodoxy of our denominational leaders is an encouraging sign. We feel that those now leading the work of the National Association will never betray the cause by being soft on liberalism.

However, as we see it, Free Will Baptists are approaching a crossroads. Within this decade, additional measures should be taken to insure our future against modernism or else trends toward liberalism might set the stage for false doctrine in years to come. It is not enough to be relatively free from the peril now. Safeguards should be created against future encroachments. One of our weakest points might be our inevitable drive for progress. All of us must recognize that the only real progress made is spiritual and Scriptural progress.

SUGGESTIONS FOR THE FUTURE

Free Will Baptists must pray and work for a revival of Bible standards in Christian living. Great stress should be given to the holy heart and separated life of the Lord's people. Worldliness should be defined and churches should call on members to tow the line. High spiritual standards should be maintained in the ministry. Brotherly love should be exercised in dealing with the problems of worldliness.

Separation from modernists in accordance with 2 Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: . . ." and other Scriptures should be maintained. Clear lines of loyalty to Scriptural brethren should be held. Though one loves the soul of the modernist, his false beliefs should be exposed.

Those who have been educated by modernists and have had close association with them should make their alignment with orthodoxy and disapproval of theological liberalism known clearly and unquestionably. Young men should be discouraged from going to liberal institutions, particularly for theological training.

Pastors should doctrinally prepare their people to give a reason for the hope. Laymen need to be aware of the issues at stake. Doctrinal sermons help teach the Lord's people. Some ministers have brought a series of doctrinal messages for this purpose.

(continued from page fourteen)

NEWS NOTES

September 18, Hull Road Church
 September 19, Harrel's Chapel Church
 September 20, Grimsley Church
 September 21, Hookerton Church
 September 22, Maury Church
 September 23, Saints' Delight Church
 September 25, Howell Swamp Church
 September 26, Friendship Church
 September 27, Marlboro Church
 September 28, Bethany Church
 September 29, Piney Grove Church
 (County)
 September 30, Gum Swamp Church

The Rev. Bobby Aycock Available for Missionary Services



The Rev. and Mrs. Bobby Aycock were formally approved as missionary candidates to Brazil at the annual meeting of the Free Will Baptist Foreign Mission Board.

Mr. Aycock is a native of eastern North Carolina. He was reared by Godly parents in a Free Will Baptist home. Having been converted at an early age and devoting outstanding service in youth activities, he is well-known by most Free Will Baptists in this area.

Mr. Aycock graduated from Lucama High School in the year 1952, and from Free Will Baptist Bible College, Nashville, Tennessee, 1956. Since that time, he has served as assistant pastor at The First Free Will Baptist Church, Portsmouth, Virginia, and pastor of Plymouth Free Will Baptist Church, Plymouth, North Carolina. He is married to the former Miss Sue White, daughter of a Free Will Baptist minister of Arkansas. They are parents of two girls, Deborah and Rebecca.

Mr. and Mrs. Aycock are available for missionary services, conferences or revival during September, October and November. For information, contact R. Eugene Waddell, 603 Garner Road, Garner, North Carolina, or telephone EM 2-1149.

Sarecta Church Announces Home-Coming

Home-Coming Day will be observed at Sarecta Free Will Baptist Church near Kenansville, North Carolina, September 18, 1960. The day will begin with Sunday school at 10:00. Following a picnic lunch, there will be special singing in the afternoon. All singers are urged to come and participate.

Beginning the first Sunday in September, 1960, regular worship services will be

changed from second and fourth Sundays to first and third Sundays.

Rev. M. E. Godwin, Dunn, North Carolina, is the pastor and cordially invites everyone to take note of these announcements and attend these services.

Staten Elected Moderator of National Association

The Rev. Reverend Ralph Staten, pastor of Goshen Free Will Baptist Church, North Belmont, North Carolina, was elected moderator of The National Association of Free Will Baptists in its twenty-fourth annual session meeting last month in Fresno, California.



Pictured above is Mr. Staten (left) and the Rev. Charles A. Thigpen (right), past moderator of the Association. Mr. Thigpen served as moderator for six years. Mr. Staten has previously served in this capacity several years ago.

N. C. Children's Home Picture Program Itinerary

Listed below is the picture program itinerary of the North Carolina Free Will Baptist Children's Home, Middlesex, North Carolina. This itinerary is under the supervision of Miss Bonnie Farmer. All programs will begin at eight o'clock each evening.

Central Conference
 September 6, Black Jack Church
 September 8, Grifton Church
 September 9, Elm Grove Church
 September 11, Ayden Church
 September 12, Winterville Church
 September 15, Watery Branch Church
 September 16, Antioch Church

Smithfield Choir Renders Special Musical Services



Pictured above is the twenty-six member choir of the First Free Will Baptist Church of Smithfield, North Carolina. Under the direction of Mr. Lynton Scott (first row, extreme right), the choir has received recognition locally and in different sections of the country. Local friends have enjoyed special Christmas and Easter cantatas which they have presented in the past. Two young evangelists, Dr. Bill Rice and Dr. Fehsenfeld, have recorded the choir's services and have used it on radio broadcasts on various stations in the United States. Each month the choir presents a half hour musical program on the local radio station.

On August 30, the choir will present special music during the evening session of a one day Bible Conference being held at the Smithfield Free Will Baptist Church.

The Rev. Chester Phillips is pastor of the church. Mrs. Owen Thomas (first row, left), is the church pianist. Miss E. Sue Creech (first row, right), is the organist.

Coming Events

September 5—Fall Semester Mount Olive College, Mount Olive, North Carolina
 September 14, 15—North Carolina Convention, Elm Grove Church, Mount Olive, North Carolina
 September 22—Eastern Woman's Auxiliary Convention, Mount Olive Church, Mount Olive, North Carolina

Statewide Bible Conference Smithfield Church, Aug. 30

Statewide Bible Conference will be held at Smithfield Free Will Baptist Church, Smithfield, North Carolina, August 30, 1960. The theme for the conference will be: "The Authority of the Bible." The program is as follows:

Morning Session

5—First Session: Song Leader, Rev. Randy Cox, Presiding, Rev. Billy Morris

—Song Service

0—Message, "What the Bible Says About Personal Soul Winning," Evangelist Jack Paramore

5—Recess

0—Song Service

5—Message, "What the Bible Says About Church Evangelism," Rev. Joe Ange

0—Recess

Afternoon Session

0—Second Session: Song Leader, Rev. Jerry Ballard, Presiding, Rev. James Earl Raper

—Song Service

5—Message, "The Bible Defines False Teachers," Rev. Ralph Staten

0—Recess

5—Song Service

0—Message, "The Biblical Attitude Towards Modernism," Evangelist Bobby Jackson

5—Recess

Evening Session

0—Third Session: Song Leader, Rev. Conrad Williford, Presiding, Rev. Carroll Alexander

—Song Service

0—Message, "The Bible Defines Worldliness," Rev. J. C. Lynn

5—Song Service

5—Message, "The Biblical Cure for Worldliness," Rev. Joe Ange

0—Benediction

Resolution Passed By Alumni Association

At the annual fellowship meeting of the North Carolina Chapter of the Alumni Association of Free Will Baptist Bible College August 16 at Free Will Baptist Childs Home, Middlesex, the following resolution was unanimously adopted:

Whereas, the Church Covenant on Page 4 of the North Carolina Treatise says, in Article 1, "We promise by His grace to love and obey Him in all things, to avoid all appearances of evil, to abstain from all sinful amusements and unholy conformity to the world"

Whereas, the North Carolina Treatise on Page 51, "If any member shall attend any place of disorder, ballroom, card table, shoot-natches, or any other place of disorder

without lawful business, such a member may be censured by the church";

"Therefore, we believe:

"1. That, 'abstain from all sinful amusements and unholy conformity to the world' and 'any other place of disorder' covers such sins as attendance at Hollywood movies, shorts wearing and other indecent dress, mixed bathing, dancing, etc.

"2. That the North Carolina State Convention by adopting the above inclusive statements has in reality taken a position on the above-named sins and all other questionable amusements which dishonor our Lord Jesus Christ.

"3. That a copy of this statement of belief should be sent to *The Free Will Baptist* for publication."

Musical Messenger's Quartet to Conduct Union Chapel Revival



Revival services will be held at Union Chapel Free Will Baptist Church, three miles south of Chocowinity, North Carolina, on Highway 17, August 31 through September 11, conducted by the Musical Messenger's Quartet. Services will begin each evening at eight o'clock. The quartet is composed of the Rev. Milton Worthington, first tenor; the Rev. R. J. Kennedy, base; Mr. David Cockran, baritone and pianist; and the Rev. Melvin Worthington, second tenor. The quartet will be singing each night, and the messages will be preached by Milton and Melvin Worthington and R. J. Kennedy.

The pastor of the church, the Rev. Melvin Worthington, extends a cordial invitation to all in this area to attend these services.

Area-Wide Simultaneous Missionary Conferences, October 16-22, 1960

For the past two or three years, in the fall season, several of the churches in the Central Conference of North Carolina and surrounding areas have conducted simultaneous missionary conferences. Last year there were 26 churches having one or more services; in all there were 60 services. It is hoped this year to have more churches participating.

August 26, at 2:30 p. m., a planning session will be held at Grace Free Will Baptist Church, Greenville, North Carolina. All pastors and churches desiring to have one or more mission services will need to be represented at this session. If you cannot attend, you will need to contact the Rev. Rashie Kennedy by mail or phone so services can be arranged. Plans are to get some of the very best speakers for these conferences. The Rev. Rolla Smith and the Calveys have already been acquired, and others will be named later. It is important to know how many churches will participate so enough speakers can be obtained for all.

Press Board Expresses Sympathy

A motion was made and seconded in regular session of the Board of Directors of the Free Will Baptist Press that the board express its sympathy to the Rev. R. N. Hinnant, president of the Free Will Baptist Press, in the loss of his brother, Dr. M. Hinnant. The motion was unanimously adopted by the board.

New Press Manager And Editor

The Rev. R. N. Hinnant, president of the Free Will Baptist Press announces that the Rev. N. Bruce Barrow of Ayden, North Carolina, will assume the position as manager of the Free Will Baptist Press on September 1, 1960. Mr. Barrow is presently serving as pastor of Elm Grove Church, Ayden, North Carolina, which he will continue to do until January 1, 1961. He has served as a member of the board of directors for the past several years.

The Rev. C. H. Overman, who has served as assistant editor for nearly three years, will be elevated to the position as editor, also to be effective on September 1. His duties will be in the area of editorial responsibilities as head of the editorial department.

Highlights of Fellowship Free Will Baptist Church

On the evening of March 24, 1955, a meeting was held by a group of 24 baptized believers, who had previously worked in the First Free Will Baptist Church of Bryan, Texas, for the purpose of organizing another

(Continued on page fourteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: What is the difference between the place called, paradise, in the Bible and that called, heaven?—Nancy Turner, Ohio.

Answer: Since Christ's death and resurrection, these places seem to be the same; before the resurrection there appears to have been a difference. Paul seems to have had the same place in mind when he mentions both in 2 Corinthians 12. In the first part of the chapter he refers to it as heaven; "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven" (2 Corinthians 12:2). Later he refers to the same as being paradise; "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (12:4). Before the resurrection of Jesus, He said to the thief crucified with Him, "... To day shalt thou be with me in paradise" (Luke 23:43). Then after His resurrection, but before His ascension, He told Mary, "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Except that He had ascended to the Father, He would not have returned to heaven. Paradise is the place to which He had gone. Some think that Jesus did, however, ascend to His Father between the time He told Mary not to touch Him and when He invited Thomas to do so. "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him" (Matthew 28:9); "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). (Compare these with John 20:17 which is quoted above.) When Christ ascended, His presence there became the paradise to which all believers whose bodies were dead came.

In the Old Testament time, apparently, all people both saved and unsaved went to Sheol and paradise was included in Sheol or Hades. So when the rich man was suffering from the torment of the flames, he could see Lazarus in Abraham's bosom or in paradise. (See Luke 16:19-31.)

There is a wonderful prophecy in the Old

Testament that in a marvelous way foretells the resurrection of Christ. "I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:8-11). Both Peter and Paul quote from this passage. (See Acts 2:25-31; 13:32-37.) In Psalm 16:10 and Acts 2:27 the Revised Version rendering is better than what we have in our authorized version. "For thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption" (Psalm 16:10); "Because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption" (Acts 2:27). These words were uttered by our Lord Jesus Christ as He addressed His heavenly Father. The Greek word for lake of fire is Gehenna. Sheol and Hades, therefore, refer to the same place, the place of departed spirits, and Gehenna refers to the place of burning. Lazarus was in that part separated from the rich man by an unpassable gulf, having his good things; whereas, the rich man was being tormented by flames as he talked to Abraham.

As to the location of this place of suffering where the unrighteous dead now go, we may not be absolutely sure; however, we are given to understand that it is one in which people suffer agonizing pain in spite of Seventh-Day Adventists, Jehovah Witnesses, Millennium Dawnists, etc., who claim that none of this is to be taken literally. The rich man could neither leave nor could he summon help from others nor send messengers to tell his loved ones.

Some Scriptures seem to suggest that this place of unrest for the unsaved is in or underneath the earth. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40); "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" (Ephesians 4:9). According to Luke 16:26, a great gulf separated Lazarus and the rich

man and according to Luke 23:43, was of the two realms of Sheol. Other than such passages we have no knowledge of location of Sheol.

Some would have you think that this s in Luke 16:19-31 is a parable, but in r to this claim we would inquire where has Jesus used personal names in a para

We are told that when Jesus ascended, took a multitude of captives with Him: "unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" (Ephesians 4:7-10); "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts unto men; yea, for the rebellious also, that the LORD God might dwell among them" (Psalm 68:18).

Now that we are under the new covenant we go to be with Christ when we die. Paul wrote, "We are confident, I say, and will rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:8); "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better" (Philippians 1:23). (See Acts 7:56; Hebrews 1:3; 8:1; 11:16; Colossians 3:1; Mark 16:19.) The spirits of the Christ rejecting dead still go to Hades. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Revelation 11:15). This being true, how eager we as Christians ought to be to hinder every lost soul from continuing to his sure and certain doom except he repents.

It Didn't Make the Collection Plate

A business man in Illinois experimented with a dollar bill. He attached a piece of paper to it on which he wrote this request: "Please note on the attached slip of paper the purpose for which you spend this bill. After the dollar bill was in circulation for a while, it came back to the businessman with the following information: It was spent five times for salary, five times for tobacco, five times for cigarettes, three times for candy, twice for haberdashery, three times for meals, once for auto parts, once for groceries, once for laundry, twice for shoes and once for toothpaste. Not once was it placed on the offering plate at church!—Rev. Walter B. Knight.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

My word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

CHRIST PRE-EMINENT

... but Christ is all, and in all" (Colos. 3:11).

The two poems I am quoting this week Christ the pre-eminence in our lives only in our present time of sojourn here on the earth, but in His second coming and His reign. I believe that if we will study the lines in the light of His great promises, and His demands of our complete surrender to Him, they will help us to see things in a new light and cause us to have a deeper love for, and a greater dependence on Him.

CHRIST

Christ for sickness, Christ for health,
Christ for poverty, Christ for wealth,
Christ for joy, Christ for sorrow,
Christ today, and Christ tomorrow;
Christ my life, and Christ my Light,
Christ for morning, noon and night;
Christ when all around gives way,
Christ my everlasting stay;
Christ my rest, Christ my food,
Christ above my highest good;
Christ my well beloved, my Friend,
Christ my pleasure without end;
Christ my Saviour, Christ my Lord,
Christ my portion, Christ my God;
Christ my Shepherd, I His sheep,
Christ Himself my soul doth keep;
Christ my Leader, Christ my Peace,
Christ has brought my soul's release,
Christ my Righteousness divine,
Christ for me, for He is mine;
Christ my Wisdom, Christ my Meat,
Christ restores my wand'ring feet,
Christ my Advocate and Priest,
Christ who ne'er forgets the least;
Christ my Rock, in Christ I hide;
Christ the everlasting Bread,
Christ His precious blood hath shed;
Christ hath brought us near to God,
Christ the everlasting Word,
Christ my Master, Christ my Head,
Christ who for my sins hath bled;
Christ my Glory, Christ my Crown,
Christ the Path of great Renown,
Christ my Comforter on high,
Christ my Hope draws ever nigh.

—Selected.

CHRIST COMING

Thou art coming, O my Saviour!
We shall meet Thee on Thy way,
We shall see Thee, we shall know Thee,
We shall bless Thee, we shall show Thee

All our hearts could never say!
What an anthem that will be,
Ringing out our love to Thee,
Pouring out our rapture sweet
At Thine own all-glorious Feet!

Thou art coming! We are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting on Thy word of power
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure;
Certainly shall make us strong,
Joyful patience can endure!

Oh the joy to see Thee reigning,
Thee, my own Beloved Lord!
Every tongue Thy Name confessing,
Worship, honour, glory, blessing,
Brought to Thee with glad accord!
Thee, my Master and my Friend,
Vindicated and enthroned!

Unto earth's remotest end
Glorified, adored and owned!
—Frances R. Havergal.

"... I go to prepare a place for you.
And if I go and prepare a place for you, I
will come again, and receive you unto my-
self; that where I am, there ye may be also"
(John 14:2, 3).

The man who puffs himself up with
wind will only be remembered for his loud
noise when he explodes.

A man doesn't always reveal his wisdom
in words, but in deeds and worthwhile ac-
complishments.

The Pastor's Notebook

NOTE: No claim to originality is made to material
used in this column. Whenever possible the source is
given, but this often is not known.—THE EDITORS.

Choose This Day Whom You Will Serve

(Joshua 24:14, 15)

- I. IT IS A PERSONAL DECISION (John 3:36).
 1. It is personal for it effects me (Matthew 11:28).
 2. It is personal for it brings me into intimate contact with Jesus (Revelation 3:20).
 3. It is so personal that no one can make it for me (Matthew 22:42).
- II. IT IS A DECISION THAT MUST BE MADE NOW (2 Corinthians 6:2).
 1. It must be made now for we know not what tomorrow holds (James 4:14).
 2. It must be made now to avoid hardening of the heart (Proverbs 29:1).
 3. It must be made now for it cannot be made after death (Job 36:18).
- III. WHY SHOULD THIS DECISION BE MADE? (Romans 3:23).
 1. Because you cannot save yourself (Titus 3:5).
 2. Because God does not desire to see a soul eternally lost (2 Peter 3:9).
 3. Because Jesus gave His life to save you (1 Timothy 2:6).
- IV. HOW IS THIS DECISION MADE? (Romans 10:9, 10).
 1. By heeding the Holy Spirit as He woos (John 16:8).
 2. By recognizing that you are lost (Psalm 51:5).
 3. By faith receiving Christ into your heart (Acts 16:31).
- V. HOW WILL THIS DECISION AFFECT OTHERS? (Acts 4:13).
 1. You will be called a fanatic by some men (Acts 26:24).
 2. You will cause division among some men (John 7:43).
 3. You will be able to win some men (John 1:41, 42).

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

August 8, 1960

Dear Friend:

Believing that you are vitally interested in the Free Will Baptist missionary program,

I want to share with you some news of missionary significance.

WAIDS FINISH LANGUAGE STUDY: In a letter from Geraldine dated July 7, she said, "We are on our way to Hokkaido. We left

VI. WHAT ARE THE RESULTS OF MAKING THIS DECISION? (Ephesians 2:13).

1. You will receive God as your Father (John 16:27).
2. You will receive Christ as your brother (Proverbs 18:24).
3. You will receive life (John 5:24).

—George C. Lec Jr., Pastor of Shady Grove Church, Durham, N. C.

Putting Our Feet in Another's Shoes

It was the custom of an Indian tribe to appoint a judge to go into the Indian villages and try evildoers. A young brave was chosen as a judge. He wanted to judge righteously. He went into a dense, dark forest and prayed, "O Great Maker of Men, forbid that I judge any man until I have walked for two months in his moccasins!"

There is a minister whose life is dedicated wholly to God and to helping people who are in trouble. He cheerfully responds at any hour of the day or night to the calls of distressed people. "How can you respond so readily to calls for help from people whom you do not know, and who are so unworthy of your help?" Said the minister, "Here's the reason: In imagination I put myself in the shoes of needy, troubled ones and say to myself, 'I may be down tomorrow and in need of the encouraging word and a helping hand.' This consideration deepens my pity for the needy ones, and the constraining love of Christ impels me to do as I do!"—Rev. Walter B. Knight.

God Answered the Other Way

A father and his little girl prayed ardently for the recovery of the one who was the wife and mother. After much suffering, she slipped away to be forever with the Lord! The two sorrowed, but not as those who have no hope, for they knew that soon they would be with their loved one in glory! As the little girl sought to comfort her father, she said, "Daddy, God answered our prayers the other way, didn't He?" She meant that God answered their prayers, but not the way they had prayed. Sometimes God, in infinite wisdom, answers our prayers with a "No!" Sometimes He answers with a "Yes!" This is certain: He always answers our prayers in keeping with His wondrous will for our lives. He doeth all things well!—Rev. Walter B. Knight.

our house here in Tokyo yesterday and expect to be in our place in Hokkaido about a week and a half. Our new address: Herbert Waid, Nishi 2—Chome, Nishi 7 Jo, Abashiri, Hokkaido, Japan. I pray for Herbert as he assumes new responsibilities."

NEW ARRIVAL: Mr. and Mrs. C. Hanna, missionaries in North India, announced the arrival of a son, Mark D. He was born on July 4.

VISAS REJECTED: Although local authorities had given Miss Wilson every assurance that visas would be granted for the J. Davis family, the India government has refused to grant them. This is a great disappointment to the Davises, the missionaries in India, and all of us who are concerned with reaching the untold millions in India with the gospel.

Let us pray that the Lord will overcome all objections and that we shall yet be permitted to get additional missionaries to India.

EVANGELISM IN SPAIN: In a recent letter from Mr. Cignoni in Spain, he tells of the spreading of the gospel in Carcagente, a village of more than 25,000. During July 1960, 100 souls were saved.

A baptismal service was held in a Baptist church because the constant violence of civil and ecclesiastic authorities made it unsafe to baptize in the nearby river.

Ken Eagleton has reported a trip with him, together with missionaries Dave F. and Sammy Wilkinson and national workers Waldemar and Francisco, made recently to the city of Ervalia.

They had services in the jail house in the public square. Although they had the promise of police protection, soon their services were greatly disturbed by the youngsters who tossed small and large crackers in their midst. This was not very annoying but quite dangerous.

It was generally agreed by the townspeople that the priest had sent these boys to cause this disturbance.

Later, as they were returning to town one day out in the country, they were warned of plans to stone them as they entered the city. After much prayer and with confidence in Him whose gospel they preached, they decided not to be defeated by threats. So by entering the town another way they were able to hold their services in the jail as usual. After learning that the street circus had moved in to the down square they changed their place for public service and held the service unimpeded.

Mr. Eagleton also makes an earnest appeal for the people of our country not to elect a Catholic for president. He states that the persecution of protestants by Catholics is done in Brazil in spite of the fact

(continued on page sixteen)

NOTES AND QUOTES



By J. C. Griffin

THINGS THAT GOD HATES

(Continued from Last Week)

The Scripture being used for this text is Proverbs 6:16-18: "These six things doth the LORD hate: yea, seven are an abomination unto him. A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief."

We have reached the part, "Feet that be swift in running to." Some people are more ready to run to mischief than others. This is especially true in the tender age with many. Some are ready to begin to seek and perform that which is of Satan. For many years we have heard much about juvenile delinquency. Intentions of correction are strained to their utmost capacity. These youthful offenders, many of them, are in trouble two or three times before they reach the age of twenty. God for some boys several years ago and had them placed on probation. In less than a year they were back in trouble again. This is true of many who are older, and now they had to face the consequences—the penalty for their crime. It looks hard to see some nice young lads being led off by an officer to prison. But God has said, "The way of the transgressor is hard," and again, "Whatsoever a man soweth that shall he reap." I was going along the highway some time back and saw a youthful group of men working on the road, with guards standing by with rifles.

I thought of the words of the Master: "The way of the transgressor is hard."

WHO IS TO BLAME?

Many of those that runneth to mischief in their early age are not to blame, but their parents are. Men and women who curse, drink and fight, never go to church or Sunday school, are usually the parents of those who run swiftly into mischief. Some cannot correct a child without using physical punishment. A cursing, abusive father is not able of correcting a child.

The only father who is qualified to correct a son or daughter is the father who has been born of the Spirit and committed himself wholeheartedly unto Christ, and one who lives right before his children. Let me tell you, a liquor drinking, profane, high

tempered, swearing, abusive father cannot bring up a child in the nurture and admonition of the Lord as prescribed by the apostle, Paul, in Ephesians 6:4, which says: "... ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Seldom do you ever hear of a juvenile delinquent boy whose father has obeyed the gospel of Christ and the admonition of the apostle, Paul. There are exceptions however. There is an old proverb, "Black sheep in the best of families," but these are few and far between. In a large measure, I believe that parents are to blame for their children running to mischief. I am afraid that children can say and tell the truth, "Father, you are to blame for my sinful life."

I heard an old preacher of long ago tell this story: "A young girl, a teen-ager, was dying, and she told her mother that she was going to hell. She finished the story by saying, 'Mother, you are to blame.'" There are some mothers who had rather lead their daughters to the ballroom floor, than to lead them to Christ. In such a case, the mother, as well as the daughter, runneth to mischief. In this day in which we live, there are so many devices which help a boy or a girl to run fast to mischief, that often plunges them into the prisons on earth and finally into a demon's hell, and Father and Mother are to blame.

A FALSE WITNESS THAT SPEAKETH LIES

The sixth thing which God hates, among the seven, is a false witness that speaketh lies. I shall not dwell at length on this subject. Of course, there is much that can be said, but on the second writing on this Scripture, which was the second topic, "A Lying Tongue," I wrote much about lies. However, there was much that I could have said that was not said.

I have seen witnesses on the stand in our courts, when it did not take a man with much understanding to see that the witness was not telling the truth. Perhaps he did not know the truth and was trying to satisfy both his friend and the lawyer who had gotten the poor fellow confused. Then I have seen some that did not want to tell the truth; men are given to lying. Satan started the first lie. The devil, who is a liar and the father of lies, started the lie when he was talking to Eve, saying, "Thou shalt not surely die." He knew that he was telling a lie. Then Adam, after willfully following his wife, tried to excuse himself by saying, "The woman that You gave me is to blame. You gave her to me, and she did eat and then gave to me and I did eat." From that day until this, people have tried to put their faults off on someone else, when they are guilty before God. Some men blame their wrongdoings on their wife; and some wives blame their wrongdoings on their husband. Even little children are ready to tell

Mother and Father that it was an older brother or sister that is to blame. A little boy said, "Mother, I have not been in the cookie bowl," even when cookie crumbs are all over his face and especially around his mouth. He will say, "Mother, it was not I, it was sister."

How about the backslider who is fastly slipping into mischief. I have had to deal with men and women who would deliberately lie when I was trying to get them to see where they were failing and what would be the end if they did not turn from their sinful life, confess their sins to God and find forgiveness. As said before, "We have political liars; we have business liars, men that will lie to make a dime." I have known some church members to sell Christ for less than Judas Iscariot sold Him, and then lie about the deal. If you will read Revelation 21:8, you will find something about the liar. Let me quote the whole verse: "But the fearful, and unbelieving, and the abominable, and murders, and whoremongers, and sojourners, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Let us observe the liar in connection with all these characters. In many instances the fearful and unbelieving will lie to carry their points in what they believe. Very few who have committed murder will tell the truth. They lie until they are found guilty and sent to death row. Some times they will confess their sin and accept the Lord Jesus. I am glad that our God will forgive sin when confessed and His Son accepted. (See I John 1:9.)

May we study the drunkard in connection with lying. I have known them to concoct all kind of lies in order to get strong drink. One came with a pitiful story that his wife was real ill and he had to get the doctor, but the doctor would not come until he was assured that he could get his pay. I have known them to say that they were hungry and wanted fifty cents or the price perhaps of a sandwich, when actually they wanted liquor. Of course this seldom happens in the early stage of drinking; but when they have gone on for years, when they cannot hold a job if they wanted one, then I have known them to lie and to steal. They are then gone beyond medical aid. Only the grace of God can reach one in this stage. I have known some alcoholics lifted from the lowest state of drink into the fellowship of God and live faithful Christian lives and die happy. But they have to place their all in the hands of God.

Reader, if you are not saved, will you accept Christ now?

Our next message will be "... he that soweth discord among brethren" (Proverbs 6:19).

STORIES for our BOYS and GIRLS

MARION'S SONG

by Doris L. Kersting

AS YOU KNOW, Marion," Miss Hawley said, "Friday is open house. Your parents come and visit school and then at three o'clock we will have a program for them. Each room has been asked for a number, and I wondered if you would sing, as the number from our room."

Marion stood looking at the floor, and rubbing her toe against Miss Hawley's desk. Here was such a wonderful chance to show the whole school that she belonged to Jesus! If Miss Hawley would only let her sing a hymn! But Marion was afraid to ask her teacher, for fear it would make her angry.

"You have such a lovely voice, Marion," her teacher said, "and we have never made use of it in a program."

Still Marion continued to look at the floor. "I can't," she said in a choked little voice, and before Miss Hawley could say any more, Marion turned and ran out of the room.

"Come and turn the rope for us, Marion," called several of her friends.

Absently, Marion turned the rope. She did not care to jump today, so she just went on turning. Then all at once she thought of something. She dropped the rope and ran into the assembly. She looked around hastily. No one there. Marion dropped down in one of the desks and buried her face in her arms. "Lord Jesus," she whispered, "please give me courage to tell Miss Hawley that I want to sing for You Friday."

Marion was trembling a little, as just before the bell rang for the afternoon session, she approached Miss Hawley's desk.

Miss Hawley looked up.

"I'll sing after all," she said falteringly.

"Good!" smiled Miss Hawley. "I knew you'd come around, Marion. You'll get used to singing in public after you've done it a few times. Here's the song I'd like you to sing." And Miss Hawley sang it through for her:

"There's a wee little nest in the old oak tree,
Safe and high, safe and high!
There are three blue eggs in the wee, wee nest
Like the sky! Like the sky!
And the dear mother bird keeps a watch on
her nest,
'Neath her out-spreading wings safe the blue
eggs can rest!
There'll be three little birds in the wee, wee
nest
By-and-by! By-and-by!"

It was a sweet little song, but it did not satisfy Marion. She took a deep breath. "I want to sing a song for Jesus," she said.

Miss Hawley frowned. "This isn't a religious program," she explained. "And this is a very charming song, and well suited to your voice."

It was hard to protest against what your teacher said. So Marion said no more. It was clear that Miss Hawley disapproved of her singing for Jesus in school.

"Can you stay after school and practice?" asked Miss Hawley. "We haven't much time before the program."

Marion nodded. Way down in her heart she was very unhappy. After school she tried again. "Miss Hawley, our music instructor at summer camp taught me to sing 'The Way of the Cross Leads Home.' Wouldn't it be all right to sing that?"

Again Miss Hawley frowned, a deeper, more unpleasant frown than the former one. "Marion," she said in a voice where patience was slightly strained, "it really is out of place to have religious music at a school function."

"I can't see why," Marion said, the color coming and going in her face, "if it weren't for Jesus we probably wouldn't even have any schools!"

Miss Hawley tightened her lips and said, "Perhaps we ought to practice now."

So Marion practiced the bird song, but she did very poorly, for her heart was not in it. Miss Hawley got up from the piano, and shut the music book with a little bang. "You may go now, Marion," she said.

Every afternoon Marion went in and practiced, "There's a wee little nest in the old oak tree." She knew she was not singing as well as she could sing. Miss Hawley knew it too. There was a rasping note of discord between the pianist and the singer, and it seemed to edge into the song, in spite of Marion's sincere efforts to do her best and please her teacher.

On Thursday afternoon, Marion sang more poorly than ever. "This will be our last practice session," Miss Hawley said, as she rose from the piano with an unsmiling face. "And I certainly hope that you sing better than this tomorrow."

"I could," thought Marion to herself, as she walked dejectedly home, "I could sing better if she'd let me sing for Jesus!"

Marion felt like crying that evening when she knelt to pray, and somehow she could

not say a word. She just knelt there a tight feeling inside her.

Friday morning dawned cool and Marion awoke with the strange feeling something was all wrong. Just at first she did not know what it was, but in a moment she remembered. Today was the program. Quickly she knelt beside her bed. "Jesus, help me to be happy, and do what You want me to do. Amen."

As Marion ran downstairs to breakfast she made a sudden decision in her heart. The minute she got to school she went directly to Miss Hawley.

"Miss Hawley," she said, "I can't sing this afternoon unless I can sing for Jesus."

Miss Hawley turned and stared at Marion for a full minute. Marion was surprised at the coolness that was right down inside herself.

"That's ridiculous, Marion!" her teacher said at last.

Marion waited. There did not seem anything she could say without being impertinent.

"Well," Miss Hawley said finally, "I guess we can get along without that song."

Marion's lip trembled just a little and she went out of the room.

Just before the dinner hour, the principal came and called Marion out of her classroom.

"Marion," she said kindly, "Miss Hawley has told me of your wish in regard to singing. She is quite put out about it, but I think the song you want to sing is very pretty. If you still want to sing it, I'll plan for you. We could practice during lunch hours."

When it came time for Marion's number on the program, she walked confidently onto the platform. Clearly and sweetly, the song reached every corner of the big room.

"I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the gates of light,
If the way of the cross I miss!"

"Then I bid farewell to the way of the cross,
To walk in it nevermore,
For my Lord says, 'Come' and I seek my
Where He waits at the open door."

After the program was over, the children were filled with children, and the principal and Marion were side by side in their conversation. Marion was so happy that she did not want to talk about that happiness by talking. She made her way to her classroom, and hastily gathered up her handkerchief and coat. There was no one else in the room.

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Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

North Carolina Produces Winners



ictured above is the Rev. Chester Phillips, pastor of Smithfield Free Will Baptist Church, Smithfield, North Carolina, as he congratulates three young people of his church who were winners in the contests sponsored by the Woman's National Auxiliary Convention. The declamation contests were sent to Fresno, California, by the woman's auxiliaries of the state and of the Cape Fear Conference.

From left to right are: Cynthia Phillips, who won second place in the G. T. A. declamation contest; the pastor, who is holding one of the plackets awarded at the annual Association; Harvey Dupree, who won first place in the Y. P. A. declamation contest; and Glenda Adams, who won second place in the Y. P. A. essay contest.

THE FIRST EPISTLE TO TIMOTHY

(Lesson One)

Mrs. Robert Crawford
Greenville, North Carolina

This is the beginning of a series of lessons on the first epistle to Timothy. It is prepared by the North Carolina State Woman's Auxiliary Convention and these lessons are used by the circles as study course material. This is in addition to the material prepared by the WNAC.)

GENERAL INTRODUCTION

The relationship of Paul and Timothy is one of the most beautiful friendships between an older and younger man.

From the tone of the letter, we have evidence of the affection which Paul had for Timothy. Paul addressed him as, "My own child in the faith." In 1 Corinthians 4:17, Paul wrote, ". . . Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church." Of all those converted to the faith through Paul's teaching, Timothy seems to have been to Paul the disciple most beloved and most trusted.

Timothy was a native, possibly of Derbe, or perhaps of Lystra, where he was brought up in a knowledge of the Jewish Scriptures by his mother, Eunice, and his grandmother, Lois. It could have been that Timothy was converted to the Christian faith on Paul's first missionary journey. Six or seven years later, on Paul's second missionary journey, when he visited Lystra, Paul found Timothy enjoying a good report among the Christians of that area.

Just prior to Paul's return to Lystra, Barnabas has separated himself from Paul and had gone out with John Mark. Paul recognized in Timothy a real servant of the Lord who could fill the vacancy. He took Timothy and circumcised him, a useless rite spiritually speaking. (This gave Timothy an open door into congregations into which he could not have otherwise gained an entrance, that he might preach the truth.) Then he ordained him by the laying on of hands of all the elders of the congregation. Timothy immediately set out to accompany Paul and Silas in their labors in the gospel.

Many of Paul's epistles are written in the names of Paul and Timothy. Thus we know that Timothy was at Paul's side much of the time. However, many times following Paul's preaching at a particular place, he left Timothy there to establish the new churches in the faith. At other times, Paul sent him on missions to churches that had already been established.

Following the time of Paul's release from Philippi, he and Timothy were together in Ephesus. After about two and one half years Paul went on to Macedonia and left Timothy behind to warn and to exhort certain holders of erroneous doctrine to refrain from teaching it. At this parting, there were tears on the part of Timothy, who was concerned for his friend because of the dan-

ger, sufferings and increasing infirmities. He knew there was a real possibility they would never meet again. So far as we know this is true.

The first letter to Timothy was written from Macedonia during the interval of two Roman imprisonments. In it he expressed hope of returning to Timothy. The second letter, written from Rome, does not refer to any such meeting but implores Timothy to do all he can to come to him without delay for he is left almost alone in his imprisonment. Whether or not he was able to go, we have no means of knowing.

First Timothy deals with the church order and church discipline. The theme of this epistle may be seen in 1 Timothy 3:15, ". . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

CHAPTER ONE

THE SALUTATION (Vv. 1, 2)

Paul received his apostleship ". . . (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)" (Galatians 1:1). In Jesus Christ is our hope. ". . . Christ in you, the hope of glory" (Colossians 1:27).

Grace, mercy and peace is also our position from God our Father, and Jesus Christ our Lord. Because of this relationship we have an obligation. Jesus said in Luke 6:46, "And why call ye me, Lord, Lord, and do not the things which I say?"

THE DANGERS OF FALSE DOCTRINE (Vv. 3-7)

There were those who taught the legalistic doctrine as to the law of Moses and the endless genealogies connected with it. They were trying to make Christianity just a new form of Judaism. These legalizers taught that salvation is partly by faith and partly by obedience to the law. Paul instructs Timothy that he charge the people that they teach no such doctrine. (Read Galatians 1:8, 9.)

There are many false doctrines in the world today. The only way we of today can know the truth concerning these false doctrines is through the study of God's Word that the Holy Spirit may teach us the truth. (Read 1 John 4:1, 2.)

PAUL'S CHARGE (Vv. 5-7)

This refers to the charge Paul had already given Timothy when he had left him in Ephesus.

THE PURPOSE OF THE LAW (Vv. 8-11)

The law was a schoolmaster. It was for the lawless and disobedient. It demanded absolute goodness. In man is no good thing. Therefore, man cannot obey the law. It is the message of the gospel that God found another way for man's justification. "For what the law could not do, in that it was

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Christian Education

W. BURKETTE RAPER, *President*
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee

Bible College Begins 19th Year September 6

Free Will Baptist Bible College will open September 6 for the beginning of its nineteenth year in the task of training missionaries, pastors and Christian workers.

President L. C. Johnson has announced that three new faculty members and one staff member will join the college family this year. New instructors are Don Clark, formerly of Pocahontas, Arkansas, who will head the music department and teach voice; Miss Laura Belle Barnard, former missionary to India, who will teach missions and Bible; Miss Phyllis Rivers, Ashland, Kentucky, to head the new business education department. Miss Bettie O'Haver, B. A. graduate last May, will be added to the administrative office force as secretary and cashier.

Rev. Leroy Forlines, dean of men since 1953 and instructor in Bible and theology, has been granted a leave of absence to further his theological training at Northern Baptist Theological Seminary, Chicago. Serving as acting dean of men will be Rev. T. L. Burch from the college faculty.

The school official also announced that R. E. Picirilli, instructor in Greek and Bible since 1955, has been appointed as registrar and will serve in this capacity under Dean Charles A. Thigpen.

A record enrollment is expected this year, according to reports from the registrar's office. Student applications have been heavier up to this time than in any previous year in the history of the school.

Another new feature this year will be the first time the new administrative offices at 3606 West End Avenue have been used. The relocation of the offices from Richland Avenue, August 1, has given the school a more prominent address in Nashville, making it much easier for out-of-state visitors to locate the Bible College upon arrival in Nashville.

Night Course to Be Offered at Mount Olive College

Mount Olive College will offer a night course in Bible during the fall semester,

President W. Burkette Raper has announced.

"Introduction to the Old Testament," a three-hour credit course, will be taught on Monday and Thursday nights at 7:00-8:30 p. m. by Dean Michael R. Pelt.

The course will be of special value to pastors, Sunday school teachers, and anyone who wishes a better understanding of our Biblical faith. Students may take the course for or without credit.

Interested persons should contact the college for an application form and other information. The first meeting of the class will be Monday, September 19.

Faculty Conference Will Mark Beginning of Year

A faculty conference on September 3 will mark the beginning of the seventh academic year at Mount Olive College, President W. Burkette Raper announced today.

An orientation program, under the direction of Dean Michael R. Pelt, will begin on September 5 for new students, and returning students will arrive September 7. Registration will be held Thursday, September 8, and classes are scheduled to begin September 9.

A formal convocation in the college auditorium on Sunday, September 11, 4:00 p. m., will mark the official opening of the school year.

Woman's Auxiliary

(continued from page thirteen)

weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit" (Romans 8:3, 4). The gospel not only gives the believer a perfect standing before God; it also works in the believer to produce a Godly walk.

PAUL'S REJOICING IN THE MINISTRY (Vv. 12-16)

All Christians are in the ministry and would do well to remember that they are appointed to the service of God as truly as the pastor, or the missionary, or any other of God's children.

THE DOXOLOGY (Vs. 17)

Paul's heart swells with praise ascribes glory and honor to Him in worship. ". . . dwelleth all the fulness of the Godhead bodily" (Colossians 2:9).

PAUL'S COMMITMENT OF THE CHARGE TO TIMOTHY (Vv. 18-20)

Paul charges Timothy to fear nothing. He can stand on all the prophecies of prophets of God. Through faith and a good conscience he will be able to war a warfare.

This charge is to all Christians. "Fin my brethren, be strong in the Lord, and the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6:10, 11).

NEWS NOTES

(continued from page seven)

Free Will Baptist church and extending work of the denomination in the eastern part of the city of Bryan. This organization named the Fellowship Free Will Baptist Church. Immediately following the organization of the church, the Lord blessed, and there were added to the group many souls, some of whom are now in other parts of the country. The Rev. E. Zoellers was called as the first pastor of congregation. Later in the year, he called to the West Side Free Will Baptist Church, Midland, Texas, and was succeeded by the Rev. H. Ray Berry, the present pastor. During the first year, the congregation worshiped at 304 North Main Street, then moved to the Temporary District Court House in the 200 block of East 25th Street where services were held until moving to the present site, 1406 Ursuline Avenue.

In June, July and August of 1959, there was a tremendous increase in the membership of the church, which was a major factor in the church being able to enter into building program. On September 30, 1959 the church approved a building program for a sanctuary which would seat 250 people in the nave, a vestibule with two classrooms in front, a baptistry, choir loft, a study, club room and two dressing rooms. The maximum seating capacity of the sanctuary about 300 persons. The building is beautiful, completely air conditioned with central heating unit. An amplifier system is being installed at the present time.

The church has continued to grow, the present resident membership is 146 non-resident members 18, making a total membership of 164.

The pastor states: "This is the word of the Lord, and may His holy name be praised for this wonderful work. We have believed this verse of Scripture: '. . . my God shall supply all your need according to his riches in glory by Christ Jesus' (Philippians 4:19)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

God's Hand in History

(Lesson for September 4)

Lesson: Isaiah 10:5-15; 14:24-27

Lesson Text: Isaiah 14:27

INTRODUCTION

Isaiah's day, there was a noticeable movement on the part of the nations surrounding Palestine toward expansion of territory from national status to empire status. During this general period, God's people were threatened on all sides. To the south, Babylon and Persia were becoming nations in armed might; to the northwest, the Assyrians were an ominous threat; to the west was Egypt; to the east were both Greece and Rome. All of these peoples were ambitious to rule the world. It was because of the rise of the Gentile world powers.

The Israelites, were a small nation living in a small area of land which was located that it was destined to become a battlefield for these growing world powers. Aside from the fact that God's people were few in number and weak in power, compared with these surrounding nations, the Israelites had become divided into small nations, Judah in the south and Ephraim in the north. It was truly the case that only God, who supervises the activity throughout the earth and controls things so that ultimately work out His purpose, could save His people from destruction. Furthermore, to add insult to grief, the Israelites turned their backs on God, who had given them the land and had sustained their lives, and had begun to play politics with these threatening powers, believing that they would be able to play one power against another to save their own skins.

Take notice in this lesson how God directed the course and final downfall of Assyria, the first of these great powers to fall to His people.—*The Bible Student* (Vol. 1, p. 103).

POINTS THAT HELP

Isaiah 10:5: The Jews' profanity and idolatry brought God's wrath upon them. Assyria has often used tyrants to scourge His people.

Isaiah 6: The Assyrian was called the rod of God because God used him to afflict

Israel. However, the king of Assyria became proud. He thought he did these things of his own power and might. He did not know he was used as a tool.

3. Vs. 7: The king of Assyria did not know that he could only go so far. Remember God has a hand in the history of the nations. Certainly His hand has been in America from the time of the landing of the pilgrims.

4. Vs. 12: When God had finished His punishment of Judah, He would take care of the haughty king of Assyria.

5. Vs. 14: Men should be careful about attributing their prosperity to themselves.

6. Vs. 15: The boasts of sinners are absurd. The axe never boasts of cutting down the trees in the forest. Does the cane brag of helping the old man up the hill?

7. Isaiah 14:24: God will be an enemy to the enemy of His people.

8. Vs. 25: Though Israel had no power of themselves, yet when they repented and were ready, God would take them back to their land. God would take off their yoke as a man unharnesses his oxen.

9. Vv. 26, 27: God is still on His throne. His will will be done. He does not always pay on Saturday night, but He pays.—*The Standard Commentary*.

10. Do you have trouble reconciling the doctrine of God's sovereignty with the doctrine that man is a free, moral agent? Then please study the lesson exposition in our *Advanced Quarterly*. It should be very helpful.

III. ADDITIONAL TRUTHS

1. Assyria was not aware of the fact that she was being used of God, but God had a purpose for her to perform, and she must do that work whether she wills to do so or not.

Assyria was bent on conquest, but God used that conquest for the chastisement of His people; thus Assyria served the purpose of God without realizing what she was doing.

2. Assyria, in the light of her amazing military victories, developed a high sense of pride in her own ability and failed to realize that these accomplishments had been brought about by God's providence and not by her own strength. She who once served as a rod in the hand of God to punish a disobedient nation must now be on the

receiving end of the stick of God's wrath.

Boasting has no part in the activities of a Christian or of a Christian nation, for we who are children of God realize that whatsoever success might come our way is not of our own doing, but has been granted through the grace of God.—*The Senior Quarterly* (F.W.B.).

3. One of the special characteristics of an ungodly nature is to cultivate a haughty pride which is always expressed in the boasts of the braggart. Such false pride also is characterized by an attitude of self-sufficiency recognized by its egotism. This way the attitude of the Assyrians as they approached the appointed time of invasion of Judah—God's appointed time for Judah's punishment for her sins—and the last act of the Assyrians before their own haughty pride was cut down by the hand of God at His appointed time for the judgment of Assyria.—*The Bible Teacher* (F.W.B.).

Study all the lesson exposition in this teacher's quarterly for a real blessing.

4. Be sure to study Chapters 18 and 19 of 2 Kings, and a similar account in Isaiah 36 and 37. These are very interesting and impressive portions of Scripture. Judah needed no ally except God, and yet so weak is human nature that Hezekiah followed this deliverance with a blunder that was fearful in its consequences (Isaiah 39).

5. *Illustration*: A workman had unusual skill. He was promoted rapidly. Finally he became manager of the plant. He became proud and oppressive. The employees of the concern hated him. One day an aged employee said to him, "You are a clever man. God has given to you outstanding talents. But there is something you have forgotten." "What's that?" snapped he. "It's this," said the old man, "ability will help you reach the top, but you'll need character to stay there! And there is something else—you need to be big enough to acknowledge that God gave you the ability."

It is most serious to arrogate to ourselves the glory which belongs to God (cf. Malachi 2:2).—*The Bible Expositor*.

It's good to have money and the things that money can buy; but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy.

—Lorimer.

The man who is the most anxious for you to see his viewpoint may have no viewpoint for you to see.

Instead of loving your enemies, treat your friends a little better.

Ed Howe.

Study of Theological Liberalism, Etc.

(Continued from page five)

The minister should take his stand against evolution and other errors in the public schools.

More care should be taken by ordaining councils in ordination. Furthermore when one's doctrines are questionable this group should examine. A preacher of sound doctrine will gladly restate his position.

A survey of liberalism in other denominations reveals that the chief place of entrance is educational institutions. Generally speaking, "As a denomination's schools go, so goes the denomination." We must be kept aware that we need more than just education. We need the right kind of education; therefore, constant vigilance should be kept over all our Free Will Baptist institutions.

All of us need to maintain a strong spiritual witness and testimony. Forceful, effective evangelism and modernism do not mix. *The best defence is often a strong offense.* Furthermore, we must remember that a soul-winning church is a doctrinally sound church.

Finally, we appreciate the opportunity of serving this past year. We feel that the job has just begun. This is a continuous task. Such a commission should be in permanent existence. Therefore, we recommend that the moderator be authorized to appoint a permanent commission.

Respectfully submitted,

R. Eugene Waddell, Chairman
N. R. Smith
Ronald Creech
Paul Ketteman
Bobby Jackson

Stories for Boys and Girls

(continued from page twelve)

cloak hall, and she had thought the room also to be empty. But she heard a step behind her.

"Marion," it was Miss Hawley's voice, and it sounded strange.

"When you sang that last verse," Miss Hawley paused, as though searching for words, "I don't know how to express it, but it means something personal to you, doesn't it?"

For just a second Marion looked at the

floor, then she raised her eyes and looked full into her teacher's face. "Jesus is my Saviour," she said simply.

Miss Hawley bit her lip. "Once when I was a little girl, I took Jesus as my Saviour too," she said in a low voice. "But I have wandered far from Him now."

"He'll take you back, Miss Hawley," Marion said earnestly.

Miss Hawley's eyes were dreamy. "Yes, I know He will."

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11).—*Gospel Herald.*

MISSIONS

(continued from page ten)

the constitution of Brazil guarantees religious liberty.

GREAT MISSIONARY SERVICE: The Wednesday night missionary service during the National Convention was one of the greatest. Dr. LaVerne D. Miley gave a glowing testimony on "Why We Are Going to Africa." Dr. Bob Pierce brought a tremendous missionary message. The missionary offering was a record one—almost \$2,000 in cash and pledges.

SHEPHERD STATION FUND: Since the last appeal was made about two months ago, \$1,226.32 has been received for the Shepherd Station.

This includes a \$100.00 gift from the new church in Hawaii, which no doubt represents sacrificial giving. Rev. Luther Sanders is the pastor.

Others have given sacrificially too. To each one who has sent an offering, I say, "Thank you sincerely." Approximately \$2,600 is needed to complete the project.

Yours in Him,
Rolla D. Smith

Financial Statement Board of Foreign Missions, July, 1960

Cash in Bank July 1, 1960 \$21,205.09

Receipts 13,813.14

Total to Account For \$35,015.84

Cash in Bank July 31, 1960 \$19,177.94

STATE QUOTAS			
State	Quota	Paid	Balance
Alabama	\$ 7,200.00	\$ 3,526.06	\$ 3,673.94
Arizona	1,000.00	189.11	810.89
Arkansas	6,800.00	2,916.54	3,883.46
California	6,050.00	3,141.24	2,908.76
Florida	5,900.00	2,224.22	3,675.78
Georgia	7,000.00	3,492.97	3,507.03
Idaho	300.00	269.53	30.47
Illinois	7,500.00	4,655.73	2,844.27
Kansas	300.00	130.36	169.64
Kentucky	5,500.00	1,239.88	4,260.12
Maine	915.00		915.00
Michigan	26,000.00	8,074.59	17,925.41
Mississippi	5,000.00	2,129.40	2,870.60
Missouri	15,000.00	8,927.43	6,072.57
New Mexico	1,590.00	318.92	1,271.08
N. Carolina	44,400.00	21,015.31	23,384.69
Ohio	7,300.00	2,628.51	4,671.49
Oklahoma	10,000.00	5,028.23	4,971.77
S. Carolina	10,790.00	3,964.28	6,825.72
Tennessee	15,790.00	7,644.92	8,145.08
Texas	8,200.00	4,736.27	3,463.73
Virginia	10,500.00	4,607.41	5,892.59
W. Virginia	6,090.00	1,497.49	4,592.51
Misc.	13,865.08	2,710.49	11,154.59
Totals	\$222,990.08	\$ 95,068.89	\$127,921.19

THE MAIL BOX

(continued from page four)

We feel that there are personal at Fort Wood whom we are not reaching, and do not know there is a Free Will Baptist church located within reach of Fort Wood personnel.

"There may be readers of *The Free Will Baptist* who have friends or relatives stationed at Fort Wood. If they will send us names and addresses, we will personally contact them. The church is located miles west of Waynesville, on city Road 66."—Rev. Cliff Bowman, Box 31, Waynesville, Missouri.

MISSION WORK TO BEGIN

"I am being sent by our National Free Will Baptist Board to Denver, Colorado, for the purpose of organizing and building a Free Will Baptist church. I will begin my work October 1. As soon as that is completed, my family and I will move to Denver and begin our work.

"There are a lot of people from Free Will Baptist churches, or people who have a Free Will Baptist background, in or near Denver. If any reader of this letter knows the name and address of such a person or persons you please send it to me so that I can contact him when I arrive in Denver.

"Finally, brethren, pray for us that the word of the Lord may have free course, be glorified even as it is with you."—Roy Thomas, 3801 Richland Avenue, Memphis, Tennessee.

W.S.

DURHAM UNIVERSITY LIBRARY

AUG 31 1960

the Free Will Baptist

DURHAM, N.C.

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 31, 1960



HAROLD M. LAMBERT PHOTO

Preparing for Heaven

Rev. Walter E. Isenhour
Taylorsville, North Carolina

HOW MARVELOUS it is to prepare for heaven! This requires Godly living. We have heard this great truth examined many times, "Heaven is a prepared place for a prepared people." In Amos 4:12, "... prepare to meet thy God, O

Israel. This warning message to Israel is to all people. If we prepare to meet God, we likewise prepare for heaven; but those who make no preparation to meet God make no preparation for heaven. We are not here if we miss heaven we shall miss this life, which is worthwhile and worth living for. As somebody has said, "Heaven will be cheap at any price." It will cost us our best to get there, but how glorious, exceedingly so, it will be when we make the journey easily and triumphantly through!

One of my readers, Miss May A. Grove, of Napoleon, Ohio, wrote me some time ago and told of the departure of her grandmother some years in the past. Speaking of heaven she said, "It is so beautiful. My grandmother didn't care to remain here after death was revealed to her. She spent one afternoon trying to tell us how beautiful heaven was. She saw her loved ones sitting in the center and Jesus in the center. Although she was only ten years of age and my brother was only five, she couldn't wait to get there. The reason to remain longer, and that she told others about the beautiful place was so they, too, could prepare and be ready. She put her arm around me and said, 'I want to take me with her. But one sense was left unfinished—she couldn't find words big enough to use to describe heaven. How beautiful it is! But she did say the things were of gold and everyone was sing-

I will never forget the dying testimony of my dear old grandmother, Jemina Isenhour, many years ago when I was just a

youth. She called the different members of her family to her bedside, one by one, and talked to them about living for God and meeting her in heaven. Oh such wonderful advice! How soul stirring! It was enough to make angels weep, and yet rejoice. How sad to know that she was leaving us, and yet how glorious to realize that she was departing for a better country, that is, an heavenly one.

Grandmother had lived a life of much hardship and suffering. She had no education, no money, and only the bare necessities of life. She had toiled long and weary years and reared a large family. I remember she called me her *other boy*, as she loved me so much. How I delighted to visit her and eat the good old-fashioned food she prepared! I well remember how she was bent with the weight of many years of labor and toil. But I knew her and loved her for her kindness, sweetness, gentleness, patience and longsuffering. I never knew her to get mad, never knew her to fall out with her neighbors; never knew her to quarrel and fuss; never knew her to grumble and complain; never knew her to lament her lot in life. There was something about her that reminded one of the Godly mothers and saints of other days and other years.

When she came to the end of life's earthly journey in that humble little mountain home in western North Carolina, she had something in her heart and soul that all the riches of earth couldn't buy. No learning could equal it. No earthly fame, honor and praise could reach up to its sublime heights. God was there, and surely heaven had come down her soul to greet. Although half a century, or more, has come and gone since Grandmother's departure, yet the impressive scene lingers in my memory. I expect to see her some sweet and happy day

Indelible Imprints

† †
† †

If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

HUBERT BURRESS
Box 326
PINETOPS, N. C.

ELDER JEREMIAH HEATH

Elder Heath, son of Rigdon Heath, was born the 4th of October, 1793. At the age of 15, he was induced to try to procure an education, which he did by going to school three months, and working three months. By this means he obtained a common education. At the age of 24 years, he married Holland Jones, and they both united with the Free Will Baptist Church at Stony Branch, Craven County, North Carolina. He commenced to preach the gospel at the age of 31 years. He traveled and preached considerably and made a large circle of friends. He lived at Core Creek, Craven County. He preached his last sermon the first Sunday in February, 1867; and on the 22nd of said month, he yielded his spirit to the God who gave it. He bore his afflictions with Christian fortitude. Just before he died, he said that he thanked God that he was going to a better world than this, where his troubles would all be over. He requested his son, William, to tell his brother preachers farewell, that he hoped to meet them in heaven.

Thus died the good man full of years with heaven in his view.

•
Sign on a junk shop a few yards from a railway crossing near Denver: "Go Ahead—Take A Chance. We'll Buy the Car."

•
"Only those who have their eyes steadfastly fixed upon Jesus will be enabled to run their race with patience."

•
Fair promises are sometimes made by men of dishonest hearts and sorry principles.

where sad partings will be known no more. Yes, indeed, heaven will be cheap at any price. But oh how sad and awful to those who fail to get there. Reader, "Prepare to meet thy God!" I want you to hear Jesus say, "Enter thou into the joy of thy Lord."

Pioneer Effort to Meet Challenge of the Cults

FOR many years Christian mission agencies and boards have been faced with the problem of non-Christian religions and cults. On all mission fields competitive religious forces exist which pose a constant threat to Christian evangelism and many already established congregations. Foremost among these forces are various cults or sects originating in the United States from where they send literature and missionaries to proselytize already existing work. Such groups as Jehovah's Witnesses, the Mormons, Christian Science, Unity and Moral Re-Armament have grown to alarming proportions and their influence is felt on every major world mission field.

Added to these cults are certain virulent indigenous sects particularly in Latin America, Africa and Asia. These movements, fired by a militant Nationalism, attack Christianity as the *white man's religion* and regard it as a form of *western imperialism* superimposed, so to speak, upon their respective cultures. The two groups comprise a formidable force with which Christianity must come to grips, but sad to say, the church is ill-equipped to meet this rapidly expanding problem.

The cults specialize in mass rallies carefully advertised in the press and through other mass media of communication. Beyond this, they provide literature in the language of the respective mission fields and they canvas exhaustively every possible prospect. This affects the Christian church because the cults concentrate upon already affiliated church members, seldom do they first evangelize admittedly pagan religions. In the last half century, this missionary challenge has become more and more accelerated, today it is acute.

The urgency of this situation can be appreciated when it is remembered that there does not exist one comprehensive magazine, pamphlet, tract or book on any mission field (save Japan and Formosa) to inform missionaries of any faith as to how they may refute the teachings of these cults, or more important, tell them how to evangelize cultists for Christ.

Christian missionaries are literally in the dark when a cult invasion begins in any

given area of world missions. For that matter, the situation is little better in the United States. While it is true that a good body of literature exists in this area, a large percentage of it is outdated, unreliable and unscholarly, and shows a marked lack of personal investigation in the field. Field work itself is virtually unknown and second and third hand hearsay are often accepted as fact. This type of polemic accomplishes little and continues to do much harm.

The result of this deplorable situation is that missionaries, pastors, teachers and laymen are at a tremendous disadvantage when facing cultists in America or on the mission field and the situation is deteriorating, not improving. It should be noted that though most Christian colleges, universities, seminaries and Bible schools are also aware of this problem, no mandatory or strong curricula have yet been instituted in any of them to orient students in this vital subject so they, too, desperately need information and stimulation in this needy field. It may seem strange, but it is true none the less that a man can receive seven years of college and seminary training and never once be required to learn how to effectively deal with the cults which will sooner or later harass his ministry and threaten his flock. This is true also for the overwhelming majority of missionary training programs, a fact few informed persons are prepared to debate.

Recognizing this problem for what it is, a massive threat to the missionary life of the whole Christian church, the Christian Research Institute was recently formed to deal specifically with this issue on an international basis. A non profit research and educational corporation headed by the Rev. Walter R. Martin, a recognized authority on cults and non-Christian religions, the institute will supply to mission agencies, schools, churches and laymen up-to-date information concerning the history, doctrines and methods of the major religious systems functioning in the United States and all world mission fields.

An unique feature of the institute will be the provision of tracts, pamphlets, summaries and books at near cost prices trans-

lated into the languages of the respective mission fields for mass distribution. The institute will also provide for its participating members a quarterly publication, *Religious Research Digest*—containing articles, editorials and contributions by leading Christian writers as they bear on the subject of comparative religions and temporary religious trends. The *Digest* also highlights reports from various mission boards, missionaries, pastors and theologians on the subjects of general news, evangelistic methods and the missionary expansion of various cults and religions operating throughout the world.

Mr. Martin, founder and director of the institute, comes well prepared and qualified for this unique ministry. A graduate of The Stony Brook School, Shelton College and New York University, he holds degrees in philosophy and religious education, and is currently a doctoral candidate at New York University. As contributing editor to *Eternity* magazine and associate editor of the *Zondervan Publication House*, he had been described by *Christianity Today* as "the most productive intensive evangelical scholar writing in the field today."

The author of five major books, as well as articles, pamphlets and tracts on sects originating their origin in the United States, Martin has labored among the cults in the field for the past twelve years and has lectured throughout the United States, Europe and Asia where he spoke to over 5,000 missionaries and workers under the sponsorship of World Vision, Inc., California. *Time* magazine, describing some of Mr. Martin's constructive work (December 16, 1956), characterized him as a research polemicist who brought a sword and not a sword.

Under Martin's direction, the Christian Research Institute will begin to effectively meet for the first time in the history of Christian missions the challenge of the cults. The institute will in Martin's words "Act as a clearing house for all Christian groups independent and ecumenical not affiliated or controlled by any group serving the needs of all—literally an international bureau of missionary information for concerned Christians everywhere. Through the world wide services of the institute, Christian workers of all continents can obtain the information needed to protect themselves and their people from the infiltration and proselytizing of religions and cults of all varieties. This information will be primary documented and readily available, it will meet the need and will enlighten a situation which has lain in darkness for over 50 years. Here is an opportunity to serve missionaries, p-

(continued on page nine)

The Lengthened Shadow of Paul Palmer

W. Burkette Raper, President
Mount Olive College

HAVE a basic conviction that if a people do not know from whence they come they do not know where they are going. With this thought in mind, last year on the first day of a class in "The Free Will Baptist Church," I asked the students to write the name of the man generally recognized as the founder of the first Free Will Baptist church. Less than one half of them knew that Paul Palmer organized the first Free Will Baptist church in North Carolina in 1727 in Chowan County, yet most of the students were long-time members of Free Will Baptist churches and most of them were preparing for the ministry. I did not condemn them, however, I commended them for having come to learn. It is imperative that our pastors, and especially those who hold denominational office, understand and appreciate our history and heritage. The apostle, Paul, warned against placing authority in the hands of a novice, an inexperienced new convert (1 Timothy 3:6). The neglect of the biblical admonition has been a serious peril to Free Will Baptists. We have lost our heritage, and a knowledge of this heritage is indispensable if we are to safeguard the character and integrity of our denomination for ourselves and our children.

THE MAN: PAUL PALMER

The story of history is the biography of great men," said Thomas Carlyle. The first Free Will Baptist church in North Carolina was organized by Paul Palmer in 1727; he later organized the second Baptist church in 1729. Palmer was an energetic minister who traveled extensively, and out of his labors the Free Will Baptist denomination took root and grew. Most of our information about Palmer is from the diary

of the Reverend John Comer, a Baptist historian educated at Harvard and Yale.

Comer describes Palmer as a man of parts and worthy. G. W. Paschal, in his *History of North Carolina Baptists*, saw Palmer as a man of large conceptions, of proper self-respect, and calm assurance of his own powers, but as one that had not thought of himself more highly than he should have thought. He married into one of the richest and most respectable families in North Carolina. As a man of character and distinction, Palmer gave dignity to the Baptist movement.

The Church of England controlled religious life in North Carolina before the coming of Palmer, and to organize a Baptist church in those days was no easy task. But ". . . by 1729 Palmer had brought a religious transformation which the Governor regarded with nothing short of wonder. He was leading the Baptists in a great missionary campaign, holding daily meetings and making proselytes in every part of the province. His converts were numbered by the hundreds and the Baptists were flourishing. Governor Everard . . . confessed that he was powerless to prevent or withstand the great tide of religious enthusiasm which under the preaching of Palmer was sweeping over the province. . . . His silence on the character of Mr. Palmer is sufficient proof that he knew nothing against it."—Paschal.

In the history of Free Will Baptists, Paul Palmer holds a unique position. He preached those doctrines of free will and salvation by faith that have characterized our denomination for more than two centuries. Not only should Free Will Baptists remember Paul Palmer, but we should take steps to perpetuate the distinguished qualities of this patriarch of our faith: large

conceptions, self-respect, humility, spiritual enthusiasm and emotional stability.

THE PAUL PALMER ENDOWMENT FUND

In recognition of our debt to Palmer, the North Carolina State Convention established in 1959, at Mount Olive College, *The Paul Palmer Endowment Fund*. Over \$500 was sent to this fund by local churches as a part of their report to the State Convention last year. Each church has been requested to send a minimum of \$5 for this fund annually.

This endowment will help to provide Christian higher education for men and women who will guarantee that the faith of Paul Palmer will live on in future generations. Free Will Baptists have a faith that is worth living for, working for; and, if necessary, it is worth dying for, and Mount Olive College is dedicated to the preservation and perpetuation of this faith. It is most appropriate that the state wherein Palmer labored so diligently should take the lead in memorializing him. Through Mount Olive College, we believe that Free Will Baptists are becoming more conscious of our noble history and the struggles and sacrifices made by our forefathers.

In summarizing the ministry of Palmer, G. W. Paschal writes, "Palmer started the Baptist work in North Carolina and from his time until now it has made constant progress. But from the first the Baptists suffered the handicap of not having a sufficient number of men of education and zeal to lead and instruct the converts made." This lack of men of education and zeal is a problem Free Will Baptists have never overcome, but today much progress in this direction is being made, and Mount Olive College stands at the forefront of this progress.

We recognize that ". . . the only way we can save our faith is to teach it, and it was for this purpose that Mount Olive Junior College was called into being. The founding fathers chartered the college upon three fundamental principles:

1. The college should be Christian in its philosophy, personnel and program;
2. The college should be true to the faith and heritage of Free Will Baptists;
3. The college should be academically sound.

It was upon these principles that Mount Olive Junior College was established; and by them it is still guided; and in fidelity to them it faces the future with confidence."—1960-61 *College Catalogue*. From this campus we are sending forth men and women whose roots are in the past but whose faces are to the future.

It is our prayer that the lengthened shadow of Paul Palmer will fall upon Free Will Baptist youth today and imbue them
(continued on page nine)

NEWS NOTES

Revival and Home-Coming At Cedar Grove Church



Rev. Robert Lee Norville

Funeral services are in progress at Cedar Grove Free Will Baptist Church near Williamston, North Carolina, with the Rev. Robert Lee Norville as the evangelist. Services began August 28 and will continue through September 3. All services begin each evening at 7:45.

The annual home-coming of the church will be observed Sunday, September 4. There will be morning worship services with a picnic lunch at the noon hour. In the afternoon there will be a singspiration.

The pastor, the Rev. Walter Sutton, invites everyone to attend the remaining nights of the revival, and also the home-coming on Sunday.

Fifth Eastern Union Meeting Convenes with Mount Zion

The Fifth Eastern Union Meeting District of the Eastern Conference of North Carolina convened with Mount Zion Free Will Baptist Church, Vandemere, North Carolina, Saturday before the fifth Sunday in July, 1960.

It is reported that a very successful union was held in which reports showed progress in all fields. The messages and worship services were an inspiration to all. The Rev. Graham Lane delivered the union sermon. The afternoon message was delivered by the Rev. Bobby Bazen. The

finance committee reported a total received of \$252.60 and a total paid out of \$237.50, leaving a total of \$15.10 in the treasury.

This being the time for the election of officers for the coming year, the following were elected by popular vote: Moderator, the Rev. Al Lyczkowski; assistant moderator, the Rev. George Ludwig; secretary-treasurer, Rom W. Mallard; reading clerk, Annie Mallard; program committee, the Rev. Henry Armstrong, W. J. Gaskins and John L. Gillikin; representative to the Free Will Baptist Press, Ayden, North Carolina, the Rev. Graham Lane; representative to the Church Finance Association, Rom W. Mallard; temperance committee, the Rev. Albert Rollins, the Rev. Elmo Harper and Lee Gerganus; delegates to the North Carolina State Convention, Mrs. W. J. Gaskins, Mrs. Al Lyczkowski, Mrs. James Lupton, Mr. Fred Hagan and Mrs. Rom Mallard; delegates to the Eastern Conference, Mrs. Al Lyczkowski and Mr. and Mrs. John Gillikin.

A vote of thanks was given the church for the hospitality shown this session of the union.

The union closed with a prayer to meet in its next setting with Winter Green Church, Craven County.

Rev. Louis H. Moulton Evangelist For Union Chapel Revival

The Rev. Louis H. Moulton of Nashville, Tennessee, will be the evangelist for revival services at Union Chapel Free Will Baptist Church near Plymouth, North Carolina, September 5-11. Services will begin each evening at 8:00. There will be special singing each evening from various churches.

The pastor, the Rev. Charlie Overton, states: "Everyone is invited to attend, but above all, we are asking all Christians to pray for our meeting."

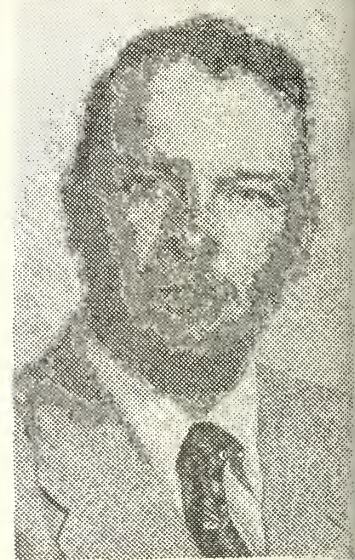
Edgewood Church to Hold Annual Home-Coming

The Edgewood Free Will Baptist Church, Macclesfield, North Carolina, will hold its annual home-coming, Sunday, September 4, 1960, with Sunday school beginning at 10:00 a. m. and worship service at 11:00. A picnic lunch will be served at the noon hour. In the afternoon

there will be singing, and all singers invited to come and render special songs during this session.

The church invites all former members, pastors and friends to attend this home-coming and enjoy the fellowship together.

Rev. Noah Brown Evangelist For Williamston Revival



Rev. Noah Brown

The First Free Will Baptist Church, Williamston, North Carolina, announces revival services September 5-10, with Rev. Noah Brown, pastor of Church Heights Free Will Baptist Church, Charleston, South Carolina, as the evangelist. Services will begin each evening at 7:45.

Home-coming will be held at the church Sunday, September 11, beginning with Sunday school, followed with worship service at 11:00 a. m. The annual picnic lunch will be served on the church grounds at the noon hour. The pastor, the Rev. Walter Sutton, invites everyone to attend the revival and the home-coming.

Successful Revival at Union Hill, Mississippi

Dr. Homer E. Willis, general director for National Home Missions, was the evangelist for a one-week revival recently held at Union Hill Free Will Baptist Church near Tupelo, Mississippi. There were several first time professions and two standing ones. A lady more than seventy years old was saved, and a man sev-

Coming Events

September 14, 15—North Carolina Convention, Elm Grove Church, Ayden, North Carolina
September 22—Eastern Woman's Auxiliary Convention, Mount Olive Church, Mount Olive, North Carolina

ears old was saved. Ten young men women dedicated themselves to the of the Lord wherever He would call on Hill Church is one of the older nes in Mississippi and has recently gone a building program. The pastor s church is the Rev. Ernest Ownby, e and his wife have done a great for God in the community. The ra has grown in recent years in at- ce and now has more than 100 en- in Sunday school.

Bobby Aycock to Direct Prospect Revival

Prospect Free Will Baptist Church, Har- County, North Carolina, is happy to nce that the Rev. Bobby Aycock will e evangelist for revival services be- g Monday evening, September 5 continuing through September 11. Church asks that you be much in pray- the success of this meeting. The is invited to each service.

Successful Revival at Sound Side Church

Recently the Sound Side Free Will Bap- church of Columbia, North Carolina, nced a successful revival with the Wayne Smith as the evangelist. There ive first-time decisions, and ten who ed their lives to the Lord to be wherever He leads them; all these ous people. There were about 40 cations and the entire church was ally revived, so reports the pastor, ev. Charlie Overton.

Carteret County Union Meeting Convenes with Davis Church

Free Will Baptist churches of Car- County, North Carolina, met for their quarterly Union Meeting at Davis, ay, July 30, 1960. Highlighting the ng session was a vocal solo rendered e Rev. Randy Cox, pastor of the ort Free Will Baptist Church, and sage concerning the primary respon- of the local church in soul winning, ed by the Rev. Seldon Bullard, pas- the First Free Will Baptist Church rehead City.

Afternoon session featured the dis- of two pastors to other areas of and the adoption of a resolution con- the forthcoming presidential elec- Dismissed in good standing from the et County Union Meeting were the C. B. Hansley, pastor of the Holly s Church of Newport, and the Rev. Van Kluyve, pastor of the Davis n. The Rev. Gordon Sebastian of urch at Staey submitted the follow- resolution, which was unanimously d by the 15 represented bodies:

Whereas, the Democratic Convention has named a member of the Roman Cath- olic church as their nominee for President of the United States of America; and

Whereas, the polity of the Roman Cath- olic church places each of its constituents under the jurisdiction and direction of the papaey; and

Whereas, historically and traditionally a great objective of the Church of Rome has been world domination through a union of church and state; and

Whereas, this purpose and goal, as well as its means, is in direct conflict with the *Constitution of the United States of America* and the *Treatise of the Faith and Prac- tices of the Original Free Will Baptists*; therefore,

Resolved, that this Carteret County Uni- on Meeting of Free Will Baptists encour- age its constituents to examine the issues involved in the election of the Democratic Convention's nominee for President of the United States of America; and, thereby, take definite and positive means to pre- vent the election of a Roman Catholic to the aforesaid office of President.

Revival at Mizpah Church Washington, N. C., Sept. 11-25

Revival services will begin at Mizpah Free Will Baptist Church, River Road, Washington, North Carolina, September 11 and will continue through September 25, with the Rev. M. E. Cox, who has been retained as pastor of the church, as the evangelist. Services will begin nightly at 7:45, except Saturday nights; there will be no services then.

Sunday, September 18, will be *Round- Up Day* at the church and a great time in the Lord is expected as all the members gather back after summer vacations.

Sunday, September 25, will be *Family and Visitor Day* with a picnic lunch on the grounds after the morning worship service. A singspiration will be held after lunch and all churches in this area, as well as other singing groups, are invited to participate.

Women of Dawson's Grove Paints Interior of Council

The men of Dawson's Grove Free Will Baptist Church near Scotland Neck, North Carolina, would probably have gotten around to painting the interior of the church as soon as crops were in, but the women couldn't wait, so they just went ahead and did it themselves; and they did it well, according to the appraisal of the pastor, the Rev. L. E. Ballard, who did little work but much inspecting! The women just had to have the church looking good for the annual meeting of the Central Woman's Auxiliary Convention soon to meet with them. When the men can't

do, or will not do, the women can and will!

Anyway, the men are busy at the inter- vals they can spare from their farm work laying concrete block walks to connect the church, parsonage and fellowship build- ing as part of the project launched some- time ago to make Dawson's Grove one of the real beauty spots of Halifax County. They are working in accordance with a plan approved by the church sometime ago. A little here, and a little there, will in the end fit together to bring to pass the dream of Dawson's Grove people to have a church and grounds that will honor the Lord, even as they believe their program of worship and service honors Him.

Fall Revival at Smyrna Church, September 4-10

The annual fall revival will begin at Smyrna Free Will Baptist Church, John- ston County, North Carolina, September 4 and will continue through September 10. The speaker will be the newly elected pastor, the Rev. Charlie T. Rice Jr., of New Bern, North Carolina. The public is cordially invited to attend these services which will begin each evening at 7:30.

Mr. Rice states: "We covet the prayers of all Christians for the success of this meeting."

Scholarships Available for Mount Olive College Students

President W. Burkette Raper of Mount Olive College has called attention to cate- gories of scholarships still available at Mount Olive College for the fall semester beginning September 5.

Academic scholarships covering one half the amount of tuition are available to high school valedictorians and salutatorians. Valued at \$250, these scholarships are awarded at the rate of \$62.50 for four semesters. Other graduates in the top ten per cent of their class are eligible to apply for scholarships worth \$200.

Qualified students preparing for full- time work as ministers or missionaries are eligible for scholarships covering full tui- tion.

Other financial assistance is available through twelve education loan funds, in- cluding the National Defense Student Loan Program.

President Raper disclosed that Mount Olive College annually assists approximately forty per cent of its students through some form of student aid. The college oper- ates on the principle that intelligence, motivation and character, not a student's pocketbook, should determine his oppor- tunities for higher education.

Registration for the fall semester closes September 20.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Do you think we are going to recognize our loved ones when we get to heaven?—*Anne Daulburgh, Illinois.*

Answer: Yes, I think so. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). In this verse we learn two things, that we are going to be like Christ and see Him as He really is rather than as those in Palestine saw Him in the days of His flesh, for they, like we are now with fleshly bodies, saw Him imperfectly; but then with bodies like His glorified body, we shall see Him in a perfect way as He saw them. He even knew their thoughts. Adam could give characteristic names to all creation, Eve included, before sin limited his vision and knowledge. We shall doubtless see and know even better than Adam saw before his limitation that being a sinner placed him under. Some scholars say that as the disciples of Jesus knew Moses and Elijah on the mount of transfiguration as seen in Matthew 17:1-13; Mark 9:2-13; Luke 9:26-38, so shall we know those who have glorified bodies. Some of these say that Moses represented the dead in Christ who shall be raised; while Elijah represents those that will be here at the time of Christ's coming for His saints, and will be taken to heaven without dying, since Elijah was translated and Moses died and was buried by God Himself.

There are also those who say that we shall know each other in our glorified bodies and use this Scripture to support the claim, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). Again there are some who raise the question, "Then if we have all this knowledge of those we have known on earth that are saved, what of those we have known that are not saved?" Will we know of their state and therefore feel sorry for them? Another question that some ask has to do with infants. Will they be resurrected in infant sized bodies or mature bodies? If the latter, how shall we know them since we last saw them as infants? If they have the resurrection bodies of infants, will this

mean that they are limited more than those with resurrected bodies that are mature? To such questions we must act as the Scriptures do. On these they are silent when it comes to a direct answer.

It seems that David who wrote under the inspiration of God had hopes of being united to his infant son, and I assume this means that he would recognize him in his glorified body though that is not what he says, for all that he says is, "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (2 Samuel 12:23). Again though, we do not have definite answers for such questions. We are told that the future life for those who are saved is to be a pleasant one of joy, peace and happiness, one in which there are no tears, etc. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Revelation 7:17); "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (21:4). It is to be a state of being where all needs are met in pleasant surroundings. "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (21:6, 7); "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healings of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (22:1-5).

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THE FRIEND OF GOD

"And the scripture was fulfilled by saith, Abraham believed God, and it imputed unto him for righteousness: he was called the Friend of God" (James 2:23).

Scofield's note on this verse says, "It is the act of God whereby He counts righteousness to the believer, Christ, who has borne the believer's in vindication of the law," and refers to the seventeenth and eighteenth verses of Philemon as a perfect illustration of the word. There we read, "If thou wilt be therefore a partner, receive him as himself. If he hath wronged me, or owed me ought, put that on mine account."

The places in the Scripture to which James was referring are to be found in 1 Chronicles 20:7, in which we read, "And thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" And in Isaiah 41:8, which says, "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." There is a greater privilege that I can think of than that of being a friend of God. And we must not let ourselves be deceived by the idea that only Abraham, or a few of the selected ones of the Old Testament and those of the early church period, could be the friends of God. Christ said of the redeemed ones of the dispensation of grace, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Note the importance of that little word *if*, in this blessed relationship. Also in the fifteenth verse, "Henceforth I call you not servants; for the servant knoweth what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

But how can we become the friends of God? The answer is simple. The most important thing to do, is to become the children of God through the atoning power of His Son, then by q

ous living, faithful worship and obe-
service. In this way, we are, like
th, walking with God, and the product
ears of humbleness with Him is the
dship of God.

use his days to become the friend of
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has for His own; new heights of spir-
experience to be climbed. True wor-
leads to increased reverence toward
and greater love for Him, and day-
y friendship with God deepens un-
becomes a glowing reality making
day's experience sweeter because of
er-widening knowledge of God and of
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ristianity is a private bond a man has
between himself and God. It is an
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s imperative in these tense and trying
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d for renewal and refreshment, and for
eace that is not to be found in any
e way. If we would be the friend of
d we must find or make within the
work of our days, space for compan-
p with God.

(Continued Next Week)

Pioneer Effort to Meet Challenge of the Cults

(continued from page four)

ers and Christian workers everywhere.
s the first real answer the church has
attempted and God alone knows if
will rise to the challenge with the
necessary, for as our Lord remarks,
night is coming wherein no one can

Christian Research Institute maintains
ic at 122 Beaufort Avenue, Livingston,
w Jersey, where it houses one of the
e collections of books on compara-
religions and cults extant. The in-
a also sponsors a lecture service pro-
in lectures on various religions in
res, schools and seminaries for those
erted in meeting this rapidly growing

As a pioneer project the Christian
Research Institute fulfills a unique role,
that of evangelist, teacher and apologist,
a ministry which is best summed up in the
words of evangelist Billy Graham:

"I have traveled to many of our mission
fields; I have talked with our missionaries
and mission leaders. I know that the
problem of cults is not exaggerated there
or in the United States. This is a real chal-
lenge and a great vacuum exists that needs
to be filled. Christian Research Institute
has the information and the ability to do
this. I will do all I can to help it get
this vital task accomplished. You have my
prayers and full support in a work that is
definitely of God's leading."—*ERA*.

(Note: This special news report was
prepared for ERA subscribers by Christian
Research Institute.)

The Lengthened Shadow Of Paul Palmer

(continued from page five)

with large conceptions, self-respect, humil-
ity, Christian character, spiritual enthus-
iasm and emotional stability. Through
a gift to the Paul Palmer Endowment Fund
of Mount Olive College, you can help to
lengthen this shadow that it may reach
generations yet unborn.

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by
the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

FOR ME TO LIVE

(Philippians 1:21)

Introduction: Men live for various purposes! What is the
end of your desires? Just what do you hope to accomplish in life?
Some people live for:

I. PLEASURE

1. Pleasure was the god of the prodigal son (Luke 15:13).
2. Pleasure is definitely offered by the world (Ecclesiastes 11:9).
3. But worldly pleasure is temporary (Ecclesiastes 11:9; Hebrews 11:24, 25).

II. POPULARITY

1. Popularity was the god of Pontius Pilate (Matthew 27: 17, 18).
2. Popularity is definitely offered by the world (Mark 15:15).
3. But worldly popularity is temporary (Acts 20:20-23).

III. POSSESSIONS

1. Possessions was the god of the rich fool (Luke 12:19).
2. Possessions are definitely offered by the world (Luke 12:16, 17).
3. But worldly possessions are temporary (Luke 12:20; Proverbs 1:32).

IV. PHILOSOPHY

1. Philosophy was the god of the Epicureans and Stoics (Acts 17:18-21).
2. Philosophy is definitely offered by the world (Colossians 2:8).
3. But worldly philosophy is temporary (1 Corinthians 1:18).

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

The Ivory Coast Gains Independence

by Daniel Merkh

"I exhort therefore, that, first of all, sup-

plications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is

V. POWER

1. Power was the god of Nimrod (Genesis 10:8-10).
2. Power is definitely offered by the world (Daniel 4:30).
3. But worldly power is temporary (Daniel 4:31-33).

VI. PRIDE

1. Pride was the god of Lucifer (Isaiah 14:12-14).
2. Pride is definitely offered by the world (Psalm 31:20).
3. But worldly pride is temporary (Isaiah 25:11; Proverbs 16:18).

SALVATION IS FREE, BUT TESTIMONY IS EXPENSIVE

In a very large corporation in the eastern part of the United States there worked a young Christian whose life so radiated Christ that he bore a strong testimony to Him and was an influence for good among all who knew him. The president of the company called this young man to him one day and, addressing him by name, said: "I have been tremendously impressed by your Christian life and your benign influence in our factory. Although I am the head of this corporation, I would give everything in the world if I could emulate you in this respect. Tell me the secret of your life."

"What you would give," the young man replied, "is exactly what it has cost me—the whole world."

The Christian life is Christ living His life in us. The world is at enmity with Him. Therefore, if we would have Him live out His life through us, the world must be given up; we must be crucified to the world and all its attractions, and it must be crucified to us in our day by day experience. Galatians 6:14 must be a practical reality to us.—Our Hope.

SEALED FOUNTAIN

In the Roman Forum there used to be a spring called "The Fountain of the Maiden." Until recent years it was impossible to find any trace of it. One day, however, in cleaning away a lot of rubbish from the ruins of the Forum, the old fountain burst forth again. For centuries it had been closed by the refuse which had accumulated.

Oh, how many Christian lives are sealed fountains through the hurry and worry of business and pleasure, and where once you were a useful and happy soul winner, you are today absorbed in your amusements and engagements, and your life has withered like the streams that sink in the desert and are lost to sight. How careful we should be that neither by foolish conversation, glaring inconsistencies, religious selfishness, or any other reason we may cause our brother to stumble or hinder our testimony for Christ.—A. B. Simpson.

good and acceptable in the sight of our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:1-4).

This is the need of the Ivory Coast day. We here in this country want call your attention to these important issues, and want you to know how important they are today.

Paul was admonishing Timothy, urging him to pray for those that are in authority that they, the Christians, might have a quiet and peaceable life. I cannot believe that Paul was thinking about his own personal comfort when he referred to a peaceful life, nor does the context point this out. Evidently, Paul was asking prayer for the leaders of the government that the gospel would not be hindered; he goes on to say in Verse 4 that God Saviour would that all men be saved. In other words, Paul was urging prayer for the leaders that the gospel could be preached in peace, without hindrances.

This is our need here. Recent events make this of utmost importance. Several weeks ago the Ivory Coast, which is a member of the French Community, was granted total independence of September 1. This means that as of this date the Ivory Coast will become an independent nation.

There are several things concerning this that should be noticed: (1) When joining the French Community last year a vote was put to the people. They voted 99 per cent "yes" for entering this federation with France. Now, in asking for independence, there was not a vote put to the people but the decision was made by those in authority. Therefore, it is evident that those in authority have a great deal of power. (2) We have already observed a process begun of changing the powers of the French government. Before independence has been officially granted, one of the political leaders has visited in the area and informed local chiefs that they no longer have the power they once had, but that he was still the authority. This same official has also challenged the authority of the head of state of this area.

This very clearly reveals that with independence there will be changes in the form of government and the political powers will be powerful. How can this be the missionaries' work? Let us first examine the forces at work to gain control of Africa. Today there are three major groups attempting to convert Africa besides the true Church of Jesus Christ.

1. *The Roman Catholic Church.* The French government has looked with favor on the Roman Catholic church, and for many years they have been working (continued on page thirteen)

NOTES AND QUOTES



By J. C. Griffin

THE SEVEN THINGS THAT GOD HATES

(Continued from Last Week)

This is the last of the seven things that the writer of Proverbs said God hates.

The psalmist writes, "Behold, how good and how pleasant it is for brethren to dwell together in Unity!" (Psalm 133:1). If good for brethren to dwell together in unity, it is certainly very bad for brethren to have to dwell together in discord. It seems today that brethren are in discord—politically, socially and religiously. There is such a discord, not only between different denominations, but in various denominational churches. Church groups disagree to the extent that churches split and follow after preaching and sometimes some few get too good and showship with others of the same faith.

There is no secret as to the discord that took place in a Baptist church in Rocky Mount, North Carolina, just a few months back, when the discord amounted to a lawsuit in the civil courts. But things have happened in Free Will Baptist churches right in North Carolina that have caused one group *slab-off* from the main and a spirit of malice and hatred of things manifested toward others. I am sure the devil is well pleased with the discord.

This discord causes much confusion and lost sinners are going further away from God and the church because of the confusion. Paul says, ". . . God is not the author of confusion, but of peace, as in churches of the saints" (1 Corinthians 14:33). Well, if God is not the author of confusion, the devil must be. So according to the Word of God, the one that causes discord among the brethren must be Satan. We know that "by their fruits you shall know them." When churches and people get so mad that they cannot be courteous toward those with whom they differ with, it is a sign of an evil spirit.

James says, "Who is a wise man and endowed with knowledge among you? Let him show out of a good conversation his meekness and wisdom. But if

ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:13-18).

There is a vast difference between those that sow peace and those that sow discord. I have known evangelists, in conducting what we call *revival meetings*, to sow discord. The church would be in worse shape after the meeting had closed. New *isms* and *cisms* had been born. People had been confused. Questions had been drilled into the minds of people who were not able to answer. I heard a man, a good preacher, say not too long ago, that it took him several months to get his church down to the work that the church desired, after the evangelist had left. (May I say, I try to be careful as to who goes into my pulpit. I want to know that the evangelist is not envious of others. I want to know that he is sound in the doctrine of the Original Free Will Baptists. That he is loyal to the institutions of the denomination. I want to know that he is not a fanatic, for in my early ministry I had some trouble by not knowing these things.)

A person that sows discord among Christians can do more harm in a few days than a full-time pastor can undo in months and sometime years.

Perhaps some of you remember the message on "Gossiping Tongues and Ears" in *Notes and Quotes* sometime back. If so many of us did not like to hear gossip, the gossipers would have to shut up. But we human beings like to hear gossip, so we sit still and listen to the sower of discord and then take it up and run with it as fast as we can to get to someone who likes to hear it as much as we like to pass it on.

As we have said, not our saying, but Paul's "God is not the author of confusion, but of peace," and we have seen that we have religious confusion. May we now look at the political confusion. From now until November, when the presidential election is over, we are going to hear much confusion. There is going to be the pro and the con. There is going to be a lot of crossing over party lines. Things that are true are going to be told, and lies are going to be broadcast. Friends are going to become foes. Possibly men will be killed, and if not murdered, they will become such enemies that the devil will laugh at the foolish, slanderous remarks of sensible people.

I AM A FREE MAN

Jesus said, "If the son therefore shall make you free, ye shall be free indeed" (John 8:36). The greatest freedom in God's universe is that freedom in Christ Jesus. I may not act like some who say that they are *it*, nor I may not interpret Scripture like some, but I certainly will not inject anything into my religion that I cannot prove by the Bible, if I know it. ". . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (1 Timothy 1:12). I do not want to trade with anyone. I am satisfied with my Christ. This is not bragging; I have nothing to brag about. God deliver me from a *bragging preacher*, or anyone else who brags on his achievements. I can brag on Jesus Christ; He is my *all in all*.

There is a danger of losing our freedom in Christ and being brought under the bondage of sin and guilt. Listen, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). As long as we walk after the Spirit there never will be any condemnation. But let us follow our own mind and trouble will begin, and when once it begins, it saps our spirituality.

For the last twenty years we have heard a great deal about the *four freedoms*. These freedoms are not a new thing. These freedoms were conceived and brought forth by our forefathers, who fought and gave their blood to give us freedom of speech, freedom of thought, freedom of the press and freedom of worship. You are not free to worship as your conscience directs you in Spain, Columbia, and some other parts of South America. You are only free to worship as prescribed by the Roman Catholic church in Spain. In Russia you are at liberty to worship according to the Communist rules and regulations. As it is in the United States, we can worship now without being molested. But constitutions can be changed. They have been and can be again.

A man who seeks a place of great responsibility ought to be absolutely committed unto God for leadership, strength and wisdom.

Those who are zealous in the wrong never wreath the laurels of true and lasting fame around their brows.

Don't pat yourself on the back because you succeed in reaching the glittering, artificial goal of selfish and godless ambition.

STORIES for our BOYS and GIRLS

GOING FISHING

by Bertha Burnham Bartlett

OF all aggravating things," said Mr. Jackson, "I believe this is about the worst. Well, there's no help for it, Solon; you'll have to pick the nails all up and sort them out, and—there's my car, now!—be sure—"

And then the trolley car had sped away with Mr. Jackson still shouting some indistinguishable words, and leaving in the doorway of the carpenter shop the most disconsolate-looking boy to be found in seven counties.

It was aggravating. To think that Mr. Bemis' cow should have run away and into the open doorway of the shop was surprising when one considered old Spot's reputation for docility; but that she should have contrived to get her horns beneath the board on which rested five half-filled kegs of nails that went tumbling to the floor as she tried to pull away was more than a surprise. And then for Father Jackson to set him—Solon—the task of sorting all those nails which must first be picked up from the month-old accumulation of sawdust and shavings! It really was too bad. And when he had planned to go fishing and had the bait already, too!

"Waiting?"

Solon turned his rueful face toward the street where his chums, Hal Winters and Dave Morton, stood fishing poles and baskets in hand. And there was his own rod, and the basket Aunt Molly had filled for him with sandwiches and turnovers, standing in the corner of the shop where the rampant Spot had not found it.

"Oh, I say now!" Dave cried eagerly as Solon explained the situation. "Of course, your father didn't think about your trip as he would not have told you to do this today. Wait till tomorrow and we'll help you."

It did seem likely that Mr. Jackson had forgotten about the long-planned fishing trip, and as Solon listened to the arguments of his friends he all but consented to the idea suggested. For after all, what difference would it make if the nails should not be picked up until the morrow? He debated the subject silently; then with sudden resolution turned away.

"Sorry," he said, affecting a carelessness which he was far from feeling, "but I

guess I'd better do this first, boys. He forgot—but it wouldn't be forget-ery but don't-mind-ory on my part if I left 'em, so I'm going to obey orders. See?"

"Change your mind and come on. Do!" urged Dave. But Solon shook his head, and the boys went on alone.

Left to himself, however, Solon Jackson could scarcely restrain his tears of disappointment.

"I've half a mind to go!" he declared soberly. "He might have remembered. 'Most anyone would go. And he promised that I should have the day. Yes, I will—Oh, bother!"

For suddenly, as he started to carry out this new determination, he had begun to whistle—and the tune which sprang unthinkingly to his lips was, "I'll go where You want me to go, dear Lord."

"Anyhow, I warrant that He—n-no, of course, He wouldn't have gone—but—anyhow, I don't believe He ever had anything just like this to bother Him. Though, of course, it does say He obeyed His father and mother—hullo! you back again?"

Dave Morton grinned. "Seem to be," he declared cheerfully. "We thought we'd find you deep in your lifework—and it would be a lifework, and don't you forget it, Sol, unless you moved faster than you've been doing the past five minutes. Come, get a hustle on, and we'll help you."

How the three boys did work, to be sure. It was a long and tiresome task, but it was finished at length, and then, the door securely hasped, lest, as Hal observed, the lightning should chance to strike twice in the same place, the trio set off with light hearts. And meanwhile, five miles away, forgetful Mr. Jackson was directing one of his men to bring a couple of those same kegs to the job on which he was at work, urging him to make all possible speed in so doing since the store upon which he had depended for supplies was closed for the day.

"Great, isn't it, this weather?" Solon said as they trudged along. "My! I'm glad that work's done. But how'd you happen to come back to help me, anyway?"

Hal Winters laughed in embarrassed boy fashion.

"It was this way," he said slowly. "We got to thinking about helping each other. As we promised, you know—'lending a hand' and all that. And then Dave said

he was afraid you would come and lead all. And then—"

"And then," continued Dave, "then thought we'd just like to know if—He ever had any work like yours to do—Hal said He might have had, for Jo was a carpenter, you know. And we dedered if other boys ever tried to coax to do different than His father told to do."

For a few minutes none of the spoke; then Solon broke the silence.

"Just think," he said quietly, "just think the Lord Jesus may have had to do things like I have to do! And I hate carpentering and it seems as if I couldn't wait to get up. I just want to get away from here and go to school and college and then I can go to teach. Do you suppose He felt that way? And yet He did wait."

"Let all of us 'be what He wants us to be'—carpenters or farmers or—what He wants us to be," Dave said soberly.

"Here we are!" cried Hal. "That's all, Dave, let's eat our dinners first, and hurrah for fishing! My, but say! It's eleven o'clock, now. Let's eat I'm hungry!"—*The Junior Herald.*

Attention, High School Graduates

High school graduates still have time to register at Mount Olive Junior College, Mount Olive, North Carolina, for the next semester which begins September 5. Registration closes September 20. There are still rooms available for boarding students. Register now!

Courses are being offered in Liberal Arts: two years of college leading to an A. B. or B. S. degree. Also business education, a nine-months course in industrial science and accounting.

Financial aid is available to all worthy students. Information regarding loans and scholarships is available. (No tuition charged students preparing for the military and missions.)

For catalogue, application forms and general information, write, call or visit registrar, Mount Olive Junior College.

The college is fully accredited by the North Carolina College Conference and is a member of the American Association of Junior Colleges.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

MISSIONS

(continued from page ten)

Shant, Ark.—The Woman's Auxiliary of Sutton Free Will Baptist Church met in the church basement Tuesday night, August 2, for its regular monthly meeting. There were nine members present. The program was called to order by the president. Then the group sang "Jesus Saves." Mrs. Orene Spencer read the Scripture taken from I Corinthians 13. Prayer was offered by Brothy Childress. The program chairman was absent, so the president took charge of the program. The introduction was read. The topics discussed by different members. Old and new business was discussed. The meeting came to a close with prayer.

After the meeting, the hostess served refreshments which were enjoyed by all.

Wilson, N. C.—The Woman's Auxiliary of Clary Free Will Baptist Church met at the home of Mrs. Rena Woods for the August meeting, with 16 members present. The meeting opened with the group singing "Jesus Saves," followed with prayer by Mrs. Harrell. The regular business was conducted during the business session. Prayer was offered by Mrs. Ruth Rose. The program took part on the program: Mrs. Marie Vinson, Mrs. Rena Wood, Mrs. Anna Ethridge and Mrs. Vera Bass. The meeting closed with the group singing "I'll Work Till Jesus Comes." Prayer by Mrs. Rose Lee Jones.

Portland Neck, N. C.—The Woman's Auxiliary of Hope Free Will Baptist Church met at the home of Mrs. Lynette Bunch for its August meeting. The meeting opened with the group singing, "I Must Have Jesus," followed with prayer by Mrs. Morris. The Scripture reading was from the thirteenth chapter of I Corinthians. The program chairman, Mrs. Lila Croom, in charge of the program, the topic being "Of Great Price." Those on the program were: Mrs. Lila Croom, Mrs. Nannic Bunch, Mrs. Agnes Eason and Mrs. Allie Bunch. During the business session, the minutes were read and approved. There were five members who answered to the roll call. Refreshments were served by the hostess, Mrs. Lynette Bunch.

Africa and in the Ivory Coast, whereas the Protestants are comparatively young. Nearly every village, no matter how small, has a Roman Catholic church. Recently the Pope has appointed an African as Archbishop here in the Ivory Coast. We have heard that the government here has already granted him several hundred thousand francs for a home and supplied him with an automobile. Obviously the Roman Catholic church will have a great deal of control.

2. *Communism* is also making a desperate bid in Africa. The bordering country of Guina, to the west of us, is leaning very strongly toward Communism, and some people believe that there is a Communist lean in Ghana which borders on the east. It is said that the head of the Ivory Coast government was at one time almost a rabid Communist, but several years ago changed in favor of the French government. Now with independence, he could very easily go back to his *old ideas*. In 1948, in the city of Dimbokro, here in the Ivory Coast, there was a Communist uprising and much bloodshed. So Communism will be making its bid.

Incidentally, here in the village of Koun, just a small bush village, we have a Catholic school with two teachers, and in the next village, just two miles away, there is a government school. We have been told that the head teacher there is an open Communist. The two forces are at work here combatting the truth of the gospel, as well as the third force which is noticed in every daily activity.

3. *Mohammedanism* is the third force. Unless you have witnessed first hand this religion of Satan, you cannot understand what a threat it is. Of course Mohammedanism has been working in Africa since the seventh or eighth century, and it is rapidly gaining ground in these days. The *Free Will Baptist Contact* recently stated that "There are now over 60,000,000 Mohammedans in Africa as compared with a small percentage of Christians. Mohammedanism, with its idea of one God, eternal forms of righteousness, its approval of

polygamy, its attitude toward women, fits in with the African philosophy of life better than Christianity." We are experiencing this force first hand. Every Dyula trader that passes through is a Mohammedan. Every Mohammedan is a preacher and fearlessly testifies of his religion. We Christians should learn a lesson from this. A Mohammedan will move into a village. Soon in his hut one or two gather daily and he begins to teach them to read and write Arabic so that they can read the Koran—their Bible. This process continues with one teaching a few others. Then each of these teaches a few more and so on. I have recently been attempting to work among the Bini Tribe and here their efficiency can be realized. In many villages all have become Moslems; and the chief, the elders, etc. have even taken the language of the Dyula Tribe. In several instances, the chief himself is now Dyula. We need to pray for our native Christians in this matter also, so that they can see the danger of this sect. Here in the church at Koun, one of the leading older women is married to a Mohammedan and has married off her daughter to another. The Mohammedans are powerful and will be vying for power and control.

Each of these three groups are openly and actively opposed to the preaching of the gospel. We have experienced open opposition from both the Roman Catholics and the Moslems since we have been here. If either of these three groups gain control in the new government, as it is in the forming state, we can expect nothing less than strong opposition and even persecution.

In the Bondoukou Circle, with a population of over 200,000, your three missionary couples are the only gospel voice. We earnestly urge you, as Paul, to pray for those who are in authority so that we may lead a quiet and peaceable life, not for our own comfort, but that the gospel will go forth and that all men (in the Bondoukou Circle) can come unto the knowledge of the truth and be saved.

Pray also the Lord of the Harvest that He will thrust out laborers into this field, white already unto harvest. Africa is seeking, there will be a victory won. Either the Roman Catholic church, Communism, Mohammedanism or the Church of Jesus Christ will gain the victory. Your prayers will determine the outcome.

The man who flashes the most before he gains his office, or position, may be quite obscure when he comes out.

Those who sincerely lead you wrong may cause you to sincerely fail.

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Youth's Great Year At Cragmont

by L. E. Ballard



On the afternoon of Friday, August 12, the final bell was rung, calling upon 66 campers of the Piedmont Youth Conference to board busses for their homes. This brought an end to the greatest season to date for young people at Cragmont Assembly in the mountains of Western North Carolina. During the 1960 season, more than five hundred different young people have enjoyed the blessings of our summer retreat in sponsored groups and groups from local churches.

The season began with the General Youth Conference early in June, sponsored by the State Sunday School Convention, which brought 83 young people to Cragmont from 23 churches in the Eastern, Central, Cape Fear and Western Conferences. It was a great week of spiritual blessing, sweet fellowship and wholesome recreation for all.

The following week the State Free Will Baptist League Convention sponsored their annual encampment with around 50 in attendance (we do not have the exact figures). "It was the best ever," was the way

one camper put it. Valuable instruction in league work was given by the best authorities available, and a wonderful time was had by all.

The next youth group in order to make Cragmont ring with glad song was the Mission Youth Conference, sponsored by the State Mission Board. This conference brought the largest number of young people to Cragmont of any one week in the history of the institution, or so we have been told. There were 105 registered. It was a most successful conference, and the young people went back home with a better understanding of the missionary program of our church.

From the Albemarle Conference came 44 to begin a new venture in a conference co-sponsored by the State Sunday School Convention and the Albemarle Sunday School Convention. This conference was a great one from the very first event to the last, and those attending went back home determined to repeat the conference next year.

Back again the latter part of July were

the directors of the Mission Conference bringing another fine group of over 100. The second conference, sponsored by State Mission Board, was of the same type as the first, and the group started with joy, and left rejoicing.

The first two weeks in August saw final youth groups at Cragmont for the season, both sponsored by the State Sunday School Convention, with the final one co-sponsored by the Piedmont Association. The Young People's Bible Conference attracted 66 resident campers and 11 commuters, making a total of 77. The Bible was emphasized throughout the week, and the group left with a greater appreciation of the Word of God than they had before. The following week the Piedmont Youth Conference met for their third annual session, and once again the blessings fell from heaven.

We will have to wait for eternity to reveal the spiritual results of these seven youth conferences in the lives of the young people who attended them. Down through the years our denomination will be reaping the results in the services of many who dedicated themselves to definite Christian service, and of most all the others who pledged more faithful living for the Lord in their local churches. More than 100 boys and girls were saved during the summer in the youth revival services, and all were a part of every conference.

A word should be said about the service rendered by the several workers who gave their time and talent in the conferences. Space forbids us naming all of them, but we will list the ones who served as directors and co-directors as shown by the programs of the conferences: General Youth Conference—L. E. Ballard and Earl G. Johnson; Free Will Baptist League Encampment—Adam Scott; Mission Conferences—F. W. Davenport, LaRue Davis, Rashie Kerr and Albemarle Conference—L. E. Ballard and Herbert Bryan; Young People's Bible Conference—L. E. Ballard and Billy Jackson; Piedmont Youth Conference—L. E. Ballard and William Calvert.

The regular staff at Cragmont deserves much credit for the success of the summer youth program. The Rev. J. E. and Wooten in their fine, gracious manner made everyone feel at home. Miss Davis was at her best in the kitchen. The five young people who worked with them, representing both our denominational colleges, did their respective schools credit, and dedicated themselves to the campers. Together all things worked together for good at Cragmont this summer, for which we are glad.

He is a very cheap man in principle who sells his vote. In fact too cheap to vote.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Man's Hope for Peace

(Lesson for September 11)

Lesson: Isaiah 11:1-9

Lesson Text: Isaiah 2:4

INTRODUCTION

In the Christian church today there are basic views regarding the coming of

All Christians are agreed that there is no peace apart from the Lord Jesus who is the Prince of Peace. However, Christians disagree on just how this will be brought about. There are those who feel that this time of world peace will be brought about by the preaching of the gospel. This group believes through the preaching of the gospel, the world will become better and better until a time of world peace and prosperity is ushered in. In other words, this group believes that the coming of world peace is an evolutionary process that will come gradually.

Another group agrees that there can be world peace apart from the Lord Jesus Christ, but they do not believe that the world will ever accept the gospel to the extent that world peace will come. This group believes that each passing generation is becoming more and more wicked and that the only way world peace can be brought about is for the Lord Jesus Christ to come to this earth, overthrow the evil forces set up His Kingdom. This group believes that the coming of world peace is revolutionary rather than evolutionary.

It is well to remember that there are many Christian people who believe each of these views. Only the prejudiced person is prone to the conclusion that all who do not agree with him are unchristian. The important point of agreement is that the only hope this world has of attaining peace is in the Lord Jesus Christ.—*The Advanced Quarterly* (F. W. B.).

POINTS THAT HELP

That which seems insignificant in the eyes of man can be raised to glory by the Lord (Isaiah 11:1).

Even though he lives on earth, the Lord also lives in the realm of the spirit (Vs. 2).

3. Man is naturally slow of understanding in spiritual things, but not so the Lord Jesus (Vs. 3).

4. No human government has ever been perfectly righteous, but it will be so in the Kingdom of Christ (Vs. 4).

5. God is not only righteous, but faithful; He has promised to bring righteousness to earth, and He will do so (Vs. 5).

6. God will not require human beings to tame ferocious beasts, but will tame them by changing their nature (Vs. 6).

7. As men will live together in peace during the millennium, so will also the wild beasts (Vs. 7).

8. The serpent will not even be harmful to little children in the days of Christ's Kingdom (Vs. 8).

9. There is very little knowledge of the Lord today, but then it will fill all the earth (Vs. 9).

10. The changed conditions in the world will come about because a root of Jesse shall take His power and reign (Vs. 10).

II. The Lord will for the second time set His hand to recover the remnant of His people (Vs. 11).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Isaiah here informs Israel that, when the Messiah comes, He shall not judge after the manner of men, which is so often partial and even corrupt, but He will judge in equity and fairness to all.

The Messiah shall know the hearts of all men. He will know their purpose and the intentions behind their actions. He shall know all of the facts and the various causes associated with any case, and He shall be able to administer absolute justice. The Messiah, as Judge, shall not be swayed nor influenced by bribery or any of the pressures that are so often brought to bear on the judges of civil courts.

Goodness shall prosper under His reign, and evil shall be destroyed. During that glorious time, justice and righteousness, along with peace and prosperity, shall prevail on the earth.—*Senior Quarterly* (F. W. B.).

2. Nature will be purged of violence (Isaiah 11:6-9).

It would seem that only a catastrophic

event, such as the personal return of Christ clothed with heaven's power, can lift the curse from the earth and cause nature to lose its fallen characteristics and take on anew the state in which it existed before the curse was placed on it at Adam's fall. This will have to happen if there is a complete fulfillment of the prophecies. Let us notice how there will be peace in the animal kingdom:

“The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: . . .” (Vv. 6-9).

This is a description of the condition of animal nature before sin marred it. We have evidence that there were no carnivorous animals which fed on flesh of other animals before the fall. It is believed that all the members of the animal kingdom live together in peace before the fall, and that all ate herbs for their sustenance. The statement, the lion shall eat straw like the ox, indicates a return of nature to its original state.—*The Bible Student* (F. W. B.).

3. Illustration: An obstetrician approached an anxious father in a waiting room of a New York City hospital. Said he, “I am sorry to inform you that your baby lived only two hours after its birth, though we did everything we could to save its life.” As the sympathetic doctor was about to leave, the quick thinking father said, “I read only recently that human eyes are needed in corneal operations. Could my baby's eyes be used to enable someone to see again?” The next day the Red Cross carried an eye each to two different hospitals. In one, a corneal graft restored the sight of a working man with a large family. In the other, sight was given to a mother. A babe, who lived only two hours, gave physical sight to a grateful father and a mother. Some 2,000 years ago a Babe came into our sin-darkened world to give spiritual sight to all who will receive it without money and without price. At His coming, “The people that walked in darkness (saw) a great light.” Of Him, John said, “In Him was life; and the life was the light of men.”—*Selected*.

4. We must remember that Jesus came the first time offering Himself as Saviour, but He will come a second time as Judge. Remember His words, “I am He,” laid flat those who came to arrest Him? (John 18:6).—*The Standard Commentary*.

PROGRAM
North Carolina State Convention
OF
Free Will Baptist Churches
ELM GROVE FREE WILL BAPTIST CHURCH

Ayden, North Carolina
September 14, 15, 1960

WEDNESDAY

Morning Session

- 8:30 Registration of Ministers and Delegates
10:00 Call to Order by the Secretary
Devotions.....The Rev. Ed Miles
Welcome.....Mr. Robert May
Response.....The Rev. M. E. Godwin
Partial Report of Credentials Committee
Recognition of Visiting Brethren
Appointment of Committees
President's Message
Report of Free Will Baptist Press...Rev. C. H. Overman
Report of North Carolina Ministerial Association of Free
Will Baptists.....The Rev. C. B. Hansley
Report of the Children's Home...The Rev. Wilbert Everton
11:30 Morning Worship
Special Music.....Mr. Bob Williams
Introductory Sermon.....Dr. W. Burkette Raper
12:00 Lunch

Afternoon Session

- 1:15 Meditation.....The Rev. Earl Glenn
1:30 Business Session
Report of the Executive Committee of the State Con-
vention
Report of Mission Board.....The Rev. R. H. Jackson
Report of the Board of
Christian Education.....The Rev. Earl Glenn
Report of Cragmont Assembly.....The Rev. Wayne Smith
Report of Board of
Superannuation.....The Rev. Walter Reynolds

- Report of Church Finance
Association.....The Rev. M. L. Jo
Report of Promotional
Department.....The Rev. N. Bruce B
Report of Christian Action
League.....The Rev. C. H. Ove

3:45 Adjournment and Benediction

Evening Session

- 7:00 Program Under the Direction of the Board of Super-
ation
Report by a Representative of the Executive Com
of the National Association

THURSDAY

Morning Session

- 9:00 Devotions.....The Rev. H. W. Arms
9:15 Business Session
Final Report of the Credentials Committee
Report of Historical
Commission.....The Rev. Hubert B
Report of East Carolina Free Will Baptist
Student Fellowship Fund...The Rev. R. B. Cra
Report of State League
Convention.....The Rev. Gene O
Report of State Sunday School
Convention.....The Rev. Herman F
Report of Woman's Auxiliary
Convention.....Mrs. J. C.
Report of Memorial Committee
Report of Temperance Committee
Report of Resolutions Committee
Report of Mount Olive Junior
College.....Dr. W. Burkette
11:30 Morning Worship
Convention Sermon.....The Rev. Walter Rey
12:00 Lunch

Afternoon Session

- 1:20 Business Session
Unfinished Business
Report of Treasurer.....Mr. Rom M
Report of Nominating Committee
3:00 Adjournment and Benediction

THE MAIL BOX

APPRECIATES THE FREE WILL
BAPTIST

"We appreciate the appearance of *The Free Will Baptist* and thank the one responsible for its improvement. Recently, there have been some good articles and we appreciate these, too. We especially liked the one written by the Rev. Melvin K. Everington and agree with him on his stand.

"Mr. Griffin has also had some very

good articles in the paper and we appreciate the stand he takes also.

"We pray God's richest blessings on the ones that print the paper and are responsible for its makeup. We ask God's blessing on Mr. Overman as he takes over the paper and ask His guidance for him.

"We especially appreciate everything that Mr. Fort has done for the paper and trust that he will be happy and blessed in anything he undertakes to do.

"Enclosed you will find our check to renew our subscription to *The Free Will Baptist*."—The Rev. and Mrs. C. F. Bowen, Route 5, Dunn, North Carolina.

Then man who makes a blowing he what he is and expects to be in life have no horn to blow when years of prove what he is in heart and soul.

The man who leaves God out of h certainly cannot bring the blessings o upon his country.

A true leader with one good follow bless his country far more than a leader with a host of deceived follow

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the Free Will Baptist

DURHAM, N.C.

Ayden, North Carolina, Wednesday, September 7, 1960

MOUNT OLIVE COLLEGE BEGINS NINTH ACADEMIC YEAR

MOUNT OLIVE, NORTH CAROLINA

"A Christian College for Men and Women"



THEY ENTER TO LEARN—THEY LEAVE TO SERVE

Professor John Thomas, head of the department of English, Mount Olive College, teaches students to read with discrimination, ink clearly, and to write effectively.

Opening Schedule

- Wednesday, September 7, Registration Begins
- Friday, September 9, Classes Begin
- Sunday, September 11, 4:00 p. m., Convocation, Dr. Robert L. Holt, Dean of East Carolina College, speaker. (Public invited.)
- Monday, September 19, Registration for Night Classes in Bible
- Tuesday, September 20, Registration for Fall Semester Closes

Interested Students Still Have Time to Enroll for the Fall Semester

Why Not a Roman Catholic President?

By Evangelist C. Wm. Fisher

Now that Senator John F. Kennedy, a Roman Catholic, has won the nomination for the presidency on the Democratic ticket, the religious issue in politics came into sharp focus.

Since 1928 has a Roman Catholic ever sought the highest office in the land despite statements to the effect the religious issue is dead, and that a religion makes no difference in his life, it can be expected that the tempo of the debate about a Catholic in the White House will increase immeasurably in the days ahead.

Why not a Roman Catholic president? Because of the danger of a pipeline of influence built between the Vatican and the White House? No. Few people believe that.

Because the majority of Americans object to the endless parade of nuns and priests traipsing in and out of the White House—to the constant whir and click of motion picture and newspaper cameras? No, not because Cardinal Spellman might be Secretary of State and Fulton Sheen ghostwriter of the president's speeches.

Because one should vote against a man simply because of his religion? Indeed, no.

Why not, then, a Roman Catholic president?

Without prejudice and without passion, every American must come to the clear understanding that a Roman Catholic is not a believer in a religion, as a Protestant, Jew or a Mohammedan or a Buddhist is, but that a Roman Catholic is a member of an ecclesiastical system—a religious and political system so rigid, so au-

thoritarian and so totalitarian that it demands, and gets, the first allegiance of every true member of it.

CHURCH OVER STATE

The Roman Catholic church has, through history, proclaimed itself the only true church—with the implied and stated rights to restrict or destroy error, that is, non-Catholic beliefs. And through the unique blend of secular and spiritual power, the Roman Catholic church has grown to be the most monolithic, authoritarian, political and religious power-structure the world has ever known. And even today it demands to be recognized as superior to any civil government anywhere in the world.

Pope Pius IX asserted, in 1864, "To say in the case of conflicting laws enacted by the Two Powers (Church and State), the civil law prevails, is error."

Pope Leo XIII's Encyclical on the Christian Constitution of States declared: "It is not lawful for the State, any more than for the individual, either to disregard all religious duties, or to hold in equal favor different kinds of religion."

The Vatican Council of 1870 made every *ex Cathedra* utterance of the pope *infallible*—and that *infallibility* was retroactive. In that very Council, 150 of the 600 bishops held that Rome had no moral right to compel the conscience of a secular official, but they were outvoted. Since the Council never formally adjourned, but was only suspended, the pope can still claim authority to dictate to Catholic politicians in matters of *Faith and Morals*—a phrase that covers every conceivable issue—or can be made to.

ARE AMERICAN CATHOLICS DIFFERENT?

"But," some say, "American Catholics are different."

That is wishful thinking. No American

cardinal, no American bishop—not one member of the American hierarchy—has ever repudiated these *infallible* pronouncements of Rome—and, indeed, it would be ecclesiastical suicide, if not heresy, for him to do so.

As the *New Republic* states: "One characteristic of the American Catholic remains unchanged: he is a faithful member of a hierarchically organized religious community which has spiritual concerns and secular interests . . . and its center of authority vested in the Pope in Rome."

There are those, of course, like Roman Catholic Governor Stephen L. R. McNichols of Colorado, who say that a man's religion is *irrelevant* in his political life. But is that really true? One need only go back to December of 1959 to find General De Gaulle, of France, so strongly favoring a bill to increase state aid to Catholic schools from 12.3 million to 41 million dollars a year that he threatened to reform the Constitution if the bill didn't pass. Under that kind of pressure—from an ardent Roman Catholic president—the bill passed.

That couldn't happen here in America! Couldn't it?

In 1954, when Edmund Muskie was elected the first Roman Catholic governor of Maine, the Roman Catholics immediately stepped up their demands for bus transportation to Roman Catholic schools—at public expense.

When Albert D. Rosellini was elected governor of Washington—the first Roman Catholic governor of that state—the Catholic lobby immediately descended on the state capital, pushing a legislative program calling for various kinds of subsidies to parochial schools and a proposal to revise the state constitution so that public funds could be used for church activities.

In Ohio, with the second Roman Catholic governor in its history, approval has been given to place garbed nuns on the public payroll as teachers in public schools. There are now over two thousand (2,055) nuns and priests teaching in public schools, and on public payrolls, in the United States. Nineteen states now give free transportation to parochial school pupils, and five states furnish them free textbooks—all at public expense—and *all* a clear violation of the First Amendment to the Constitution.

One of the first bills to be presented to the Colorado lawmakers after the election of the first Roman Catholic governor of that state was a bill for free transportation to parochial schools—paid for, of course, out of tax funds.

It has been estimated that Congressman John W. McCormack, (Dem., Mass.) who is a devout Roman Catholic, has been personally responsible for legislation which,
(continued on page thirteen)

National Association Report of the Resolutions Committee

Whereas the National Association of Free Will Baptists has historically held to the principle of separation of church and state, and

Whereas we feel that this principle would suffer violence under a Roman Catholic president, because of recent statements from the hierarchy in Rome, and

Whereas there is already some persecution of Protestants in the United States, and every foreign country where the government is church controlled, and

Whereas we are warned by the inspired Word of God according to Galatians 5:1, "Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage."

Therefore, be it resolved that every Free Will Baptist use his vote to elect men to public office who are committed to uphold the principles of separation of church and state and to use his influence to the fullest extent to keep any man from being elected to public office whose religion would put him in conflict with this historic American principle.

Be it resolved that we continue to oppose the seating of Communist China in the United Nations, thus upholding international morality and keeping faith with the thousands of American youths who gave their lives fighting Communist aggression in Korea. To seat a Communist China which defies, by word and deed, the principles of the United Nations Charter would be unthinkable. We further continue to oppose United States diplomatic recognition or any other steps which would build the power and prestige of the Chinese Communist regime to the detriment of our friends and allies in Asia and of our national security. Any such action would break faith with the dead and the unfortunate Americans still wrongfully imprisoned by Communist China and would dishearten our friends and allies in Asia whose continued will to resist Communist China pressures and blandishments is so vital to our own security interests in that part of the world.

Whereas the National Association of Free Will Baptists has no Historical Commission, be it resolved that the General Board take the necessary steps to set up a Historical Commission in order that our history might be preserved.

Be it resolved that we express our appreciation to all who have served the National Association in any capacity during the past year.

Be it resolved that we express our sincere appreciation to the Free Will Baptists of

the state of California for their entertainment of the National Association in its 1960 session.

Be it resolved that the clerk and moderator draft a letter of appreciation to the mayor of Fresno, Mr. Arthur Selland.

Be it resolved that the National Association express our appreciation to the Fresno Bee, the National Broadcasting Company, and the American Broadcasting Company for their coverage of the session at this setting of the National Association.

Executive Department of
The National Association

Report of Temperance Committee

Whereas the tide of alcoholism is sweeping over our nation, flooding our nation's capital and engulfing our youth, we recommend that Free Will Baptists throughout the nation rise up to combat this enemy of the soul and agency of Satan. We should attack alcoholism from the pulpit and by aligning ourselves with organizations that have pledged to bring about the defeat of this enemy.

We recognize the fact that worldliness has made inroads among Free Will Baptists. Today we sanction practices that were objected to strongly by our founding fathers. We recommend a more definite stand against worldliness by our ministry.

The moral standards of America are lower now than at any other time in the history of our country. One of the major contributing factors is the obscene literature that appears on almost every newsstand and magazine rack in America. Free Will Baptists everywhere should take a definite stand against this evil.

We need to take a more definite stand against the indecent mode of apparel that seems to be the trend of our times. This, too, has contributed to our lowered moral standards.

Realizing that they could be a more effective witness for the cause of Christ the ministry and laity of our denomination should lay upon the altar the use of tobacco in any form.

Executive Department of
The National Association

Special Resolution Adopted

Whereas, in the past, many needs of our denomination have been supplied through national projects promoted by various boards or agencies, be it therefore resolved, that we express sincere appreciation to all boards and agencies that have sponsored and completed such projects, but,

Whereas, there has been a careful analysis of our over-all denominational program and consideration of our national funding, and,

Whereas, there has been a development in our denominational program on both state and national level, which has brought into existence a growing number of denominational agencies, and,

Whereas, there are now at least territorial agencies that engage in funding, not counting the state funded agencies, and,

Whereas, some of this is in duplicate, and,

Whereas, the present need is for undergirding of prayer, training, and leadership at the local church level, there be it

Resolved, that each board or agency fine its national fund raising to its area of responsibility.

Be it further resolved, that the man's Auxiliary, Master's Men, Y. P. G. T. A., Leagues, Sunday Schools, be encouraged to continue their support all phases of the national work through local church.

Since some agencies have already begun projects, be it resolved that the above mentioned resolutions become effective in 1961.

Executive Department of
The National Association

How to Get to Dawson Grove Church

The following directions are given for the benefit of those who attend the Central Woman's Auxiliary Convention at Dawson's Grove Free Will Baptist Church near Scotland Neck, North Carolina, September 28.

Those coming from the Greenville Bethel area will take Highway 11 on Greenville to Oak City, then Highway 11 through Scotland Neck and to the End of Spring Hill Crossroads, five miles or so from Scotland Neck. The church is right at the corner from the intersection on the field road.

Those coming from the Wilson Rocky Mount area will take Highway 11 to Enfield, turn right at first stop light at Enfield and keep this road to the church about two miles beyond Dawson Crossroads on the right side of the road.

The prayer that succeeds means more than counting beads.

Highlighting the State Convention

THE North Carolina State Convention of Original Free Will Baptists held its annual meeting on September 14 and 15, at Elm Grove Free Will Baptist Church near Ayden, North Carolina. Elm Grove is one of the larger rural churches having membership in the State Convention. It has one of the finest churches to be found anywhere in the denomination. The church is located in the heart of eastern North Carolina's great tobacco district, an area where Free Will Baptists enjoy a history of more than two centuries.

The program at this forty-eighth session of the convention will include reports from several agencies and boards of the denomination, highlighting the progress of

of church property, and the promotion of Sunday school work. A report will also be made by a representative of the Free Will Baptist Press, a non-profit corporation owned and operated by Free Will Baptists.

On program the first day of the 1960 session is Dr. William Burkette Raper, president of Mount Olive Junior College, who is scheduled to preach the introductory sermon. Dr. Raper was reared in the Free Will Baptist Children's Home and is a graduate of Duke University and the Duke Divinity School. Recently he was awarded an honorary Doctor of Laws degree by Atlantic Christian College in recognition of his service to his church and to the people of eastern North Carolina through Mount Olive Junior College.

On the second day, the delegates and ministers will hear a message by the Rev. Walter Reynolds, pastor of Hull Road Free Will Baptist Church, Snow Hill, and chairman-treasurer of the Board of Superannua-

of several Free Will Baptist churches in eastern North Carolina.

Other persons who will appear on the program are Earl Glenn of Wilson, Edward Miles of Walstonburg, Henry Armstrong of Washington, C. B. Hansley of Newport, C. H. Overman of Ayden, Gene Outland of Beulaville, Herman Hersey of Raleigh, Hubert Burress of Pinetops, M. L. Johnson of Mount Olive, Mrs. J. C. Moye of Snow Hill, Mrs. Carl Dudley of Buies Creek, Wayne Smith of Swannanoa, and R. H. Jackson of Pine Level.

The Rev. N. Bruce Barrow, pastor of Elm Grove Church and president of the State Convention, will preside over the session. A large delegation is expected to attend, representing Free Will Baptist churches throughout North Carolina.

SPECIAL NOTICE

When sending in news items for publication in "The Free Will Baptist" which call for the use of pictures, please do not send mats or cuts. We prefer the use of clear, sharp snapshots or photographs which will be retained in our files for further use.

NOTICE TO PASTORS AND CLERKS

The North Carolina State Convention of Free Will Baptists will hold its 1960 session on September 14 and 15 at Elm Grove Church, Pitt County. The secretary of the State Convention has already mailed report blanks to the clerks of local churches. These report blanks should be returned along with a contribution to the secretary prior to the meeting of the State Convention. If your church has not received a report blank from the secretary, please send him your request by mail, giving your name and full address. Please announce this meeting in your church and urge the church to send a delegate.

Michael Pelt
State Convention Secretary
Mount Olive, North Carolina



Dr. W. Burkette Raper

Baptists to be reported on at this session are Mount Olive Junior College at Mount Olive, the Free Will Baptist Children's Home at Middlesex, Cragmont Assembly at Black Mountain, and several agencies which promote such causes as mission superannuation for ministers, financial church building and improvement for the last twelve months. Among the enterprises sponsored by North Carolina Free



Rev. Walter Reynolds

will. Mr. Reynolds is a native of Columbia, North Carolina. He is a graduate of Free Will Baptist Bible College in Nashville, Tennessee, and has served as pastor

NEWS NOTES

F.W.B. Churches in Illinois Organize New Quarterly Meetings

The Free Will Baptist churches of Illinois gathered at the Free Will Baptist Camp Ground at Benton, Illinois, on August 20, 1960, at 1:00 p. m., for the purpose of organizing new quarterly meetings, while the Rev. George W. Waggoner acted as moderator.

As a result of the meeting, three new quarterlies were organized. They will be known as the East Central, West Central and South Central. A few weeks prior to this, two churches near Chicago, had organized into a quarterly known as the Northern Quarterly.

Some of the churches still remain in the original Franklin County Quarterly and the Freedom Quarterly. The Wayne County Quarterly was completely dissolved.

Also, as a result of the meeting, an Illinois State Association was organized which is composed of two district meetings. These district meetings will be known as Cannan District and Southern Illinois Yearly Meeting.

Dr. and Mrs. Laverne Miley, medical missionaries to Africa, and the Rev. and Mrs. Wesley Calvery, on furlough from Japan, will be guest speakers at a missionary conference September 6, 7 and 8 at 7:30 p. m., each evening at the Free Will Baptist Camp Ground in Benton.

Liberty Church Announces Home-Coming Services

The Liberty Free Will Baptist Church, Manning, South Carolina, announces its home-coming services, September 11, beginning at 10:15 a. m. The Rev. Luther Gibson, former pastor, will be the guest speaker and will also conduct revival services beginning on this date.

All former pastor, members and friends are cordially invited to attend both of these events.

Rev. Elmer M. Goodwin Accepts Pastorate

The Rev. Elmer M. Goodwin of New Bern, North Carolina, has accepted the pastorate of Ottway Free Will Baptist Church, Carteret County, North Carolina. He began his pastoral duties the first Sunday in September.

A native of Cedar Island in Carteret County, Mr. Goodwin has been living in

New Bern for the past ten years. He is a member of Saint Mary's Free Will Baptist Church where he has been custodian for the past year. He has a daughter, Mrs. Joyce A. Mason of Charleston, South Carolina.

West Clinton Church Announces Revival

Revival services will be held at the West Clinton Free Will Baptist Church, Clinton, North Carolina, September 25 through October 2, beginning each evening at 7:30, with the Rev. James Earl Raper as the evangelist. The pastor, the Rev. J. Walter Stanley, cordially invites everyone to attend these services.

Rock Spring Church Announces Revival

The Rev. Jack Paramore of Greenville, North Carolina, will be the evangelist for revival services at the Rock Spring Free Will Baptist Church, Bailey, North Carolina, beginning September 12. Services will begin each evening at 8:00.

The Rev. Paul Lee, pastor, extends a cordial invitation to everyone who will attend.

Otter's Creek Church Observes Home-Coming and Revival

Otter's Creek Free Will Baptist Church near Fountain, North Carolina, will observe its annual home-coming Sunday, September 18. The day's services will begin with Sunday school at 10:00 a. m., followed with morning worship at 11:00. A picnic lunch will be spread on the church grounds at 12:00. The pastor, the Rev. C. D. Hamilton, invites all former pastors and friends to come and enjoy the fellowship together.

On Sunday evening, September 18, revival services will begin with the Rev. Clyde Cox of Forest City, North Carolina, as the evangelist. Mr. Cox will also be doing a lot of singing. The pastor and the church invites the public to come and worship with them in these services.

S. C. Church Revival Services September 18-24

Revival services will be held September 18-24 at the First Free Will Baptist Church, Una, South Carolina, with the Rev. Donald Seay, pastor of the Arcadia, South Carolina, Free Will Baptist Church, as the evangelist. Services will begin each evening at

7:30, and will feature special singing. Pastor, the Rev. Marvin E. Bridwell, the church invites everyone to attend services and be much in prayer for success of the meeting.

N. C. Superannuation Report For Month of August

The following is the report of the Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptist August, 1960:

Receipts	
Balance on Hand August 1, 1960	\$4,7
Regular Receipts for August	5
Offering Earmarked for Adopted Minister	
Total to Account For	\$5,2

Disbursements	
Minister's Monthly	
Checks	\$228.50
Operating Expenses	56.32
Paid to National Board	44.46
Total Disbursements	3

Balance on Hand September 1, 1960	\$4,9
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Receipts by Conferences	
Albemarle	\$
Blue Ridge	
Cape Fear	
Central	
Eastern	1
Piedmont	
Western	1

Former Pastor Honored With Barbecue Dinner

The Rev. E. C. Taylor, former pastor of Prospect Free Will Baptist Church, 13, Dunn, North Carolina, was honored a barbecue dinner Tuesday evening, August 30, at 6:30, at the picnic shelter of the church. A huge crowd gathered for the occasion. After dinner, Mr. Taylor and his family were remembered with a love of dinner ware.

Mr. Taylor has served as pastor of Prospect Church for the past three years and preached his final sermon on Sunday, August 28. He assumed his duties as pastor of Pleasant Grove Free Will Baptist Church on September 1, 1960.
(continued on page ten)

Coming Events

- September 14, 15—North Carolina Convention, Elm Grove Church, North Carolina
- September 22—Eastern Woman's Primary Convention, Mount Olive Church, Mount Olive, North Carolina

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

News from Evangelical Foreign Missions Association

PEACE CALM IN CONGO

Raging violence in the Congo has and the United Nations troops to be in virtual control. The Katanga seems to have been averted by the arrival of Secretary General Dag Hammarskjöld and a small contingent of troops. Brief tribal and political riots occurred, however, that there are still many problems to be dealt with.

Most mission societies withdrew the majority of their staff during the early days of violence, leaving in some cases a few men to care for the properties and maintain contact with the churches. Some missionaries who were evacuated to neighboring countries generally tried to return there with a view to re-entry. In some cases these were forced to move on in order to provide room for the continuing influx of refugees. The problem confronting missions now is that re-entry. Some missionaries who were able to remain near their former fields. About half of the 80 Protestant medical missionaries were evacuated but some have returned. All of the American and Missionary Alliance missionaries remained on the field and now report their operations are nearly normal.

Some rumors of missionaries being killed were circulated, but upon investigation all proved false. Many missionaries were wounded and had narrow escapes but very little offered bodily harm.

ROMAN CATHOLIC CHURCH STRIKES BACK AT CASTRO

On a number of occasions in Cuba hecklers have attacked Catholics as they were leaving the churches and cathedrals. By way of counter-attack, the Archbishop of Havana has threatened to close all of Cuba's Roman Catholic churches unless the Communist regime will guarantee "freedom of wor-

ship." Dr. Evelio Diaz, Archbishop of Havana, visited the Presidential Palace and was accompanied by Dr. Luis Buch, secretary of

the Presidency. It is not known whether Msgr. Diaz received the desired guarantees or not. It appears that a power struggle between Roman Catholicism and the Castro regime is inevitable.

PROTESTANT PASTOR ATTACKED IN BOGOTA SUBURB

Bogota, Colombia—On June 12 the Rev. Pedro Morales, a Protestant pastor of the Worldwide Evangelization Crusade, was attacked by a Catholic mob in the *Ismael Perdomo* suburb. He was on his way to conduct a regular Sunday morning service in the home of Sr. Milciades Jimenez.

A group of 60 persons was waiting in the street for Sr. Morales when he arrived in the neighborhood. One of them, Sr. Manuel Villamil, rushed at the pastor, grabbed him by the collar and tore the buttons off his shirt. The crowd, shouting obscenities, converged upon him. He was knocked to the ground and dragged through the streets.

The attackers seized the Bible and hymnbook Sr. Morales was carrying and tore them to pieces. When they came to a mud puddle in the street they shouted, "We have to wash him!" They pushed him into the mud and kicked him. Sr. Villamil threatened him with a knife and ordered, "You have to leave, did you hear? You have to get out of their neighborhood!"

Sr. Morales was dragged to a highway where he was again threatened with a knife and then thrown into a ditch. He managed to reach the residence of Sr. Francisco Murcia, where he was rescued by police.

Endeavoring to protect her pastor from being stabbed, Sra. Ziola de Murcia was knocked unconscious by a blow on the head. Then she was dragged through the streets by her hair. Later she escaped to her home.

During the attack, the demonstrators stoned the house and store of Sr. Milciades Jimenez, shouting cheers to the Roman Catholic church and threats to the "Protestant Communists."

New Delhi, India (EP)—The new non-Communist government of Kerala has put an end to the discrimination which had

been practiced against Harijans (low caste Hindus) converted to Christianity.

The Harijans, commonly known as untouchables, were excluded from various concessions for schools, books and financial aid, when they became Christians under the former Communist administration.

A new state regulation provides that Harijans who are converted to Christianity shall be entitled to the same financial aids and concessions as are granted to non-Christian Harijans.

Arizona-Mexico Missions

Box 550

Nogales, Arizona

August 19, 1960

Dear Sirs:

Enclosed you will find check for \$8.81 for supplies. Thank you very much. These supplies were for the Arizona-Mexico Missions, Inc. This organization is three years old, made up of workers of Free Will Baptist faith and using the Free Will Baptist Treatise as its guide, second to that of the Bible. The Arizona-Mexico Missions was organized to promote the work of Christ throughout Arizona and Mexico, and later to all Spanish speaking people of the world. The gospel is also being carried to the Indians of Arizona and other states.

In our Articles it states that at any time we cannot operate as Arizona-Mexico Missions all property will be turned over to the National Association of Free Will Baptists. We are not sponsored by the National Home Mission Board, but for three years, until August 1, 1960, the National Board has paid the salaries of two wonderful missionaries: Miss Bessie Yeley and Miss Molly Barker. We were very happy to have them here and they were truly a blessing to the work of the Lord. However, since the Rev. John B. Elliston and myself are officers and directors of the work here, and are not under the National Home Mission Board, the board thought it best to remove its sponsored missionaries and place them where the board had complete control.

Mr. Elliston and I are both ordained Free Will Baptist ministers and every member on the board of the Arizona-Mexico Missions are Free Will Baptist members in good standing in churches in the National Association. Our board is as follows: President, the Rev. John B. Elliston; vice-president, James L. Lanier, Fort Huachuca, Arizona; Gladys Elliston, secretary-treasurer; assistant pastor and representative of the work in Mexico, the Rev. Jose Guyman, Nogales, Mexico; pastor, the Rev. Edward Johns, Blythe, California; pastor of Camel
(continued on page sixteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Can it be possible that we shall have degrees of rewards? Would such a thing not be a source of strife and envy between the saints? I cannot conceive of such in heaven.—Lola Jones, Texas.

Answer: If I understand the Bible at all it teaches that rewards for the saints, given at the judgment seat of Christ, will vary according to the faithfulness of those rewarded. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Corinthians 3:11-15). The rewards will be given out without respect of persons. "For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward" (Deuteronomy 10:17); "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons" (Acts 10:34); "For there is no respect of persons with God" (Romans 2:11).

The Bible teaches that we shall find no envy in heaven. There is to be nothing that defiles entering that hallowed place. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:7, 8); "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Vs. 27); "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (22:11); "For without are dogs,

and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Vs. 15).

We read, "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10); ". . . if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Ecclesiastes 11:3). So I am sure that as a man has acted while here on earth, whether in harmony with or defiance to the Word of God, he will be placed and affected throughout eternity. "And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48). This seems to teach that the workers of iniquity shall be punished in degrees according to what they knew or could have known but did not avail themselves with the knowledge at their hand or access.

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Peter 1:17). Here we see that all are judged according to the works they have done. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14); "Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities" (Luke 19:16-19). Having these Scriptures before us, it does not seem that it should be difficult to recognize that the Bible teaches that retribution in the future will be given out to the unsaved in accord to the amount of light they committed their ungodliness against and that the right-

eous will be judged and rewarded according to their faithful use of all God has available to them.

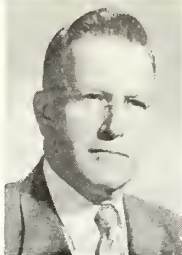
Question: Please explain, "But the of the dead lived not again until the thousand years were finished. This is the resurrection" (Revelation 20:5). If all righteous dead are raised before the tribulation, how may this be classed as first resurrection?—Mammie Jones, Arkansas.

Answer: Revelation 20:5 brings before us the saints of the great tribulation. They are only a part of the first resurrection, viz., the resurrection in which are brought forth all who believe on our precious Jesus Christ. The rapture and change of those alive at Christ's coming in the for His saints, and the callings from graves all that are dead in Christ, will occur before the great tribulation and resurrection of the tribulation saints: the close of the great tribulation constitutes the first resurrection. This is also referred to as being the resurrection of the "But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they will not recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13, 14); and the resurrection of life, "And shall come forth; that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 29).

God Challenged to a Duel

A blatant atheist lived in a small town. He took Satanic delight in speaking temptuously of God, Christ, the Bible, the church and Christians. He had considerable following. One day as he anguished a group of people on a street corner, he became more blasphemous than ever. With a sardonic grin on his face, he lifted up his clenched fist and shouted, "God, if such a Being exists, I challenge You to fight against me in yonder woods. He went defiantly into the woods. He stayed there for a long while. Nothing happened, so he thought. He returned to his home, jubilant that he was the successful victor. While he was in the woods, however, a poisonous insect alighted on his eyelid. He brushed the insect away and thought nothing more about it. At nightfall, however, his eyelid began to swell. The swelling spread to his face and soon he was dead! God used on the tiniest of His creatures to cut down the blasphemous braggart!—Rev. W. B. Knight.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).

THE FRIEND OF GOD

(Continued from Last Week)

Who is interested honestly and seriously in becoming a friend of God, and in making that friendship, knows well the value of hours spent in communion with God and himself alone. This is some times denied by some, "The secret garden of the soul." He is everlastingly grateful for the joys, and soul growth, that have accrued to him by such withdrawal from the rigor and strain of the world to draw to the source of life, and love, and peace and grace. The chiefest of all blessings is the coming to know God as a child knows a loving father, and as a child who by walking intimately with his father enters into a knowledge of the depths of his heart.

To achieve friendship with God by working with Him, by sharing our heart's loneliness and sorrows with Him, by drawing near to Him in prayer, and by reading, studying and searching out the truths of His Word and obeying every teaching in the most minute detail to the utmost of our ability, and by accompanying with Him in the secret garden of the soul. There are two more things that must be noted out. The first is this, and it is of great importance: If we covet friendship with God and seek the favor and comfort of His love, we must be obedient servants of His will. We must school ourselves to obey and heed His commands. The result of obedience to God's will is friendship with God and all the blessings that flow from that friendship. For an example of what we would do well to go back to the life of Abraham and study the relationship established between God and himself. It was a blessed relationship; it produced a fruitful life of an obedient servant to a loving God, and its reward was that which is the desire of every true child of God. His faithful servants know the blessing of the Christian life and the wonder and beauty of His matchless love.

Finally, if we would be the friends of God, we must find that friendship in His

only begotten Son as our personal Saviour, and live in friendship with Him. The friend of Jesus is the person who will know the joys of friendship with God, for it is through the gateway of our friendship with the Son that we enter into warm friendship with the Father. No man who does not love Christ and follow in His steps will ever enjoy the friendship of God, for it was out of His love that He sent Christ to men.

If we seek the friendship of God, a blessing which no other in life can equal, we must first and finally love God's Son, and we must gladly and freely offer our lives to Him in loving allegiance and devoted love. If we want God's friendship for our own, we must love His Son more than

friends or family or any of the things men commonly count good in life. If we want God to be our friend, and if we aspire to be friends of God, we must humbly love and courageously follow His Son to the end of our days, always remembering that through God's will, sought, loved and done, lies the one sure pathway to His love and friendship.

Friendship with the world—worldly things—is forbidden to the children of God for the simple reason that we cannot be the friends of the world and the friends of God. Consider:

"... know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by
the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

THE HEAVENWARD LIFTED SOUL

(Psalm 25:1-15)

Introduction: These are days in which the Christian must draw near to the throne of God. Every day millions of people are taking tranquilizers to assure them of rest and ease. They take one tablet to keep them awake and another to make them sleep. Sad to say, many of God's children have been affected by this condition. But this is not the solution! We need to lift our hearts, as did David, to the inclined ear of the Father. You may do this:

I. BY TRUSTING IN GOD (Vs. 2).

1. Trust Him for daily provisions (Psalm 37:3).
2. Trust Him for daily directions (Proverbs 3:5, 6).
3. Trust Him for future blessings (1 Corinthians 2:9).

II. BY PERMITTING GOD TO SHOW YOU HIS WAYS (Vs. 4).

1. His way is a perfect way (Psalm 18:30).
2. His way is a joyful way (Job 8:19).
3. His way is the way of peace (Luke 1:79).

III. BY PERMITTING GOD TO LEAD YOU IN HIS TRUTH (Vs. 5).

1. He leads through the truth of His Spirit (John 16:13).
2. He leads through the truth of His Son (John 14:6).
3. He leads through the truth of His Word (John 17:17).

IV. BY REMEMBERING THE MERCY AND LOVING-KINDNESS OF GOD IN THE PAST (Vs. 6).

1. By delivering Israel from bondage (Exodus 15:13).
2. By the provision of a Saviour for the world (John 3:16).
3. By making accessible our interceding High Priest (Hebrews 7:25).

NEWS NOTES

(continued from page six)

Church, Route 3, Dunn, North Carolina, the first of September.

During the pastorate of Mr. Taylor at Prospect, a new front was added to the church, a new piano and an organ purchased, and approximately 60 members added to the church.

Mr. Taylor attended the Charlotte Bible Institute in Charlotte, North Carolina.

Mt. Zion Church to Observe Annual Home-Coming

The Mount Zion Free Will Baptist

Church of Roper, North Carolina, will observe its annual home-coming on Sunday, September 25. Services will begin with Sunday school at the usual hour, worship services at 11:00, followed with a picnic lunch at the noon hour. In the afternoon there will be singing. All singing groups are invited to come and spend the day and participate in the afternoon service.

The pastor, the Rev. E. E. Edwards, and the church extends a cordial invitation to all former pastors, friends and members to come and worship with them.

Revival Services in Progress At Prospect Church

The Rev. Bobby Jackson is conducting

revival services at Prospect Free Will Baptist Church, Harnett County, North Carolina. Services began September 5 and continue through September 11. In the August 31 issue of *The Free Will Baptist* it was announced that the Rev. Bob Cock would be the evangelist for this meeting; please note the change.

The Rev. Cary Watkins, former missionary to Peru, is pastor of the church. You have a special invitation to attend the remaining nights of this meeting.

Missionary to Be at Ayden Church

The Rev. Harold Stevens, missionary from South Africa, will be the speaker both morning and evening services, September 11, 1960, at the Ayden Free Will Baptist Church, Ayden, North Carolina. Mr. Stevens, and his wife, Josephine, returned home for a year's furlough in July. Mr. and Mrs. Stevens have worked in Africa for ten years, and their experiences there are simply another example of God's grace and mercy.

A part of the evening service will be taken in the showing of a film depicting the work of the native preacher as he carries the gospel among his own people. The film will be a blessing to all who attend.

The pastor of the Ayden church is Rev. R. A. Gaskins.

V. BY PERMITTING GOD TO FORGIVE YOUR INIQUITY (Vs. 11).

1. Sin grieves the heart of God (Genesis 6:5, 6).
2. Sin mars the fellowship of man with God (Isaiah 59:2).
3. Sin causes the loss of rewards (I Corinthians 3:15).

VI. BY EVER KEEPING YOUR EYES TOWARD THE LORD (Vs. 15).

1. Looking for an opportunity to witness (Acts 8:30, 31).
2. Looking for an opportunity to serve (Psalm 100:2).
3. Looking for the return of the Lord (Revelation 22:20).

Is It Possible to Pray in Bed?

Two Wacs attended an open air meeting, conducted by some Christian servicemen. Said one of them, "I am a Christian, but I am not very open about it. Is it not possible to pray in bed?" Said the other, "Yes, but it is no testimony to others, is it? I am not a Christian, but I am interested. There was a girl in my barrack who knelt at her bedside every night, and the first time I saw her do it, I cried myself to sleep!" As they walked along, God spoke to them. Both gave themselves fully to Christ. Both resolved to confess Him anywhere.—Rev. Walter B. Knight.

Then Jesus Came!

Masagr, a benighted African pagan, was guilty of the basest sins—lying, stealing, polygamy, slavery, gluttony, drunkenness and murder. "Then Jesus came!" Hearing the heart-transforming gospel of the grace of God, Masagr believed it, and trusted Christ to save him from sin. The change was so miraculous that all marveled. He immediately began to tell others of Christ's saving power. For months he saved every penny, and even sold his cow to buy a secondhand bicycle. Said he to a missionary, "I am old. I cannot go far to tell my people about Jesus. There is a young man in your school. He is full of zeal. Put him on this bicycle, and send him to my fellow tribesmen that they may hear of the wonderful Saviour!"—Rev. Walter B. Knight.

THE MAIL BOX

CHANGE OF ADDRESS

"Will you please announce in *The Free Will Baptist* my change of address. My former address was Route 3, Wilson, North Carolina. My new address is Sims, North Carolina."—Rev. Melvin K. Everton

Attention!

Stockholders of Free Will Baptist Press

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Monday, September 13, 1960, at 10:00 a. m. The meeting will be in the assembly room of the Press.

If you own or represent stock, please be sure you are present for the meeting on the above date.

Rev. R. N. Hinnant, President

NOTES AND QUOTES



By J. C. Griffin

EXCERPTS FROM LETTERS AND SERMONS BY YOUNG MINISTERS

It has been my policy for a long time to help young ministers in the gospel which reaches the highest heights in the call possible. In this endeavor, I have had many appreciative young men in whom I have been convinced that they had come from God to pursue the ministerial course. I have found a few who are on a professional course. When I found the latter, I do not spend much time with them, for I am convinced that the ministry is a calling; so I am anxious to help the God-called young man with my limited knowledge and means to permit. Recently, I have received letters from three young ministers in which they expressed their desires and aims in life. I heard a sermon by one that I shall remember on in the near future.

EXCERPTS FROM FRANK HARRISON'S LETTER

Frank was a student at Mount Olive College last year and worked at home about this summer. Frank is a likeable fellow with a purpose in life. That is to glorify God and to be a servant to his fellow man; thus he is not idle out of work. Frank says: "September 19, I left home to fulfill one of my greatest dreams and ambitions, that of attending college. Upon my arrival at Mount Olive College, I immediately went to work to pay my way through college. . . . I was not disappointed in what I found at Mount Olive College. I found a Christian atmosphere, which continued throughout the year. I learned more about God and the importance of a Christian education. God blessed me in a wonderful way as I studied His Word under the guidance of dedicated Christian faculty. In the life of Mount Olive College, I learned to live with people and respect their opinions and views."

I say to Frank, and to all who shall read these lines, that it is wonderful to hear the opinions of others; however, in respect we do not have to accept their opinions. I have known people to be driven away from righteous thinking and

righteous decisions by some overbearing person who had no respect for the views of others. I was talking to a man one day about his soul and the man showed every sign of interest, tears flowing; and an overbearing man butted in and drove the man off. This man lived and died without every becoming a Christian. It is unethical and unwise for a person to butt in when a conversation is going on in soul winning, and yet many overbearing people will butt in with no idea of wrong, but the effect is the same; victory lost by unwise presentation of truth.

Frank, we are glad to know that you learned what many preachers and personal Christian workers have not learned. We are to be tactful and directed by the Holy Spirit. Frank's letter continues by saying: "In our ministerial fraternity we had Christian fellowship and discussions that were helpful to all, through the Kappa Chi Club. We worked together in receiving appointments in the local churches to preach the Word of God. Working together and sharing the blessings of these appointments are good Christian ethics."

We are glad to know that we have an institution that teaches respect for others. In continuation Frank says, "In our Missionary Prayer Band we study the locality of our Free Will Baptist missionaries, and also others who are not Free Will Baptist. We correspond in order to get their prayer request which we take to our Lord in prayer. I have received wonderful blessings through the Missionary Prayer Band."

I am glad to say that I have been privileged to attend a meeting of this Missionary Prayer Band, and I felt the Holy Spirit's presence and power.

Frank continues by saying, by way of repetition, "I have found Mount Olive to be a Christian College, centered in Christ and the truths He taught. God has blessed Mount Olive College and I sincerely believe He will continue to do so."

Frank says in his letter, "I will be a sophomore at Mount Olive this fall." His letter is signed, Frank Ray Harrison, student of Mount Olive College.

We want to remind the youth of the fact that Frank Harrison said in the beginning of his letter, "I began work to help pay for my schooling." What Frank Harrison is doing in the way of work to receive a Christian education, thousands are doing in these days of seeking for knowledge. If young men or young ladies desire an education and are willing to work, there are institutions that are anxious to help them. However, there is no college that I know of that can give work to every student, but when there is need, the most needy can find it, especially ministerial and missionary students.

I was talking to a professor in one of

our colleges and I mentioned the name of a student and his attainments. The professor said, "I know of only one thing wrong with that boy, he is too lazy to work for an education." An institution can soon learn whether a man is lazy or not. God has no place for a lazy man. Paul even said, "Neither did we eat any man's bread for naught: but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies" (2 Thessalonians 3:8-11). God's children are to be industrious. Paul worked with his hands. A student seeking after an education, who is too lazy to work, will never get very far. If they borrow money to get through school, in many cases they are slow to pay it back, and some of them never pay it back. Not too long ago, it was revealed to me that there were some who had borrowed money and were now receiving good salaries, but had gone for years without paying back the borrowed money. We want to thank God for honest, hard-working young people who are willing to work with their hands to get an education. We want to thank God that we have loan funds from which worthy young people can borrow and pay back after finishing college. But as said before, it is better to work than to borrow; but if one cannot get work, then borrow, and by all means go to college and get prepared for the future in order to take your place among men and women in the business and professional life as well as in the Christian life. We need educated professional people. We need educated, full-time Christian workers in the field. We need farmers, laborers and teachers. We need educated Christian housewives. We need religious education and also liberal art training.

I have letters from other fine young people who are working hard to get a Christian education; also a sermon which we heard sometime back. I shall comment on all these in the near future. It will take four or five weeks, perhaps, to get through with all these—you see I write Notes and Quotes for the glory of God.

When you give or sell your voice to the devil your soul is included.

A shiny promise may have a very hypocritical and deceitful background.

STORIES for our BOYS and GIRLS

Grandmother Brown's Secret

by Edith Iredale

JANE did not like to work. Her brothers and sisters said that she was lazy.

When she was asked to help with the cooking, she would complain, "I don't want to, let Louise!"

At last Jane's mother got tired of trying to make a lazy little girl do her part. She said, "This day, little daughter, if you do not work without complaining you shall not eat!" Jane went all day without food.

The next day Jane was a perfect little daughter. She worked even better than her older sisters and ate almost everything in sight. But the next day she was her old self again.

She had slept late. As this was summer vacation no one bothered to call her. About ten o'clock she came downstairs and walked into the kitchen. "I want my breakfast," she said, "I'm hungry!"

"If you want your breakfast, Jane," replied her oldest sister, who had been left in charge of the house, "get it!"

"You," whined Jane. "I don't want to!"

"Nor I," replied her sister. "After you have eaten you are to go to the store for me, and then to the country."

"But I don't want to!" growled Jane. "What do I have to go to the country for?"

"To take flowers, jelly, and some soup to Grandmother Brown. She's sick."

"I don't care if she is!" shouted Jane. "It's a mile out there to that old folks' home, and I'm not going. She's not my grandma!"

"Well, if you don't," replied her oldest sister, "you will not be eating tomorrow. Mother said so before she went away, and there's going to be chicken."

Jane liked chicken, and Jane knew that her mother meant every word that she said. About noon she started for the country.

Once she dropped the flowers, and was too lazy to pick all of them up again. She left over half of them to wither in the warm sunshine. The jelly she dropped once and the soup which she carried in a small tin pail, she dropped twice, because she was not paying any attention to what she was doing, and if the lid had not been

fastened tightly she would have spilled it all. A little after twelve she reached the old folks' home. She knocked. The matron in charge opened the door.

"Here's some things for Grandmother Brown that's sick," was Jane's way of greeting. "My mother sent them!"

"How nice of your mother," said the matron, taking them, "and sweet of you, my dear, to bring them. Come right in. Mrs. Brown will want to see you. It is her birthday. You can give her the flowers for a present. That will please her so much."

Grandmother Brown, wearing a very lovely white lace cap, was sitting up in bed sewing, even though she did not feel well. She was pleased to see her visitor. "My dear," she said, taking the flowers, "it was so nice of you to bring them to me. Sit down, and talk with me. This is my birthday. How many years young do you think I am?"

"I don't know," said Jane sitting down, "but you don't look young to me."

"But I am young," smiled Grandmother. "I am 91 years young today."

"Ninety-one years old!" exclaimed Jane, "and you're still sewing!"

"Yes, little girl, and let me tell you a secret why I am still sewing today. It is a most important one, and if you know it now, when you are young, you will never grow old or lonely."

"What is it?" asked Jane.

"Never stop working. Keep your mind or your hands busy all the time. When you are not cooking, and washing dishes, sweep and sew. When you are not sweeping and sewing, read or play. When you are not reading or playing, rest or go somewhere, as you have done today. Make someone happy, as you are making me. Now, isn't that worth remembering?" smiled Grandmother.

"Yes," replied Jane, "but I don't like to work."

"You don't like to cook or to sew?" asked Grandmother.

"No," said Jane, "no kind of work."

"Do you like to read, sing, or play the piano?" asked Grandmother, very seriously.

"No," replied Jane. "That's dreadful hard work."

"Do you like to play, and to eat?" asked Grandmother, reaching over for her birthday cake.

"Yes, yes," smiled Jane. "I like to play, and I like most of all to eat. I can eat

three pieces of cake at one meal!"

"I wonder, child," said Grandmother, keenly looking at her, "if you are sick where. Does anything hurt you?"

"No," laughed Jane. "I don't hurt where. My father and mother think the same as you, 'cause I don't like to work. They took me to the doctor he said I was in good shape."

"Then," said Grandmother, "you are just a lazy little girl that no one will want to have around. You go to the next door. Look at Grandma Smith, flat on her back. You take her some of these flowers. She's only 66 years old, and the doctors say there is nothing wrong with her. She says there is nothing wrong herself. She was once a lazy little girl, and never did anything all her life. She is still lazy and unkind. Go in and see her!"

Jane stepped into Grandmother Smith's room, which was adjoining.

"Grandmother Brown sends you flowers," said Jane. "How do you like them today?"

"Not very well, and I'm so lonesome," said Jane, holding them out. "These flowers will cheer you up."

"Did you feel tired when you were a little girl?" asked Jane, arranging the flowers.

"Yes, I never did like to work, and I didn't much. It was so much trouble, and no one comes to see me."

"People might come, if you were like Grandmother Brown," encouraged Jane. "She sews, reads books, and laughs, and talks most all the time!"

"She's always working," sighed Grandmother Smith, "and laughing, and talking, but I couldn't be like that."

"I wish I could," said Jane, "so I could be like her, when I'm old."

"Then, begin now," said Grandmother Smith.

Once every week, during vacation, Jane went to visit Grandmother Brown. She read, sewed, and talked together. Everybody began to notice a change in Jane.

"What makes you so different, Jane?" asked her older sister.

"Was it going that one day you were sick?" asked her mother.

"No," laughed Jane, "it was not that. It's my secret. If you all want to know, go ask Grandmother Brown at the old folks' home. She's 91 years young, and I'm going to be like her!"—Gospel Herald

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press*, Ayden, N. C.)

on, N. C.—The Woman's Auxiliary of Cowart's Creek Free Will Baptist Church met on the home of Mrs. Ruby Carroll August 14 with 14 members and 7 visitors present. The president, Mrs. Ruth Rose, presided over the meeting which opened with singing "Jesus Saves." Prayer was offered by Mrs. Rena Woods; Scripture by Mrs. Nancy Sawrey. Those taking part on the program were: Ruby Carroll, Etta Harrell, Rosa Lee Jones and Lou Amerson. Mrs. Sue Aycock gave a report on foreign missions. Special music was rendered by Mrs. Etta Harrell and Mrs. Aycock. The usual business session was held. The group was dismissed by Rev. Cecil Rose. Refreshments were served by the hostesses and enjoyed by all.

Ashford, Ala.—The Woman's Auxiliary of Cowart's Creek Free Will Baptist Church held a study course at the church August 15-20, on "The Manual of the Woman's Auxiliary." The course was taught by the study course chairman, Mrs. Maude Fowler. There was an average attendance of nine members and four visitors. The pastor, the Rev. Ralph Bell, was present at each meeting.

Mrs. Lewis Mallory, corresponding secretary, makes the following statement: "This is the first study course that our auxiliary has held since we organized in April of this year. We feel that this course was a great help to us and it surely has given us a greater desire to do more work in our auxiliary."

Why Not a Roman Catholic President?

(continued from page three)

various categories, has brought public attention to more than thirty million dollars in the institutions of his church. As someone has said, "If a mere Catholic congressman could do that, what couldn't a Catholic president do?"

Whether a Roman Catholic president would himself initiate measures giving preferential treatment to his church is not important. By the very nature of his position could help to create a climate in which such preferential treatment would flourish.

THREAT OF EXCOMMUNICATION

Could the members of the American Church actually put pressure on politicians to carry out the wishes of the Catholic hierarchy? Indeed so! And in ways that no other church could possibly exert such pressure: by the threat of excommunication, which means, to a Roman Catholic, the damnation of his soul.

Could a Protestant president could ever be under such a threat. No Jewish president could ever be under such pressure. But a Catholic president would always have that authority of the hierarchy

As was stated in the *Christian Century*: "Protestant and Jewish leaders sometimes mix politics and religion, but they cannot 'excommunicate' or damn the soul of one who refuses to fall in line with their church's pronouncement. And they cannot enforce obedience to their will under pain of sin. There lies the crucial difference—and a person is not a bigot who takes that difference into account."

Is this threat of excommunication ever used in America?

It is.

In the New Orleans diocese, the members of the Louisiana Legislature were threatened with excommunication if they supported compulsory segregation laws applying to Catholic parochial schools.

In St. Louis, when the Catholic archbishop decreed desegregation, many Catholics petitioned and threatened to use legal action to force the Archbishop to reverse his action. The following Sunday a pastoral letter threatened excommunication to any who associated with this movement. The movement promptly collapsed.

In these coming crucial months every American must ask himself this question: Could a Roman Catholic president actually divorce himself from the control and pressure of his church to the extent that his judgment on certain controversial questions subject to political determination such as government aid to parochial schools, gamb-

ing, birth control, diverse, censorship, relations with foreign countries—Spain and Israel and Latin-American countries, for instance—would his decisions be objective and wholly unbiased by his church's position on these questions?

And the answer, substantiated by examples of Catholic pressure and power in America and around the world, is NO.

It is true that Senator Kennedy stated (in *Look*, March 3, 1959) that "religion is personal, politics are public, and the twain need never meet and conflict." But with Roman Catholics, they have met and they would meet, and conflict, if a man were a sincere politician AND a true Catholic—and Senator Kennedy is both.

And when Senator Kennedy said, in the same article, "For the officeholder, nothing takes precedence over his oath to the Constitution," the press of his own church castigated him unmercifully and said that his statement was certainly not good Catholic doctrine.

One is left to believe that much of the talk about American Catholicism being different from the official or traditional Catholic views is, in Wilke's phrase, so much campaign oratory.

Daniel Poling reminds us that when Senator Kennedy was invited to an inter-faith ceremony, he refused to attend—because a high-ranking member of the hierarchy advised him not to. And when the motion to censure Senator McCarthy (a Roman Catholic) was before the Senate, Senator Kennedy did not declare his stand.

As Eleanor Roosevelt said, "Senator Kennedy knows what courage is, but he is not free to exercise it." Exactly! And that is true of any Roman Catholic who has, or will have, designs on occupying the White House. A Roman Catholic president would not be free to exercise courage because he would never be free, as a true Catholic from the control and pressures of the traditions and the hierarchy of his church. This fact may be difficult for Protestants to understand, but it must be understood—before it is too late.

After Al Smith was defeated in his bid for the presidency in 1928, he said that the time had not yet come when a man could say his beads in the White House.

And every Protestant in America can pray, with prejudice and without rancor, that that time will never come—in '60, or in '64, or in '68—or beyond. Not because there is any objection to how a man prays to his God. But because the rosary is more than a chain of beads with which a Roman Catholic prays; it is a symbolic chain binding every true Roman Catholic to Rome—to Rome's purposes, to Rome's pressures, and to Rome's infallible pope.—*Herald of Holiness*.

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

New Appointment to Department of Physical Education

The appointment of Mrs. Janie Smith Archer, a native of Wayne County, North Carolina, to the department of physical



Mrs. Janie Smith Archer

education at Mount Olive College has been announced by President W. Burkette Raper.

A graduate of Woman's College of the University of North Carolina with B. S. and M. A. degrees, Mrs. Archer has had six years of college teaching experience, three at Converse College in South Carolina and three at East Carolina College, Greenville. Her husband is the newly-elected principal of the Mount Olive public schools. The Archers moved to Mount Olive from Walstonburg, North Carolina, where Mr. Archer served as principal for the past two years.

President Raper discloses that the appointment of Mrs. Archer completes the instructional faculty at Mount Olive College for the ninth academic year which began September 5. Only one other addition was made to the faculty this year; Miss Lois Phillips of Warsaw, North Carolina, was elected to replace Mrs. Dixie Sugg Hart who resigned after serving as head of the department of business education at Mount Olive College since 1955.

Mrs. Archer replaces Mr. Robert W. Moye of Snow Hill, North Carolina, who resigned to enter private business in Mount Olive.

She is a member of Union Grove Free Will Baptist Church, Wayne County.

Education Through the Installment Plan

A new program of financing a college education through the installment plan is being inaugurated at Mount Olive College this fall, President W. Burkette Raper has announced.

According to this plan, students, or their parents, may extend payment of a year of college expenses over a nine, twelve, or even twenty-four months period. Tuition, room, board and all fees listed in the catalogue may be included under this arrangement, M. L. Johnson, college business manager, explained.

The new payment plan is being launched in co-operation with a reputable North Carolina bank, President Raper declared, and its chief purpose is to help remove the financial barrier which hinders many capable students from attending college. Detailed information is available through the college business office, he revealed.

Dr. Holt to Deliver Convention Address

Dr. Robert L. Holt, dean of East Carolina College, Greenville, North Carolina, will deliver the convocation address at Mount Olive College, Mount Olive, North Carolina, on Sunday, September 11, at 4:00 p. m., according to an announcement from President W. Burkette Raper of the college.

A former vice-president of Mars Hill College, Mars Hill, North Carolina, Dr. Holt has also served as director of religious activities at East Carolina College and as registrar at the time of his appointment as dean eight months ago.

A native of Georgia, Dr. Holt is a graduate of Mars Hill College, holds A. B. and M. A. degrees from Wake Forest College, and the Ph. D. degree from Duke University. He is an ordained Baptist minister

and served as a pastor from 1945 to

The convocation on September 1 mark the official opening of the ninth academic year. The college, chartered in 1951 by the North Carolina Convention of Original Free Will Baptist Churches, had an initial enrollment of 175 students in 1952. The enrollment rose to 175 during the 1959-1960 academic year.

Full state accreditation was granted to the college in 1958, and officials have been working toward regional accreditation from the Southern Association of Colleges and Schools for the upcoming school year.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed with Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Leona Owens

On Saturday, August 6, 1960, just before the falling of the evening shadows, Mrs. Leona Owens, widow of James F. Owens of Four Forks, North Carolina, and took her to her rest. Although she had been severely ill several times during the past few years, at the time of her death she seemed to be in good health and was called home. She happily worked among her family. She is survived by nine children, ten grandchildren, five great-grandchildren, and five great-great-grandchildren, all of whom will remember her for her beautiful life and blessed influence. In her life she exemplified the beauty of friendship, the strength of love, the importance of faith, the denial of self, the earnestness of work, and the purity of a life.

Although she has gone away, her life has not been spent in vain, for she will live on in the hearts and minds of those who knew and loved her as she, in her simple but sincere way, made her footprint in the sands of time.

By a Grandchild

Resolution of Respect

Miss Edna Jane Cockrell

Whereas, our heavenly Father in His divine wisdom has seen fit to call from this world unto Himself the spirit of our dear sister and friend, Edna Jane Cockrell; and whereas, the members of the Holly Springs Free Will Baptist Church, Kenly, North Carolina, desire to express in these resolutions their sympathy and affection for her; (continued on page sixteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Leadership Brings Ruin

(Lesson for September 18)

Lesson: Micah 3:1-6, 9-12.

Lesson Text: Hosea 14:9.

INTRODUCTION

In our lesson for last Sunday, we were given the opportunity to observe some of the blessings that flow to a people when business and faithfulness are the characteristics of their rulers.

Under such conditions as these are to be earnestly coveted by all people. We can have everything in our power, as followers of Jesus, and this is a great deal, to go through such a wonderful era of peace and prosperity.

We should, however, be sure to realize these conditions cannot exist unless business and faithfulness occupy the field of government.

We are directly responsible for the type of rulers that we select to rule over us. We are only charged with the responsibility of exercising our God-given right to vote for the ruler of our choice, but we are also charged with the additional responsibility of using our vote and using our influence for the election of the righteous and the faithful. When we support such men for public office we are, at the same time, supporting the cause of Christ.—*The Senior Quarterly* (F.W.B.).

POINTS THAT HELP

Micah 3:1: Leaders who know justice know the price of injustice.

Vs. 2: It is a bad situation when people do evil things and have hate for the

Vs. 3: When people turn away from God there seems to be no limit to the sins they will commit. Selfish greed takes possession of them so completely that they do not think neighbors exist only to be used—so they skin them alive!

Vs. 4: The time will come when the hardened sinners will cry unto the Lord for mercy. But the cry will be nature's pain, and not from repentance. They do not want to repent the time is now.

Vs. 5: The attack was now centered on the false prophets as it had been on the

princes before. They had knowingly misled the people and they had failed to warn them of their sins.

6. Vs. 6: The false prophets had kept others in the dark, and now they were to know darkness themselves.

7. Vs. 9: True prophets of God who dare tell the people the truth will never have smooth sailing. Those who come to hear the Word of the Lord should come prepared to hear of their faults and give heed.

8. Vs. 10: The rulers probably bragged of the new streets and buildings they had brought to Jerusalem, but that did not justify their disregard for God and His laws.

9. Vs. 11: What a verse this is! These were truly hirelings. The rulers judged for reward, the priests taught for wages, and the prophets prophesied for money. Like Samson they knew not that the Lord had departed from them.

10. Vs. 12: This was literally fulfilled in the destruction of Jerusalem by the Romans, when the temple ground was actually plowed.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. Micah was a prophet of God from Judah who lived and prophesied during the same period as Hosea and Isaiah, perhaps just a little later than Jonah and about the time of the death of Amos. His prophecy contains seven chapters in which he proclaims the downfall of the northern kingdom of Israel, the pathetic situation which existed among the political and religious leaders of the southern kingdom of Judah, and the later destruction of the temple in Jerusalem by the Babylonians, at which time the Jews would be taken away as slaves for seventy years. He also prophesies the return of the Jews from slavery and the flourishing existence of the Jews in their country after their return. He foretells the coming of Christ to the world, even naming the town in which Christ would be born.

The Printed Text for this lesson is taken from the third chapter of his prophecy which contains a pathetic invective against the princes of the house of Judah and the judges of God's people. His accusations are leveled at the judges, the magistrates, the priests and the false prophets. He upbraids them with their avarice, their injustice and their falsehoods. He tells them that their actions will be the cause of Jerusalem's being re-

duced to rubbish and the mountain of the temple's being made as a forest.—*The Bible Student* (F.W.B.).

2. "... Zion (shall) ... be plowed ... Jerusalem shall become heaps, ..." (Vs. 12). Because of the sins of priests, princes and people, Jerusalem became desolate. People still reap as they sow.

Illustration: Said a sinful young man to a devout Christian, "I don't see what you get out of life. You say you are happy, but you are missing so much." The one who thus spoke had a pleasing personality and a good position, but dissolute habits. The Christmas season came and passed. Work was resumed. The sinful young man didn't report for work. Officers went to his room. The door was locked. They forced it open. His body was found sprawled on the floor, amid empty liquor bottles! When the tragic news of his death reached the Christian, he said, "Yes, I'm missing a lot!"—*Selected*.

3. Micah turns from the civil leaders to the religious leaders, the prophets. It is well to remember that the prophets were more than forecasters of the future. They were forthtellers of the truth of God. They were the ministers of their day. When the ministers become corrupt and fail to give forth the Word of God, naturally the people are in darkness and become corrupt.

4. The first sin of which these prophets were guilty was a mercenary purpose. They were not interested in getting the truth of God to the people; instead, they were interested in their own personal gain. Their ministry had become a job or profession to them from which they earned a living. Are there not many such ministers today? those who are making the ministry a profession rather than a calling?

5. In the second place, these prophets were deceptive in their teaching. They flattered the people and made them satisfied in their sins. They gave the people what they wanted to hear, rather than the truth of God. They spoke of peace when there was no peace. They predicted prosperity when the wrath and judgment of God were upon the people. No prophet or minister is true to his calling if he does not speak the truth concerning man's sin and its consequences.

6. In the third place, these prophets were hypocritical in spirit. They were acting a part. They did not love God or have any desire to serve Him. Their whole ministry was built around their own lust. They did their own will, not the will of God. They were concerned about their own prestige and power, rather than the glory of God. No wonder the people had mixed pagan worship into the worship of God.—*The Advanced Quarterly* (F.W.B.).

7. Micah was a living illustration of the fact that many great words are spoken from
(continued on page sixteen)

ST. CLAIRE BIBLE CLASS

(continued from page fifteen)

small pulpits. This prophet was a countryman. He was not even a member of one of the old landed families. His father's name is never mentioned in the Old Testament, and this indicates that he was a member of the poorest and most inconspicuous class. The prophet proved his courage and insight when he attacked the sins of the rulers of his own nation. It is dangerous business to start calling powerful people beasts; but from Micah's message we gain a vivid description of the agony, wretchedness, terror and despair that filled the lives of the plain people around the year 710 B. C. These leaders, so content to let their people suffer, were not far removed from beasts.—*The Bible Teacher* (F.W.B.).

MISSIONS

(continued from page seven)

back Free Will Baptist Church, Phoenix, Arizona, the Rev. Elvis Priest and Mrs. Arlis Priest.

Our major project is a Christian day school with more than 90 Mexican citizens and children enrolled in it. Please pray for us.

Yours in Christ,
Mrs. John B. Elliston

Resolutions of Respect

(continued from page fourteen)

sympathy to those who feel most keenly our common loss, and to pay tribute to the memory of our faithful sister and God's servant.

Sister Cockrell passed to her reward on July 17, 1960, having served as a faithful member of our church for a number of years. Surviving is one sister, Miss Etta Cockrell, and several nieces and nephews.

We shall miss her, but we feel that her mission here has been courageously fulfilled.

Committee,
Nellie Atkinson
Marvin Atkinson

Blazing Eyes, and Roped Heifers

Once, as Dr. R. A. Torrey was speaking, two young ladies, in the rear of the auditorium, began to whisper and snicker. Dr. Torrey suddenly stopped speaking. His

eyes seemed to blaze as he sternly and severely rebuked those girls for their irreverence! The girls were deeply wounded. Should he have dealt more kindly with them?

Billy Sunday had a similar situation in one of his meetings. Observing the misbehavior of two girls, who sat near the

front of the tabernacle, he called "Ushers, come and rope these two and carry them out of the tabernacle."

Possibly none of us could thus rebuke anyone without greatly grieving the Holy Spirit of God, though irreverence in the presence of God must be condemned.—Rev. B. Knight.

CHRISTMAS CARDS



For your Christmas greetings this year, we are offering three series of the "Sunshine Line." All three series come in assorted cards, designed exclusively for you who love Christmas and understand its true meaning.

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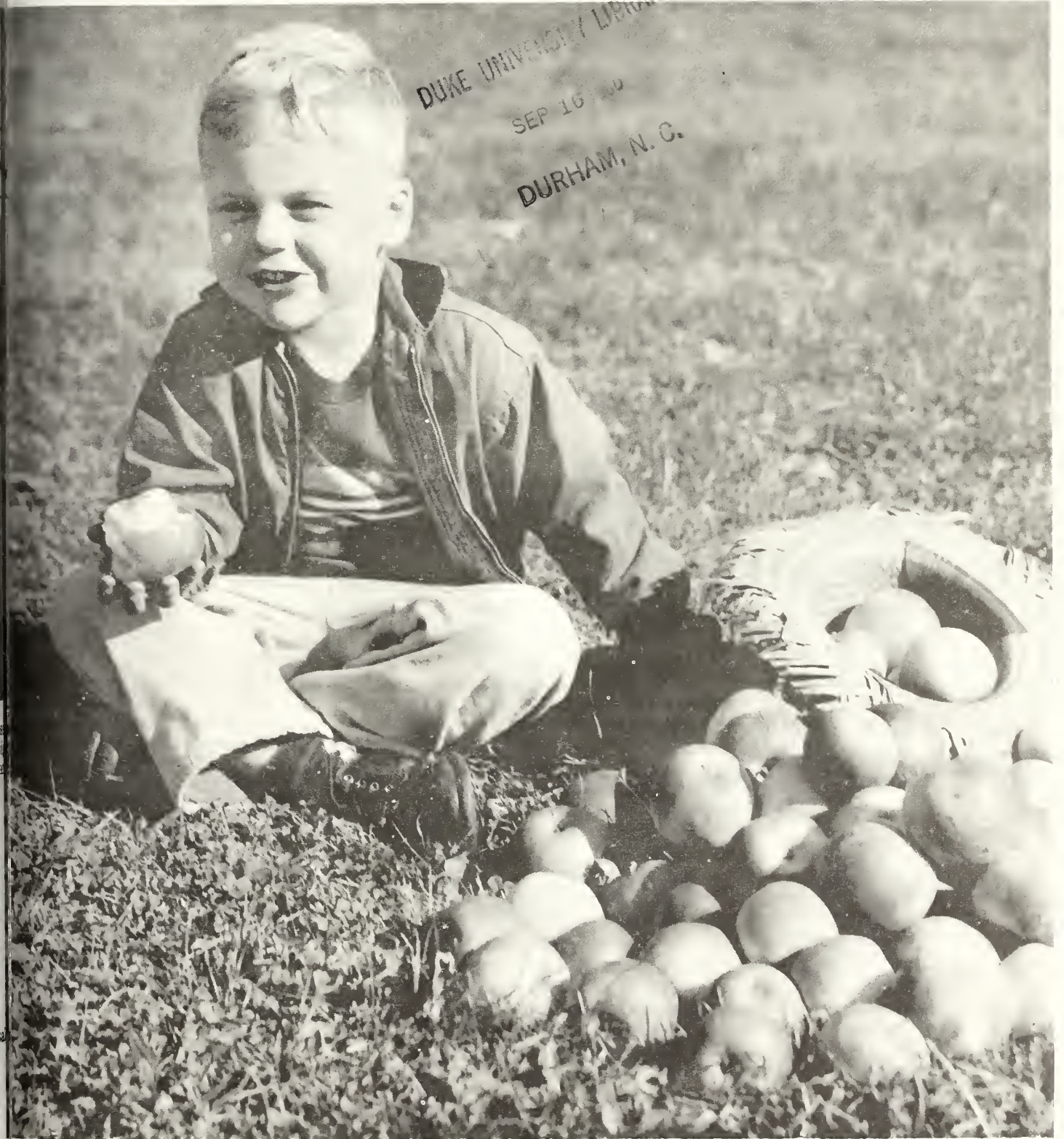
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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 14, 1960

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by Lambert



The Linked Chain

by Mrs. Felton Watson
Kenly, North Carolina

O chain is stronger than its weakest link," is an old saying, yet it is still true. This old saying applies to Free Will Baptists who have linked themselves into a chain willingly and gladly, in order to stand together as one unit.

Link by link we have united, agreeing upon certain fundamentals of faith, so that we may be one body working together instead of many bodies working against one another. Each connection has been voluntary and each individual has held fast to his independence. Yet, we are bound together by an amazingly strong chain, a common allegiance to certain basic principles and doctrines.

We have organized bodies such as conferences, associations and conventions, realizing that much more could be accomplished through efficient organization than could be accomplished as individual efforts. We have founded and supported many promotional enterprises: The Children's Home, to care for our homeless children; a publishing house, to print our educational literature; a home and a formation program, for spreading the gospel to those who have never heard it; Bible college, to give the opportunity of receiving a college education and a knowledge of the Bible simultaneously; and a liberal arts college, to give the benefit of a liberal arts education. There are many other phases of our co-operative work.

Mount Olive Junior College is the latest link, in the minds of many of our people, the greatest link that has been added to the chain. In any event, all of us can be glad that it offers great hope to our denomination. Among other things that it will do, it will give us a better educated youth. Also, it will provide educational opportunities for our young people who are not a Christian, liberal arts education,

but who have not yet been called into full-time Christian service.

Indirectly, Mount Olive Junior College (as well as our Bible College) will lead to greater missionary endeavor, both at home and abroad. Many young people who will attend Mount Olive College will probably go on to seek careers in medicine, law, etc. How invaluable Christians, Free Will Baptist doctors and lawyers, as well as those of other vocations, will be to our denomination.

Perhaps some young person who attends our junior college and goes ahead to a career in medicine will be called to the mission field. What a great need there is for doctors on the mission field! They have unlimited opportunities as they minister jointly to the body and to the soul. Can't you imagine a poor, brown-skinned native saying, "I love old Dr. Luke. I think he was a wonderful missionary."

In spite of charges from various sources, the Free Will Baptists have inspired men of God leading them. What a significant part they play in keeping the links of our chain together!

Our leaders are sound, God-fearing men. We are not in danger of being led by modernists and liberals (whatever they are) because our leaders are men who have been raised up and nurtured on Free Will Baptist doctrines and beliefs. And we cannot believe that our Free Will Baptist doctrines and beliefs are *liberal and modernistic!*

Certainly, our faith is being perpetuated through the training offered at Mount Olive Junior College. The writer recently had the privilege of visiting the college during the youth conference. Even to a visitor, it was inspiring just to be on the campus and have a part in the activities. It was easy to see that all of the boys and girls were touched by the vespers, which were directed by the Rev. Michael Pelt. The message of the Rev. Clarence Bowen

seems to climax their religious experience.

This modern, push-button age in which we live is so filled with conflicting beliefs and philosophies that we sometimes wonder if even a highly learned professor is not baffled with a lot of the isms in the world today. What are we going to do with so many isms? Are we going to divide, and let every man have his own private philosophy? Or are we going to continue to unite, realizing that we need to forget some of our petty differences, in order that we may unite and work together? We cannot divide! We are bound together into one great chain. Each link of the chain is indispensable. United, we are a chain of which no one needs to be ashamed. Divided, we would not even be a chain and could not possibly fulfill the function of a chain. In the realization of our need for one another, let us cling even closer together. Let us pray for God's continued blessings on our co-operative work through the great links that make up the chain of Free Will Baptists.

●

CONFIDENCE

No soldier can fight well who has not confidence in his leader, but you cannot doubt yours. He has said, "I will never leave thee, nor forsake thee," so that you may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." What confidence the knowledge of the Lord inspired in the heart of Paul! "I can do all things," he said, "through Christ which strengtheneth me." His weakness became strength in the conflict, for the grace of the Lord was sufficient for him.—Robert Whyte.

My God and My Country

by Rev. Walter E. Isenhour

IT is great to live in a country where we are free to worship God according to the dictates of our own conscience. Such is America. I wonder if the masses of our people appreciate this as they should. No doubt many do not. However, if they knew what it cost our forefathers to make possible this sacred liberty, perhaps they would love and cherish this wonderful land in which we live far more than they do, and would appreciate the beautiful flag that waves over us.

Our forefathers came to America for religious liberty. They braved the stormy seas in order to get here; braved the perils of the wilderness at the risk and sacrifice of their lives, or many of them. They suffered hunger and disease, numbers of whom died in their earnest endeavors to build homes, churches and schools. Thousands shed their life's blood on the battlefields when they fought for our independence. They made possible the truthfulness of our great national hymn, "America," which millions have delighted to sing, and which should be sung by millions of voices today. We should realize what it cost to make possible its reality.

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where our fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring!"

No one born on American soil, or who has become a citizen of our nation, can afford to become traitor to our government, our sacred religious liberty, and betray us unto any foreign foe. What a glorious privilege to live in a country of Bibles and churches, and under the stars and stripes of a flag that waves "over the land of the free and the homes of the brave!" Under God Almighty, I know of no other nation on earth that has been so highly favored and blessed—wonderfully blessed—as the United States of America. This is a land

of plenty. Plenty in material blessings; plenty in churches and schools that dot our land; plenty of golden and priceless privileges and opportunities for our youth to make great and noble men and women and to succeed in worthwhile undertakings, endeavors and business by which to earn an honest and bountiful livelihood.

Indeed we have a great country, and why can't we realize it? Of course, the enemy that made it hard and difficult for our forefathers to come to these great shores and settle the wild and unbroken wilderness is still the same enemy today that would delight to see us brought under Communistic powers that would rob us of our churches and schools, our liberty to serve and worship God, our prosperity in work and business, and our strength as a

BROTHERLY LOVE

by George H. Branning
Greensboro, North Carolina

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1).

IN such times as these, when so many people have so many different ideas about what a Christian should be, and how a Christian should act, it would be good for us to take time out to consider this text for a few minutes.

First, the apostle calls both the one who is overtaken, and the one who is spiritual, *brethren*. This means that they are members of the same family; they are both children of God; they are both saved by the shed blood. The psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1).

Next, the one that is spiritual is advised to restore the one that is overtaken. This

nation morally, educationally, spiritually, financially and in manpower.

Think of living in a country where infidels and idolaters have the reins of government in their hands! Naturally where infidelity is rejected, where the religion of our Lord Jesus Christ is scoffed and scorned and refused, where the church is denuded and her doors closed to sacred worship, where the schools of one's country, for the sake of God and the Holy Bible, are set aside, and freedom to act according to the dictates of one's conscience and judgment is not permitted, there can be but little left but oppression and suffering. Why can't our leaders in government, in education, in Christian service and in business, and as writers and publishers see this? Why can't every American citizen see this? Why can't millions of our people say in the language of the psalmist, "O LORD our Lord, how excellent is thy name in all the earth! who hath thy glory above the heavens" (Psalm 113) and then live to exalt His name, His Kingdom above everything on this earth? It is our privilege, our duty and our solemn responsibility. What are we to do about it?

Freedom to live one's life as God will made it possible to love and worship God accordingly, to enjoy His presence and fellowship with His people instead of being weighed down with more than diamonds and pearls, gems and riches of earth. This is indeed a pearl of great price, and let us buy it for naught.

Brotherly love does not mean that the one who thinks he has all the answers is right and those who disagree with him are all wrong. It does not mean that the one who thinks he is spiritual is supposed to try to discredit those with whom he disagrees with a smear campaign. It says, restore such an one in the spirit of meekness, and it means just what it says.

Last, the reason given for such a restoration is that the spiritual one also is subject to failings.

I am convinced that God will never bless our efforts until we are united in love. We cannot continue as a denomination as long as one faction is divided against another. If we are Original Free Will Baptists, we believe that the individual is free to choose what shall be his relationship to God, and no pastor, or any other individual or organization, has any right to sit in judgment of any man. If you think that a pastor or denomination has such a right over the individual, then you are not an Original Free Will Baptist.

Is He Coming Soon?

by Ronald H. Gillespie

ONE night, after the family devotion period was over, my wife and I sat up over the day's happenings. We were amazed at how much of the general plan of that day had fulfilled the signs of the times as they are clearly outlined in the Word. After thinking it over deeply, I finally remarked, "Truly the Lord is coming very soon."

To my surprise, Paulette, one of our girls, age five years, remarked, "Daddy, do you mean Jesus is coming here?"

I was startled, for I had supposed that the twins were in bed and possibly asleep at that time; but they had been wide awake listening to our conversation with great interest. "Yes, dear," I said, "Jesus is coming from heaven to take us back home to live with Him forever."

"He coming tonight?" asked Pauline. "Well," I replied, "He could come to-morrow. Mummy and I have just been talking about how many of the things that have happened today and things that are happening in the world every day now are things that God said would happen just as He comes for us. He could come any time now. However, He said, 'But of that day and hour knoweth no man.' Not even the Father knows; so we cannot tell the date."

"Oh, I am so glad Jesus is coming!" said Paulette. "I love Jesus so much and I want to go and live with Him!"

Just before we had our family devotions the next night one of the twins said, "Daddy, Jesus didn't come last night!"

"No," I said, "Jesus did not come last night, but He is coming very soon."

"Tonight?" asked the other twin. "Maybe," I replied, not wanting to be troubled by trying to set a date for His coming, and yet this incident was already causing me to search my heart to see how much I really believed Jesus was coming any day now.

The next day, the Lord did not come last night either," was Paulette's remark as she settled down for our family devotions the next evening.

"No, dear, He did not come last night, either, but just keep looking for Him and be ready for Him to come any time. Just keep living for Him and doing each day what you know He wants you to do, and don't ever do anything you would not want Him to find you doing when He comes," was my reply.

I hardly needed to give that last remark for they were constantly looking for Him to come and continued to remind me that He had not come yet, to which reply I kept giving a similar answer to the one I had already given.

After about two weeks of this the remarks were missing for a few nights and thinking they had dismissed the issue I forgot about it, too, for the time being.

I was wrong, though, about the twins' forgetting. One morning our oldest girl, Joyce, who was six years old then, cried out in alarm, calling for Mummy to come quickly. Paulette had swallowed a large bead. Fortunately the bead was round and finally proved to cause no serious trouble.

After the excitement died down a bit I asked Paulette why she had swallowed the bead. She replied, "I asked Joyce what would happen if I swallowed the bead, and she said I would possibly die. If I did I knew I would go to be with Jesus. I can't wait any longer for Him to come, so I have decided to go to Him."

I tried by best to explain things clearly to her, but I was rather puzzled myself just how to handle this case, and this fact showed up as the same performance was repeated again.

"Now, Daddy," said Doreen, my wife, "this has got to stop, and as you were the one who started it you also have to finish it."

I realized this but for some time I could not formulate a plan of how to deal with this case. At last I was ready and called in the twins.

I began by telling them that Jesus wanted only good girls to live with Him and that by doing things like that they were bad girls. Then one of them said, "No, Daddy, we are no longer naturally bad girls.

Sometimes we do bad things but we are sorry later and go to Jesus and tell Him we are sorry we did it and will try not to do it again, and He forgives us and helps us to be good. Remember what happened a few weeks ago?"

Yes, I remembered. Doreen had to punish them for some naughty thing they had done. Soon after the spanking had taken place one of the twins came to Doreen and said, "Mummy, I just seem to be naturally bad and I am afraid I am going to be bad in heaven."

"Oh, no," Doreen said, "you can't do that! God only has good girls up in heaven. If you are sorry you have done bad things and tell Him so, and ask Jesus to come into your heart, He will forgive you and will come into your heart and help you live your life so you will be a good girl."

The twins and Joyce, our oldest daughter, who was listening in, said they had never really done this before, and that night the three girls took Jesus Christ as their personal Saviour.

I could see now that I had the wrong approach again so I tried a new one and this time it worked. I told them, "God is preparing a place for you to live in so you can always be near Him. You may be sure He has planned a wonderful house for you, but how would you like to live in a house with the roof off?" Paulette shook her head no. "Or a house without windows or a door?" Pauline indicated her displeasure this time.

"Well, God is still building your house and when it is finished and He is ready for you He will come for you, as we have been talking about, or He will call you through death before that time comes. He wants you to live with Him just as much as you want to go there, and you can be certain that just as soon as everything is ready and your time has come He will either send for you or come and get you."

This explanation satisfied them and they have never again caused any anxiety to us along that line; but they are still looking for and waiting for Jesus to come. We are waiting for His coming, too, with more real childlike faith than we had before.—*Gospel Herald*.

A GRACIOUS FRIEND

The friendship that the Lord provides
Will stay when all else wanes,
And give you such a confidence
In His peace while it reigns,
You'll wonder why you did not find
Before, this friend so good and kind.

—Selected.

NEWS NOTES

Revival in Progress at Grace Church

Revival services are now in progress at Grace Free Will Baptist Church, Greenville, North Carolina. Services began Sunday night, September 11, and will continue through September 17. The evangelist for these services is the Rev. Guy Owens, pastor of Gum Swamp Free Will Baptist Church, Greenville.

The pastor of the Grace Church is the Rev. Rashie Kennedy, who invites all those interested persons in the Greenville area to attend these services.

Dawson's Grove to Observe Home-Coming

Home-coming services will be observed at Dawson's Grove Free Will Baptist Church, Scotland Neck, North Carolina, Sunday, September 18. The services will consist of a special message by a guest minister, special music, and recognition of former pastors and others present.

The pastor, the Rev. L. E. Ballard, and the church extends a cordial invitation to all members, former members, former pastors and friends to attend these services and enjoy the fellowship together.

Rev. Louis H. Moulton Conducting Rocky Mount Revival

Revival services are in progress at the First Free Will Baptist Church, 406 Cokey Road, Rocky Mount, North Carolina, with the Rev. Louis H. Moulton as the evangelist. The meeting began September 12 and will continue through September 18. The pastor, the Rev. Robert L. Edwards, ask that you remember these services in prayer, and if possible to attend the remaining nights of this meeting.

Home-Coming and Loyalty Sunday at Little Rock Church

Home-coming and loyalty Sunday will be observed at Little Rock Free Will Baptist Church, Lucama, North Carolina, Sunday, September 18. Services will get under way with Sunday school at 10:00 a. m. and morning worship at 11:00. The Rev. W. Burkette Raper, president of Mount Olive Junior College, will deliver the home-coming message. At the noon hour a picnic lunch will be served on the church grounds.

The pastor, the Rev. Leonard B. Woodall, extends a cordial invitation to all mem-

bers, former members, former pastors and friends to attend these services and enjoy the fellowship of the day together.

Little Rock Church Announces Fall Revival

The Little Rock Free Will Baptist Church, Lucama, North Carolina, announces its fall revival September 18-24, with the Rev. Wilbert Everton, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, as the evangelist. Services will begin each evening at 8:00.

The church and pastor, the Rev. Leonard B. Woodall, ask your prayers for the success of the meeting, and extends a cordial invitation to everyone to attend these services.

Home-Coming and Revival At Hickory Grove Church

The Hickory Grove Free Will Baptist Church, Robersonville, North Carolina, will observe its annual home-coming on Sunday, September 18, at 11:00 a. m. All former members and former pastors are invited to attend this service.

Beginning Sunday evening, September 18, at 8:00 p. m., the Rev. C. L. Patrick, Snow Hill, North Carolina, will begin a series of revival services which will continue through September 24. The people of Hickory Grove are looking forward to having Mr. Patrick with them as they have on many occasions when he served as guest speaker during revivals. He has served as a source of inspiration to the members and to the present pastor in many instances.

The pastor, the Rev. Willis Wilson, who will direct the song service each evening, wishes to invite everyone to attend the meeting and pray that God's blessings may be with them throughout each service.

N. C. Children's Home Report for August, 1960

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for August, 1960. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

General Fund

Albemarle Conference	
Blue Ridge Association	
Cape Fear Conference	
Central Conference	
Eastern Conference	
French Broad Association	
Jack's Creek Association	
Pee Dee Association	
Piedmont Association	
Western Conference	
Western Yearly Association	
Miscellaneous	1,
Farmer Picture Program	1,
Bennett Concert Class	1,

Kitchen Fund

Central Conference	
Eastern Conference	
Western Conference	

Clothing Fund

Blue Ridge Association	
Central Conference	
Eastern Conference	
French Broad Association	
Western Conference	

Central Conference Building Fund

Central Conference	\$
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French Broad Building Fund

French Broad Association	\$
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Total August Receipts \$7,

Cramerton Church Employs Associate Pastor

The Cramerton, North Carolina, Will Baptist Church has employed the services of the Rev. Travis Huffman as associate pastor. Mr. Huffman is a graduate of the Fruitland Bible Institute of H. sonville, North Carolina, and will be the pastor of the Cramerton Church. Rev. Roy Rikard.

According to Mrs. Marie Martin, secretary, the church has a Sunday school rollment of 356 with an average attendance of 300 or above. Also on the campus property is a Bible institute training center.

Rev. S. A. Smith to Deliver Ormondville Home-Coming Message

The Rev. S. A. Smith of Beauvoir, North Carolina, will deliver the home-coming message at the annual home-coming services of the Ormondville, North Carolina, Free Will Baptist Church, Sunday, September 25. Mr. Smith, former pastor of the church. (continued on page ten)

Coming Events

September 22—Eastern Woman's Auxiliary Convention, Mount Olive Church, Mount Olive, North Carolina

(continued from page six)

nder way with Sunday school at a. m., followed with the morning ip at 11:00. A picnie lunch will be on the church grounds at the noon In the afternoon there will be a service with several singing groups tak- irt.

pastor, the Rev. Clifton Rice, will charge of the day's activities. He and hurch extends a cordial invitation to embers, former members, former pas- and friends to attend these services njoy what promises to be a great day rship and fellowship with the Lord.

Eugene Waddell to Direct Greenville Revival

Rev. Eugene Waddell, Garner, Carolina, will be the evangelist for services at the Greenville, North



Rev. Eugene Waddell

na, Free Will Baptist Church Sep- ar 19-25. The services will begin evening at 7:30.

pastor, the Rev. Robert B. Craw- extends an invitation to everyone to fully bring your family and friends t's Bible preaching, gospel singing and iving revival.

National Superannuation Report August, 1960

S. K. V. Shutes, secretary-treasurer of National Superannuation Board of Will Baptists, submits the following for August, 1960:

on Hand August 1, 1960 \$3,901.35

Receipts

Operative Plan of Support:	
ma	\$1.37
asas	7.97
zia	2.30

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Cuban Christians Divided Over Castro

In the beginning of Castro's revolution the large majority of Protestants favored him and felt that the movement was a genuine movement of the people. Cuban Protestants—clergymen and laymen—became active in the new government in its formative stages, and among the congregations there was general support of the proposed reforms.

As Red influence became more evident many gradually withdrew their services. Faustino Perez, former Minister of Recuperation, and Enrique Ostalki, both Presbyterians, and Lopez Fresquet, a Methodist who was Minister of Finance, have quit their Castro-given posts.

Other Christians, mostly Presbyterians, are still in the government. Heading the

list is Dr. Raul Fernandez Ceballos, secretary of the Cuban Council of Churches, who heads up the literaey program under the Minister of Education. At one juncture Castro met with Dr. Fernandez, Dr. Rafael Cepeda (a professor at the Evangelical Seminary and director of education in Latin America for the Presbyterian Church, USA) and others to propose a national Protestant church with a Minister of Religion in the cabinet. Intervention by the Presbyterian mission board in the United States with a threat to eut off funds abort- ed the plans.

The anti-Americanism stirred up by Cas- tro is increasingly a stumbling block to mis- sionaries. Some have reported that they are unable to talk to some people simply because they are Americans. Others have reported a meeting broken up by Cuban Christians telling American Christians, "Why don't you Americans go home?"

Besides prejudice against American mis- sionaries, the pinch of the general economic conditions of the island, and the isolated seizure of church property, Protestants and Catholics alike are faced with government antagonism in their educational under- takings. Some 300 schools will be unable to open this month because they are un- able to meet the high salary requirements of the new law. The government has seized Methodist and Nazarene camp sites on the Isle of Pines. Faced with the possi- bility of losing a farm used to support its work, the United World Mission has sold it.

Despite all of the problems, many Amer- ican missionaries support Castro's govern- ment, feeling that it offers opportunities for the spread of the gospel. Those favor- ing the regime point out that Fidel's son has joined the Methodist church, that his sister sings in a Baptist choir, that he often quotes the Bible, and that the wife of Che Guevara is a Presbyterian (she is al- so a known Communist).

Confusion still reigns, but as civil liber- ties vanish and all private enterprise faces new restrictions, more and more of the people and church leaders are placing the Red label on the revolution.

—Based on an article from *Christianity Today*, September 12, 1960.

California	10.59
Florida	2.65
Georgia	4.86
Illinois	1.81
Missouri	43.07
North Carolina	2.47
New Mexico	2.79
Ohio	.06
Oklahoma	13.54
Tennessee	1.25
Texas	6.28
Virginia	1.96
From States:	
Alabama	5.00
Georgia	40.21
South Carolina	10.29
North Carolina	52.75
Tennessee	17.01
Virginia	6.82
From Insured on Premiums	45.88
Refunds on Premium	4.66
Total Receipts	285.60
Total to Acount For	\$4,186.95
Disbursements	
Ministers Life and Cas-	

(continued on page thirteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: Will you please explain, "Be ye angry, and sin not: let not the sun go down upon your wrath" (Ephesians 4:26)? G. R., Arkansas.

Answer: There is no doubt but that the thing in the mind of the inspired writer as expressed here is what the Bible names "righteous indignation." It would not be loyalty on our part were we to see someone commit a sin against either God or another person if we were not angry about it; indeed, it would be a sin for us to thus behave. When Jesus saw wrong committed, whether against God or some innocent person other than God, He had righteous indignation against them. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matthew 21:12, 13); "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other" (Mark 3:5).

When Nehemiah, the man of God, had gotten leave of a foreign king and had come to Jerusalem to patch the walls and set things right against Israel's enemies, he found that the Israelites, God's own people, were mistreating each other like the heathen had mistreated them and this aroused his righteous indignation. "And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have redeemed our brethren, the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?" (Nehemiah 5:6-9). The Scriptures give no evidence whatever that God was not ap-

proving all these actions of His trusted servant, Nehemiah. In fact, to have it printed in His Word as it here occurs gives full evidence to God's hearty approval. This all, of course, by no means indicates that we are to oppose people because they oppose us personally, or even if they do us personal or bodily injury. The Bible teaches exactly the opposite. To whatever extent the church or church people have opposed people because they have opposed them personally, that is the extent in which they have been wrong and un-Christlike; for it is indeed a different thing to oppose the act of a man that in word, deed and principle opposes God or God's Word than to oppose him because he has spitefully misused or abused one personally. We should accept any personal wrong that either an inconsistent, professing Christian, or a man of the world imposes upon us as an opportunity to exemplify Christ before him in such a way as to make him ashamed of the act, repent and come to Christ.

I once knew an unsaved man that liked to display his inconsistency to his Christian neighbor. With patience the Christian neighbor bore with him, praying for him daily about 40 years; but it finally paid off when the Christian neighbor was called to the bedside of the sinner to pray for him and see him saved and returned to health.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life

everlasting. And let us not be weary of well doing: for in due season we shall reap, if we faint not. And as we have the opportunity, let us do good unto all, especially unto them who are of the household of faith. Ye see how large a letter I have written unto you with mine hand. As many as desire to make a shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire that you be circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world. For in Christ neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy upon them, the Israel of God. From henceforth let no man trouble me: for I in my body the marks of the Lord are branded. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen" (Galatians 6).

God's Word tells the Christian, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: be ye kind one to another, tenderhearted, forgiving one another, even as God hath forgiven you" (Ephesians 4:30-32); "But I say unto you, ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain" (Matthew 5:39-41).

What kind of a spiritual condition is the church and, therefore, the whole world in today if each time a Christian group of Christians, has been wronged they had, as is taught in the law, retorted the same, eye for eye, tooth for tooth, blow for blow, cursing for cursing; and much better would it be had all members of the church followed the Lord in His exhortation and in His holy living? Perhaps we need to take inventory here and see whose side we are on. The devil is the god of this world, this age and its system. God is the God of all creation and orders from heaven. These are four of the Bible. He is coming one of these days before too long and will take vengeance against all who have forgotten (to love) Him.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Word is a lamp unto my feet, and a light
unto my path. (PSALM 119:105).

PEACEMAKERS

And the fruit of righteousness is sown
in peace of them that make peace" (James

The idea expressed by the above text
is not new to James or to any who knew
the teachings of the Scriptures. Almost
two hundred years before James wrote
these important words, Isaiah had
written, "And the work of right-
eousness shall be peace; and the effect of
righteousness shall be quietness and assurance for
me, and my people shall dwell in a peace-
able habitation, and in sure dwellings, and
in quiet resting places" (Isaiah 32:17, 18).
The prophet was telling about the condi-
tion that would exist in the hearts of God's
people when Christ would come into the
world—our own day of grace.

Why is there so much strife, divi-
sion and trouble among us? When Christ
was talking with His disciples just prior to
His going from them, He said, "Peace I
give unto you, my peace I give unto you:
I will not leave you without peace, I will
give you my peace." (John 14:27). That Christ left His
peace with His people there is no question,
for we have left His peace out of our liv-
ing. There are those, if we may know
them by their fruits, whose religion is divi-
sion, strife, hate, confusion and destruction
in general. We find this spirit in all our
relationships with each other. The final
result of all these unchristian conditions is
contention, and contention drives us and
drives us away from peace and God. Paul
summed up all these things by saying, "Is
the church divided? was Paul crucified for
you, or were ye baptized in the name of
the Lord? (1 Corinthians 1:13).

A. P. Bailey recently wrote: "Any-
one who is strong can be a peacebreaker;
only the weak and strong can be a peace-
breaker. The peacebreaker is willing to de-
stroy to achieve a temporary objective; the
peacemaker seeks to maintain wholeness of
the whole against those who would wreck it.
Blessed are those who are strong enough
to keep the peace. Blessed is the one who
has the spiritual strength to take the divi-

sions within a community and make of
its fragments a whole. He shall be called
one of the children of God.

"Are you healing life's divisions or help-
ing to make more of them? When we
divide mankind, we place men in oppos-
ing camps where bitterness and hurt de-
velop more easily. Peacebreakers divide
mankind. Peacemakers bring men togeth-
er. It takes a singleness of mind and the
strength of inspiration to be a peace-
maker."—Selected.

"Blessed are the peacemakers: for they
shall be called the children of God" (Mat-
thew 5:9).

Defeat isn't bitter if you don't swallow it.

PRAYER CHANGES PEOPLE

A young preacher had just settled in
his first pastorate in Philadelphia, when
he was visited one evening by one of the
laymen in his church.

The man said bluntly to him, "You are
not a strong preacher. In the usual order
of things you will fail here, but a little
group of us have agreed to gather every
Sunday morning to pray for you."

The young man saw that group of peo-
ple grow to more than one thousand pray-
ing weekly for their pastor.

The minister was J. Wilbur Chapman
who grew to become one of the greatest
preachers America has ever known.—*The
Baptist-Examiner.*

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by
the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

POWER REVEALED IN THE SON

(John 17:1, 2)

Introduction: This is the age of power. The emphasis is
upon horsepower. Everyone wants to have power! We measure
the strength of a nation by the state of its ammunition stockpile.
The world is indeed mad with the lust for power. The universal
password is power. I would like to tell you about God's power
and how it is manifest in His Son, the Lord Jesus Christ.

I. HE HAS POWER OVER DISEASE (Luke 4:40)

1. Power over disease of body (John 5:8, 9).
2. Power over the disease of soul (1 Peter 1:22).
3. Power over the disease of the mind (2 Timothy 1:7; Ro-
mans 12:2).

II. HE HAS POWER OVER DEMONS (Matthew 4:24)

1. Power over the demons that possessed the man of Gadara
(Mark 5:1-13).
2. Power over the demons that possessed the dumb man
(Matthew 9:32, 33).
3. Power over the demons that possessed the Syrophocni-
cian's daughter (Matthew 15:22-28).

III. HE HAS POWER OVER THE DEVIL (Genesis 3:15)

1. Power over the devil in the wilderness temptation (Mat-
thew 4:10, 11).
2. Power over the devil in the victory of Calvary (Colossians
2:15).
3. Power over the devil in the resurrection (Luke 24:6).

CRAGMONT ASSEMBLY NEWS

by J. E. Wooten
Business Manager-Treasurer

THE statements contained in this brief account of activities at Cragmont Assembly, Black Mountain, North Carolina, during the conference season just recently closed do not cover the entire operational activities, nor do they furnish all information concerning the progress made and the financial status of the assembly. It is our purpose to remind our friends just now that Cragmont has survived a seige of discouraging aspects, and

that it now sees bright prospects for the future. We are happy to report this fact.

The conference groups have been large and splendid. Many young people, and adults as well, have attended from various sections of the state where the institution is little known. Fine co-operation and Christian consideration on the part of all have been encouraging and inspirational. The presence of the Spirit of God has been evident in the study courses and in the evangelistic services. Many young people have been won to Christ and saved, and many others, both youth and adults, have been encouraged, strengthened and inspired. The Lord is blessing the efforts put forth at Cragmont Assembly for the

salvation of souls and for the advancement of the Kingdom of Christ.

With respect to recent accomplishments permit us to state briefly that it seems most incredible that some things which have been done could have been done at all. The first day of May seemed good indeed. There was no money in the treasury, but hundreds of dollars of arrearage and past due, had accumulated. We sent out a letter to the friends of the institution asking for donations to repaint for the old building. Friends responded in a marvelous way and so had received enough cash to purchase paint. For this we extend thanks to the Lord and to all those who responded to our plea.

The new motel-style building is partially complete. It is furnished with furniture of quality, and is convenient and comfortable. Also, the old building, much loved and cherished by many numbers who have been saved and in it—has had a new roof put on, a general repair job, as well as a complete outside paint job. Come and take a look at things!

Financial income from the conference was good and encouraging. But the amount done cost a lot of money and the amount now hanging over the assembly are many. Many obligations will have to be met in the near future—notes and interest on notes. Encouragement from the friends has been gratifying since July. The Lord bless your efforts and reward you for your efforts in His cause.

We are fully aware of the fact that the educational, mission and various other fields of activity are essential and are in great need of our encouragement and financial support. They are worthy and we must not forget to assist them freely. Let us remember that, after all other considerations, devoted Christians are our best and most dependable supporters of our Christian enterprises.

The more individuals we help to get to Christ, the more forceful backing we build up for the support of our missions and all other Christian enterprises. May we remember that Cragmont Assembly's main objective is the winning of individuals for Christ and preparing them for service in His cause. Will you assist us in this worthy cause? When we win individuals to the Saviour we help to support the entire program of His Kingdom.

Address all correspondence to Cragmont Assembly, Route 1, Black Mountain, North Carolina.

IV. HE HAS POWER OVER DARKNESS (John 1:5)

1. Power over the darkness to make light (Genesis 1:3).
2. Power over the darkness to command it to appear at mid-day (Matthew 27:45).
3. Power over the darkness to enter into the hearts of men (John 8:12).

V. HE HAS POWER OVER DEATH (1 Corinthians 15:56, 57)

1. Power over death in the giving of physical life (Acts 20:8-12).
2. Power over death in the extension of life (Acts 28:3-6).
3. Power over death in the giving of spiritual life (Ephesians 2:1).

VI. HE HAS POWER OF DESTRUCTION (1 Thessalonians 1:7-9)

1. Power of destruction of individuals physically (Genesis 19:26).
2. Power of destruction of cities and nations physically (Genesis 19:23-28).
3. Power of eternal destruction of individuals both physically and spiritually (Revelation 21:8; 20:14, 15).

ONLY GLORY BY AND BY!

After great hardships and privations, Zenophon and ten thousand Greeks finally reached, in their retreat, the summit of a lofty hill from which they could see in the distance the blue waves of the Mediterranean Sea! Its gentle wavelets flashed in the light of the morning sun! From thousands of throats rang the joyous shout, "The Sea! The Sea!" In their jubilation, the battle-wearied soldiers forgot their months of weary marching and nameless privations. Yonder were home and their waiting loved ones!

Some day, we, too, will come to a mountain top, from whose vantage point we'll behold the eternal city which hath foundations, and whose Builder and Maker is God. There, the loved ones who have died in the Lord are waiting to welcome us into the everlasting habitations! Then we'll forget the battles fought, the sorrow and sufferings, the privations and persecutions! Then we'll know the full meaning of the wondrous words, "For I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us!"

—Rev. Walter B. Knight.

NOTES

A
N
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QUOTES



By J. C. Griffin

EXCERPTS FROM A SERMON

23, 1960, at a Youth for Christ meeting in my church, George Bercaw, a student at Mount Olive Junior College, was the minister selected to speak or deliver an evening message. George delivered his message in a very forceful and illuminating manner, in which he gave glory to God for His accomplishments. I am not able to give in full detail all that George said in his sermon; in fact, it is my plan as far as possible, to keep true to my style of writing in *Notes and Quotes*, and not to present full sermons in full, but to select highlights, and also to take assertions of individuals, quote these and make my notes the same. So I am quoting some of the highlights of George's sermon and making my comments, according to my style of writing.

George said in part: "May I say in the beginning that I do not claim to be the confident of God on every detail in the heavens above and on the earth below. This message is presented with the help of my personal thinking. . . . Ideally, we should think of sermons, not as great orations, but as good and faithful. In the home we should often hear the Master say, 'Be thou good and faithful servant.' With this concept of sermon preparation in mind that this message is presented. It is my desire that this message receive God's approbation as being helpful to the extent that it is helpful to those who may hear it; and faithful to the extent that it is in accord with that which has been learned, but also with the revealed Word of God. May God's Holy Spirit enlarge our mind to the practicality of His truths.

As we live to maturity, we are faced with a dual problem, that of learning to get along with ourselves and others. Psychologists have stated that the measure of success is that we have in mastering ourselves and getting along with others. The measure of success is to determine, to a large degree, our ability to get along harmoniously with others. The measure of success is to determine who cannot get along with others and who is usually at war with himself. His uncontrolled temper and domi-

neering ways are all projections of his inner conflict upon other people.

"Life certainly is not an easy matter for any of us, especially the Christian life. It hasn't been easy for me. I was reared in a Roman Catholic home, and upon my having been converted to Protestantism, I received much abuse and criticism for the same. My family was violently opposed. I do not count this situation as having been persecution, however, for it proved to be more of a blessing than anything else. God taught me through this experience that the Christian life demands self-mastery. As I left home at the age of sixteen with the feeble education of only the eighth grade, I learned to bring under, by the direction of God, all my inner drives, desires and passions; the disciplining of my emotions, and establishing constructive habits of thought, character of conduct, and self-reliance was required. This was not an easy task, and certainly not one to perform overnight. I honestly admit that this has not totally taken its existence in my life even to this time. This, I feel, is a part of growing in grace. I further assert that this striving for inner unity will be a lifelong task. But not to strive for, or to lack this inner unity would be to suffer from a tremendous spiritual illness."

May we say here, that if we do not strive to grow in grace we certainly will dwarf, and as some man has said, "We will fossilize." Fossilize means to petrify, become antiquated. This is a serious condition for a Christian, so the saving of our soul is not enough for us all the way. It is fine to be saved, but to be saved and not work to get others saved, is to dwarf and live a worthless Christian life. God saves us to be His children and to grow in His grace and knowledge. The message that George delivered was with the persuasion to go on in learning of God. In other words, the message was in keeping with that which the apostle, Paul, delivered when he said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

The apostle, Paul, did not claim that he had obtained all that there was for him. He was reaching forth for the goal. "It is a serious position," we say, "when we get to the place that we think we are the master of all knowledge and that we know it all." This writer believes that we should seek to grow and never feel that we are superior to all others in knowledge. As Christians, and especially ministers, and as workmen together with God, we must be ethical and practical in living and in pre-

senting the knowledge which we have obtained by study, and have close inner fellowship with the Lord Jesus.

George, in continuation of his message, said: "There are, I admit, a great many factors which are to be considered with our success in life, some of which are beyond our control, heredity and environment. However, there still remains in each of us one true determining factor as to what we are, or will, and can be: the individual will. We possess the power, if properly applied, to be and become what we desire to be and to become. The profound responsibility of being the architect of our own character and personality has been laid upon each of us by God with this caution, 'Whatsoever a man soweth, that shall he also reap.'" In continuation of his message, Brother George said, "The world is interested in success. Christ is interested in our success. Despite this keen interest in success, the proportion of people who really succeed in life, even in the material sense, is not large. The facts pointing to the countless failures in life is disheartening, but true." It is the same type of failure to succeed in learning to live that has disintegrated the spiritual fibers of many Christians. It is not the many, but the few, who learn to live successfully. Jesus was aware of this. Listen to the injunction of the Master: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13, 14).

Thus George left the matter of life with the individual, according to God's Word; showing by Scripture, if a man wanted to live he could do so by seeking the will of God and exercising the power that God has invested man with to seek and find the true life that may be lived here on earth and enjoyed in what the Original Free Will Baptists have believed all the way and taught for three hundred years. In fact, this describes the belief that has been taught by some ever since the establishing of the church on earth.

George Bercaw is a student at Mount Olive College, and if desired by any church, he can be found by addressing the college. His life is clean according to what we know and he is deeply interested in real Christian living.

I may quote some more of George's sermon in the future.

Don't trust men too far who do not trust God at all.

STORIES for our BOYS and GIRLS

MADGE DECIDES TO BE HERSELF

by Ida M. Yoder

MADGE sat at her desk with her reader open before her. But she was not studying her lesson.

She knew she should be busy. Very soon, Miss Yates would call the class to recite. But in spite of herself, her eyes kept turning to the desk across the corner from her. Lola North sat bent over her tablet, busy at her lesson.

"I believe she is getting her arithmetic for tomorrow," thought Madge. With a deep sigh, she turned to her book once more. "Why couldn't I be pretty like Lola," she wondered. "I'd give anything for curls like that!"

Lola had long curly hair. She had it parted on the side and had seven curls. The one on the side was tied with a red ribbon. Madge had very straight, dark brown hair, which was always neatly combed. Her mother made nice, even braids and tied them up with pretty bows. She had a great many different ones which she liked. But today, even thinking of her ribbons did not make her happy.

"Third grade reading class, attention," said Miss Yates. With considerable shuffling of papers and books, the third grade came to attention.

"Howard, you may read first, then we will go on down the row."

One by one they stood to read, until Miss Yates said, "That will do." Some of them had to be helped a number of times.

When Madge's turn came she read nicely, without a single mistake. "Splendid, Madge," said Miss Yates with a smile. "You read as if you really enjoy it."

She had not praised Lola. But Madge thought that did not matter at all. Lola was so very pretty and her hair was so curly. How wonderful she must feel!

After reading class was dismissed, it was time to study spelling. Madge liked to spell. She felt extra good when she had learned a big word. Like the time they read the story about Androcles and the lion. She had learned to spell the man's name.

But today she thought of Lola instead of her spelling lesson. Finally she began to

wonder how it would feel to be Lola. Oh, wonderful idea! If she were Lola, she would always be very pretty. Everyone would admire her curls. She would toss her head and then twist a curl around her finger while she was getting her lesson. She would live in town and go home at noon for dinner, instead of taking a lunch. Never again would she have to chase cows, or pick up cobs, or help with the dishes. Lola never had to work.

But right there she stopped, as a horrible thought struck her. If she were Lola, she would have to have Lola's parents too. Little remarks she had heard the girls make came back to her, and she did not like to think of them.

Lola's father did not like to work. He was not very kind to her mother and often impatient with Lola. Her mother became angry easily and was quick to scold Lola. Madge saw Mr. and Mrs. North often, and they did not seem nice and kind like her own daddy and mother. They did not go to church and Sunday school with Lola.

Madge was ashamed of herself. It was simply too dreadful to think about; fussing about curls when she had such wonderful parents. She was sure now that she would not want to trade places with Lola. Not for anything. All the curls and pretty faces could not make up for a father and mother like her own.

Daddy and Mother loved each other and their children. The whole family went to church and Sunday school. They read the Bible and learned memory verses. Mother always sang about her work and most of the time the songs were hymns. Often after supper they sang together as a family, or played games, and read stories. Daddy and Mother were so kind and patient when things went wrong.

"Put away your work," said Miss Yates. "See how neatly you can arrange the books in your desks. And, Tom, it's your turn to pass the wastebasket."

Betty played a lively march, and everyone filed out to the hall for their wraps. Miss Yates helped the little ones, and called cheerful good nights to each one as they left the building.

Madge was quiet as she went about her regular tasks at home that evening. She looked at her parents with new respect

and love. After she had said her prayers and kissed her mother good night she hugged her.

"Oh, Mother, I love you more than any one. I wouldn't trade you for any mother in the world." Mother tucked her in bed and turned off the light as she left the room. Before Madge went to bed she whispered another little prayer. "You, Jesus, for my nice daddy and mother, and help me to be good."—W.C. Cheer.

Gaining and Keeping Honor

Rev. Walter E. Isenhour

It's hard to climb to heights sublime

When all the facts are counted in
For years of honest work and thought

Are requisites before you win,
Along with perseverance great

That will not shrink when doubts
Also you must have patience real

And faith in God when days are cold

But when you've risen high in life

To honor and perhaps to fame,

And when you've won the confidence
Of those who often speak your name

How careful then you ought to be
To keep the heights that you have gained

And never say and do the things

By which so many lives are stained

READY

We never know what commissions
Be ripening, what chances may be in

Way, what temptations may be in
Ready to spring upon us unawares,

Service and safety of our souls depend
Our readiness for action. Admiral

Said the navy never required time
Preparation for war; it was always

Ready to strike, for the navy was always
Fighting fog and storm and sea.

Ready to strike. A Christian can never
His alertness; there is no discharge.

I say unto you I say unto all, Watch ye

John Macbeath.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

C. Eastern Auxiliary Convention Convenes With Mt. Olive College

North Carolina Eastern Woman's Auxiliary Convention will convene with Mt. Olive College, Mount Olive, North Carolina, Tuesday, September 22. The theme for the convention will be, "Thou shalt endure hardness, as a good soldier of Christ" (2 Timothy 2:3). The program has been planned:

Morning Session

- Registration
- Hymn, "Stand Up, Stand Up for Jesus"
- Devotion, 2 Peter 3:1-5, Mrs. Edie Goodman
- Welcome, Mrs. Burkette Raper
- Response, Mrs. Ralph Lightsey
- Greetings to Ministers, Officers and Delegates
- President's Charge, Mrs. T. O. Terry
- Open Forum
- Message from the Children's Home, Mrs. Wilbert Everton
- Hymn and Offering, "The Solid Rock"
- Special Prayer for Our Nation
- Appointment of Committees
- Special Music, Mount Olive College
- Message, "Standing Steadfast to God and Truth in this Modern Age," the Rev. Jerry Rowe
- Lunch

Afternoon Session

- Hymn
- Prayer
- Cragmont News, Miss Velma Morris
- Memorial Service, Mrs. Leroy Cutler
- Life Awards, Mrs. Clyde Banks
- Acknowledging God's Blessings in Our Enterprises
- News from the Field, Both State and National, Mrs. Carl Dudley
- Business

—Appointment of Delegates for Other Conventions

—Adjournment

Serving as pianist for the convention will be Mrs. Alton Suggs; and music director, Mrs. Walter Rhodes. Mrs. J. K. Rhodes is program chairman.

N. C. Central Auxiliary Convention Convenes Sept. 28

The Central Conference Woman's Auxiliary Convention of North Carolina will convene with Dawson's Grove Free Will Baptist Church near Scotland Neck, North Carolina, Wednesday, September 28. The theme for the convention will be "Arise and Shine." The Scripture for the day is taken from Isaiah 60:1, "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." The scheduled program is as follows:

Morning Session

- 10:00—Congregational Hymn, "Work for the Night Is Coming"
- Devotions, Mrs. Ray Cunningham
- Welcome, Mrs. Henry Harris
- Response, Mrs. Walter Reynolds
- President's Remarks, Mrs. T. E. Tyndall
- Recognition Time
- Children's Home Report, Mrs. Wilbert Everton
- Special Music, Mount Olive College
- Congregational Hymn, "We're Marching to Zion"
- 11:30—Message, Mrs. Carl Dudley, State Field Worker
- 12:00—Lunch

Afternoon Session

- 1:30—Congregational Hymn, "Give of Your Best to the Master"
- Prayer
- Presentation of Life Awards, Mrs. H. L. Spivey
- Enlistment Chairman, Mrs. Selby Tomlinson
- Prayer Chairman, Mrs. Roy May
- Youth Chairman, Mrs. Bill Taylor

—Study Course Chairman, Mrs. Bob Peele

—Benevolence Chairman, Mrs. J. L. Tripp

—Business Period

—Benediction

The music director for the convention will be Mrs. L. E. Ballard, with Mrs. Marvin Moore as organist.

Deep Run, N. C.—The young people of Gray Branch Free Will Baptist Church formed a Y. P. A. Monday evening, August 29, with Mrs. Durwood Merritt as the sponsor. The following officers were elected: President, Phil Outlaw; vice-president, Annie Pearl Thompson, Secretary-treasurer, Linda Faye Quinn; program chairman, James Lee; reporter, Annie Pearl Thompson.

The subject for the September meeting is "His Peace." The meeting will be held in the home of Leslie Deaver on September 26, at 7:00 p. m. All young people in this section are encouraged to attend.

NEWS NOTES

(continued from page seven)

Warranty Union for Premiums on Insured	\$91.76
Secretarial Service	60.00
Free Will Baptist Headquarters for Printing Digest of Reports	46.90
Postage	4.53
Refund on Premiums	2.33
<hr/>	
Total Disbursements	205.42
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Balance in Treasury August 31, 1960	\$3,981.43

Prospect Church to Observe Home-Coming

The Prospect Free Will Baptist Church, Route 3, Dunn, North Carolina, will observe its annual home-coming Sunday, September 18, with services beginning at 11:00 a. m. The pastor, the Rev. Carey Watkins, will bring the home-coming message. A cordial invitation is extended everyone to attend.

New Church Organized in Portsmouth, Va.

The Calvary Free Will Baptist Church was organized Sunday, September 4, in Portsmouth, Virginia, with 42 charter members. The Rev. J. B. Chism served as moderator during the organization with the Rev. Raymond Riggs giving the charge. The dedicational prayer was prayed by the Rev. Fred Rivenbark of Norfolk, Virginia, were saved.

(continued on page sixteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

College Receives Gift Of \$1,000

Mount Olive College, Mount Olive, North Carolina, has received a gift of \$1,000 from the James E. and Mary Z. Bryan Foundation for use in its student aid program. President W. Burkette Raper has announced that this gift will be used as a loan fund. This fund is available to North Carolina students on the basis of need, ability, character and seriousness of purpose in obtaining an education.

College Facilities Improved

Faculty members and students returning to Mount Olive College, Mount Olive, North Carolina, for the fall semester will find college facilities greatly improved.

President W. Burkette Raper announced that the ten-room Dail house on Breazeale Avenue, next to the campus, has been leased by the college and will serve as an office building for the president, academic dean, registrar, dean of men, and the departments of English, foreign language, physical education, mathematics, social studies and religion. Remaining in the original college building will be the business office, and offices for the science, music and business education departments and the librarian.

For the first time since opening here in 1954, the college will have a student center this fall. The former C. B. Council residence on West James Street, just in front of the campus, has been leased and will include student lounges with television and table games, the college book store, refreshment center, storage for recreation equipment, and a student conference room. Furniture for the building is being donated by local merchants.

Resident women will be housed on the second floor of the main college building, a ten-room leased dwelling on West James Street, and home of M. L. Johnson, college business manager. Rooms for men will be in the homes of Mrs. L. A. Bird Jr., Mrs. Faison Witherington, Mrs. E. F. Carroll, Mrs. W. L. Hood, Mrs. Fred

Mintz, Mrs. Ralph English and Mrs. Alva Andrews.

President Raper said that the college was still accepting both resident and commuting students. Registration for classes for the fall semester began Wednesday, September 7, and closes September 20.

The Chance of a Lifetime

(Editor's Note: The following editorial appeared in the *Mount Olive Tribune*, the daily newspaper of Mount Olive, North Carolina, in regards to Mount Olive Junior College.)

If only there was some magical way to wave a wand or recite a wierd incantation and reveal the circumstances of 1975 to each 1960 high school graduate, what a difference it would make in their present plans—at least in the field of education.

The already-bulging halls of our higher institutions of learning would literally burst at the seams as today's high school graduates crowd their doors to grasp the opportunity of their lifetime. The pity of it is that their ability to see the present opportunities is almost as limited as their ability to see the future needs, and there seems to be no way for those who could tell them to sell them.

Right here in Mount Olive there are any number of high school graduates who have stopped their formal education with high school in the past two or three years. And yet, right here in Mount Olive is an excellent junior college, with the highest possible academic offering, and, best of all, scholarship help available to anyone who really wants to acquire an education.

Dr. Burkette Raper, president, made a statement the other day which coming from someone who didn't know what he was talking about, would have seemed foolish. From the president of our college, it was startling. Said he: "Any high school graduate in the Mount Olive area with character, determination and desire can acquire a college education."

Then he went on to point out that right here in Mount Olive the college has financial aid programs which can be arranged to suit the needs of any high school graduate wanting to enter college. In some instances not one cent of cash is required initially; in others, only a minimum amount

is needed. But in each case, the college is able, and willing, to work out with the student the required financial program to insure higher education.

The only requirements are a high school diploma, ability to learn and a desire.

With such a broad program of financial assistance it would seem that young people would be crowding the registrar's office overflowing, and could we but picture them the tragic deficiency in their lives a decade or two from now if they miss this opportunity, certainly they would flood the college.

But, unlike many opportunities that come in life, it's still not too late for this spring's crop of graduates. There's still time to register for this fall's classes at Mount Olive College. No job, no personal planning, no temporary obstacle is so important enough to be allowed to interfere with these young persons' education. Parents and friends should see to it that they do.

But time is growing short, as it always does when opportunity knocks. A simple phone call to the college, a visit with the registrar, just enough interest to explore the possibilities may mean the difference between a college education and attendant benefits, or a life always struggling to make up the difference, or continuing to slip into the ever-increasing slack.

We know whereof we speak. Therefore, we dare any high school graduate in the Mount Olive area who thinks he or she cannot go to college to check out the possibility of entering Mount Olive Junior College. But, for your own future sake, hurry! Do it today—for this time. Next fall, with the intervening days and events, usually proves too late!

Note: Registration will remain open through September 20.

THE MAIL BOX

CHURCH SEEKING PASTOR

"We, the St. Paul Free Will Baptist Church, Elizabeth City, North Carolina, at the present time are without a pastor. We are one interested in our church please contact us and get in touch with us as soon as possible."—Mrs. Archie Russell, Clerk, Maple Street, Elizabeth City, North Carolina.

EXPRESSES APPRECIATION

"Will you please express my appreciation and thanks through *The Free Will Baptist* for the many birthday cards and gifts received on my recent birthday from the women's auxiliaries and others. It is so nice when you grow old to have your friends think of you. May the good Lord bless all you and thanks again."—T. F. Crenport, Creswell, North Carolina.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

What Is Real Religion?

(Lesson for September 25)

Lesson: Micah 6:1-8.

Golden Text: Micah 6:8.

INTRODUCTION

Religion is a most general term. When we think of the word, *religion*, we should remember that it includes more than Christianity; for Christianity is one of the many or eleven living religions of the world. Hinduism is a religion. Another is Shintoism. Christianity, however, is the only true religion. In a Christian country, we are careful in using the word, *religion*, in reference to one's faith; for that is what is usually understood. We must, at the same time, remember that one may be religious without possessing Christianity.

Men can never come to know God as long as they seek to approach Him the wrong way. Both Israel and Judah had to do this. They had even offered sacrifices when they did not really love Him. In fact, all of the lessons in this quarter prove the folly of both religions in seeking to please God when really they did not love Him.

There is no other lesson would be more appropriate to conclude this quarter's study of the subject, "What Is Real Religion?" *Bible Student* (F. W. B.).

HINTS THAT HELP

Micah 6:1: Micah had prophesied various promises of the coming Messiah in His Kingdom. Now he appealed to Israel to testify before all the earth if God had done anything to them but kindness.

Vs. 2: Think of the condescension of God, who, though Creator of all the universe, yet wished to prove to these lowly human beings that His dealings have always been fair and just. Just think of that!

Vs. 3: Can anyone ever say that God has been unreasonable? In spite of all the idolatries and rebellions, the Lord called them His people.

Vs. 4: They were well acquainted with His history. They knew of the slavery in Egypt, the exodus, the Red Sea experience, Sinai, and the wilderness wanderings. They knew of Moses, Aaron and

Miriam, and how God had cared for them all. He did not fail them nor forsake them. He does not fail nor forsake us. His goodness faileth never.—*The Standard Commentary*.

5. Our lesson today builds up to, and climaxes with, one of the greatest passages in the Bible. This passage has been selected as our memory selection for today. Everyone will do well to commit this great passage to memory.

6. As we study this wonderful verse, let us remember that it was given to God's people. Sometimes a sinner who has never been saved will point to this verse or perhaps to the Golden Rule in the New Testament and say, "That is my religion." But let us not forget that this verse was given to God's people. Neither it nor the Golden Rule were intended as a substitute for the new birth. In fact, there is no substitute for regeneration. These are good rules of conduct for the Christian, but they can never work the forgiveness of man's sins. Only the blood of Christ can do that.

7. After reading the comments on "God's Answer," take time to study the comments on "Man's Question" again, and very thoroughly, in our *Advanced Quarterly*.

III. ADDITIONAL TRUTHS

1. Micah makes use of the law court language, *Arise my people and plead your case*. The setting is like a courtroom; the Lord is the plaintiff bringing suit against His people, the defendant. The jury is made up of all nature and the universe, as well as the testimony of Israel's predecessors and their experience with the Lord, such as Moses, Aaron and Miriam, along with God's many acts of miraculous deliverance of His people in history. Micah is the attorney for the Lord, speaking on the Lord's behalf.

2. *Perhaps God was never subjected to greater agony of soul than when He of necessity had to bring suit against the little nation He had loved for so many years*. Being called upon to contend with God is a terrible act in which to take part. The only hope in such a case rests in the fact that the plaintiff loves those brought into trial.

3. *When God renders judgment against a man or nation He acts upon exact infor-*

mation and infinite mercy. Nothing can be said to defend a sinner that our heavenly Father is not already aware of. He knows all the facts before the trial begins and has taken them into full account before bringing any indictment. He surely knows the truth, but He is full of mercy.—*The Bible Teacher* (F. W. B.).

4. *Illustrations*: Said Billy Graham: "The western world is standing at the crossroads. Never was the picture darker! Never was the need of divine intervention so desperately needed. I believe God is giving the nations an opportunity to repent. The answer for the nation is an old-fashioned, Holy Ghost revival in which God will speak once again as by fire!"

Said Roger Babson, renowned statistician: "People generally are realizing that without a spiritual awakening no peace plans or other plans will be much good. Nations cannot be depended upon to cooperate and stick to their agreements unless they recognize God as their real ruler and guide!"

5. *Illustration*: The captain of a ship crossing the Atlantic said to a minister aboard, "We have just crossed over the place where the *Titanic*, the alleged unsinkable ship, went down!" Later the minister said, "I thought of all the wreckage beyond the power of man to recover and redeem. I thought of the great bed of the deep sea, with its held treasure, too far down for man to reach and restore. Too far down! And then I thought of all the human wreckage engulfed and sunk in the depths of nameless sin. Too far down! For what? Not too far down for the love of God!"

How immeasurable are the breadth, length, depth and height of God's love! Nothing can separate God's children from His love (cf. Roman 8:35-39).—*The Bible Expositor*.

6. A person doesn't deserve to be called a Bible student if he, or she, is not familiar with Deuteronomy 28. Just stop at Verse 13 for a moment.

There would never have been such powerful Gentile nations as Assyria, Babylon, Greece and Rome had Israel heeded Deuteronomy 28.

THE BIBLE: EFFECTIVE PROOF

One day a sceptic asked a highly educated and cultured Christian woman how she could prove that the Bible was the Word of God, and she said to him, "How can you prove there is a sun in the sky?" "Why," he replied, "because it warms me and I can see its light."

"And so it is with me," she said, "the proof of the Bible being the Word of God is that it warms my soul and gives it light."—*Selected*.

NEWS NOTES

(continued from page thirteen)

The organization of the church resulted from a recent revival in which many souls
The Rev. J. Henry Van Kluyve has been

called as pastor of Calvary Church. members are anticipating a great harvest of souls and blessed fellowship as they gather together for the glory of God. They request that you remember them in prayers.

Indelible Imprints

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† †



If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

HUBERT BURRESS
Box 326
PINETOPS, N. C.

ELDER JOSEPH SAULS

Elder Joseph Sauls, the subject of this memoir, was born in Wayne County North Carolina, August 24, 1817. He had early impressions, by the Spirit of God operating upon his heart, showing him the evils of sin and the duty he owed God. He first united with the Methodist church, but afterwards hearing the doctrine of the Free Will Baptists, he embraced it as the true doctrine of the gospel, and became a devoted advocate and defender of the same. He was called to ordination by the church at Watery Branch, Wayne County, in the year, 1852. Elder Sauls was a faithful minister of the Lord Jesus Christ. The doctrine of faith in the Lord Jesus Christ, repentance towards God, and full obedience to the commandments as found in the New Testament, he ever urged as necessary to the salvation of the soul.

Elder Sauls raised up several churches, which were in a flourishing condition at the time of his death. He was pastor of a number of churches, which he invariably ruled well. As a member of the Original Free Will Baptist Conference of North Carolina, he stood very high. As a citizen and a neighbor he was faultless.

He preached his last sermon at Union Grove, Wayne County, the twenty-third of September, 1872; he returned home, and was taken sick, and the sixth of October, 1872, his spirit returned to God. His last words were to some sisters that had called to see him, "Sisters, let's go"; to which one of them replied, "Go where, Elder Sauls?" His answer was, "To heaven." Thus died the good man, with heaven in his view, and angels waiting to take him home.

CHRISTMAS CARDS



For your Christmas greetings this year, we are offering three series of the "Sunshine Line." All three series come in assorted cards, designed exclusively for you who love Christmas and understand its true meaning.

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Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 21, 1960

THE ROAD NOT TAKEN

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

—Robert Frost.



Miles Apart - - - in the Same Home

by Martin P. Simon
Editor, "The Christian Parent" and
"My Chum"

"WHEN I'm big, I'll find me a hide-out in the mountains and rob the guys," said Jim.

Before his shocked mother could answer, another Bill did. "Not me, I'm going to be a medical missionary in Africa."

The next day their mother was telling her neighbor about it.

"Can you imagine that?" she exclaimed. "The same home and with the same things!"

What was it the same home and the same things?

Jim read comic books about the Mountain Ridge bandits, and just now they were heroes.

Bill loved the books in the Jungle Doctor series, which show the blessing a Christian doctor brought to the natives in Africa.

"The same home"—Jim on the sofa, Bill in the chair, yet they were in two different worlds with their books and their things. They were 5,000 miles apart, with different heroes, different ideals, growing into different personalities.

Does it make a difference what children read? Indeed it does! Even one book or one issue of a magazine can change a life. Multiply that by all the hours people spend reading, and you have a tremendous influence.

Good reading costs money, but so do oranges, orange juice, homes, cars, television. Good reading is no side issue, unless a person's thinking is a side issue.

We must learn to put out good money for Christian reading, just as we do for clothes and food. A family budget starts with fifty cents a week for Christian reading is a conservative minimum.

And there are ways of stretching that money.

You give your children gifts at birthday, Christmas and similar occasions. Why not include Christian reading? Let their

uncles, grandmas and other relatives know that Christian books and Christian magazines are welcome. Mention books and magazines as your favorites, too.

Children need Christian reading now. Their characters are forming now. Ten years later will be too late.

Parents need Christian reading, too. They especially need advice on how to set up effective Christ-centered homes. They need spiritual help, information about their own church groups, Bible study and Christian news.

Christian reading can save the unsaved—it often has.

Church members need Christian reading to encourage them in the work of Christ. Thousands of Christians have become interested in missionary work by reading about the work of missionaries, and this interest in missions has in turn drawn them closer to Christ.

Christian reading material—and time for Christian reading—should be major considerations in every home. We ought to watch the balance between such reading and television viewing. Certainly, if more time is spent for seeing secular television programs than for Christian television and Christian reading together, something is badly wrong.

You are what you eat. You enjoyed that hamburger, but at the same time eating it did something to you—it grew a part of a tooth or a muscle of your left leg or a hair on your eyebrow, or just helped replace worn-out cells throughout your body. It became part of you, even though you ate it because you were hungry, without thinking what it would do once it entered your body.

So it is with Christian reading. Once it enters your mind it will become part of you.

You can easily see, then, how it is im-

portant for children especially to have much good reading and not the trash of the drugstore pulps and comics. Take one further step and become aware that good reading is likewise important to you.

The wise parent will not hesitate to spend for Christian reading for his home. He knows that it is an important investment—as important as his family and their future usefulness for Christ.

(Editor's Note: This article is printed in the interest of Protestant Press Month, October, 1960.)

THE MAIL BOX

CHANGE OF ADDRESS

"Will you please announce in *The Free Will Baptist* my change of address. My former address was Sea Level, North Carolina. My new address is 649 Marine Boulevard., Jacksonville, North Carolina."—Rev. J. E. Floyd.

CHANGE OF ADDRESS

"My address is no longer 401 E. Lenoir Avenue, Kinston, North Carolina, but 2200 Bridges Street, Morehead City, North Carolina."—Rev. J. B. Starnes.

One good thing can be said of Rip Van Winkle. He finally woke up.—Selected.

Some young men who leave home to set the world on fire have to come back for more matches.—Selected.

Who Are Delinquent Adolescents?

What Factors Lead To Their Delinquent Behavior?

THERE are many very young children who are led into delinquent behavior, and often this delinquent behavior carries over into early adulthood; but on the whole, the delinquent adolescent is thought to be any boy under eighteen years of age and any girl under eighteen years of age who engage in delinquent behavior. The delinquent child may commit some minor offense, or he may be a delinquent who commits more serious offenses.

Some of the following are the actions of the delinquent adolescent: The adolescent who violates a law, or municipal ordinance, or regulation of the state, or any subdivision; the youth who commits an act which, if committed by an adult, would be a crime not punishable by death or life imprisonment; an adolescent who is incorrigible, ungovernable or habitually disobedient and beyond the control of his parent, guardian or other custodian; the adolescent who is habitually truant, and who repeatedly deserts his home or place of abode without just cause and without consent of his parents is considered a delinquent. Often the delinquent will engage in an occupation which is in violation of the law, associate with immoral or vicious persons, frequent a place of which its existence is in violation of the law, or be found begging, receiving or gathering alms, whether actually begging or under pretext of selling or offering anything for sale.

Often one will find the delinquent patronizing or visiting any room where there is a bar where intoxicating liquors are sold and wandering about the streets of a city between ten o'clock at night and five o'clock in the morning, without being on any lawful business or occupation and unaccompanied by his parents. The delinquent may be found in or about railroad yards or tracts, jumping on or off trains, entering a car or engine without lawful authority.

by Mrs. Miriam Lamm

The delinquent almost always uses vile, obscene, vulgar or indecent language. He is often a user of intoxicating liquor as a beverage. He may use opium, cocaine, morphine or other similar drugs without the directions of a competent physician. Often he knowingly associates with thieves or other maliciously vicious persons. He is usually guilty of immoral or indecent conduct. He often departs himself so as to willfully injure or endanger the morals or health of himself or others.

The above has been a summary of some of the actions of the delinquent adolescent, but there are some other factors such as physical, mental and environment which may cause an adolescent to become delinquent. In many studies, it has been proven that there are about five times as many boys as girls who practice delinquent behavior. As a rule, boys are more daring than girls and they often start this delinquent behavior just to be accepted by a certain group or so the more timid boys will comment about them.

It has also been proved that the delinquent child has less verbal intelligence; he has less capacity to approach problems methodically and tends to express himself intellectually indirect. The delinquent child will favor an objective test over the essay type of test, because it does not take as much verbal intelligence. The economic status of the family is believed to be one factor, because more delinquents seem to come from the underprivileged neighborhood.

Often the delinquents are less healthy

because of the low income of the father. They do not get the proper foods to eat. There is often less disharmony in the home. Their physique—the growth spurt occurs earlier. They are more extroverted, vivacious, impulsive, destructive and sadistic, aggressive and adventurous and less self-controlled. Usually they are more hostile, resentful, defiant and suspicious. Often their characteristics are due to the fact that they have not reached emotional maturity in their proper way.

Many of the delinquents have been less fearful of failure or defeat because they have learned early in life how it feels to fail in their school work. They have been used to stealing rides, hopping trucks, committing acts of destructive mischief, running away from home, because that is the only way they have been able to get any attention at home.

The family background of the adolescent has often been that of delinquent behavior. There are more emotional disturbances, mental retardation, alcoholism and criminality among the families of their parents. Often we find more physical ailments, previous history of delinquency in the parents, less ambition, less self-respect, less planning for the future and less ability to support the family, in the families of delinquent children.

If the child does not receive physiological satisfactions—companionship, love and affection, success, security and variety—these are the needs of everyone and which they seek from the home, the parents may expect to have delinquent children. Many children are denied the things other children receive as a matter of course, such as a bicycle, and these wants will either be endured or in some way they will try to overcome it in legitimate ways while other children will steal to satisfy these wants. If the parents are criminal, immoral, slovenly and dishonest in their stand-

behavior, the child may well be the
e, because the parents are the child's
teachers whether they teach him right
wrong. The wrong type of discipline
the home may cause a child to think
ing the lines of a delinquent, because of
he will do almost anything to become
of the type of discipline he receives at
home.

There are many ways that the school
help to prevent juvenile delinquency.
The school should give all the students a
sense of security by causing them to believe
that all will be treated justly. This can
be if discipline is not too harsh, if the stu-
dent feels that the teachers are his friends,
if the work is not beyond his capabilities,
if order and consistency characterize school
regulations and patterns of activity. They
should be able to receive companionship and af-
fection from the teachers and other stu-
dents. They need to be a part of a group
where each can make a contribution, where
each will be liked, and where each will re-
ceive some praise. He needs intimate
relationships with whom he can talk over per-
sonal matters, walk to class, go to ball
games, and one who will give him support
in his adventures. The school or the teach-
er cannot provide these things for those
who cannot provide them for themselves,
but they can provide friendly adults who
will give to each student kindly attention,
interest and concern for his welfare. They
should call upon all their ingenuity to provide
various groupings and social occasions in
which the less-liked adolescents may find a
place.

These adolescents need a feeling of
worth. We should not force him to years
in school which are devoid of success, ac-
complishment and satisfaction with the
time he is spending his time. If we do
not, we surely hasten some young people
to truancy and delinquency. We need
to provide and pattern a high school which
not only favor those of high IQs,
but which will give the others a chance to
succeed. The adolescent needs variety.
They have an abundance of energy and
at the same time do not have deeply chan-
ged interests. They are not able to
escape unchanging routine, dullness and
common-place things, as well as an adult.
School should be exciting and interesting
instead of dull and without appeal. Bore-
dom in school might not be the only fac-
tor which leads a child to find excitement
in harmful ways, but it surely helps.

The school should watch for early symp-
toms such as: Unsuccessfulness in academic
work, little academic aptitude, repeatment
of several grades, transfers frequently from
school to school, dislikes school intensely,
wants to leave school as soon as the law
allows, plays truant, belongs to some

unrecognized or unsupervised recreational
or comes from a broken home, the mother
is employed, lives in a family where con-
flicts abound, lives in a poverty-stricken or
marginal home, lives in overcrowded con-
ditions, changes residence frequently and
feels rejected at home, school and in neigh-
borhood which may lead to delinquency.

The teacher should strive to help these
children. She may talk with them privately
about the nonintimate affairs of their life,
but she should do it in a spirit of genuine
interest in these young people's welfare.
She should provide a variety in the class
activities. She should put the class on
such a basis that every student has a chance
to make friends through work associations.
She should allow each student to have the
opportunity to make some real contribu-
tions to the class and win the respect of
others for some of his achievements. She
should help the community to develop
through its own resources a program which
will promote the welfare of its children and
help to provide a recreational program for
children outside of school hours.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mr. Thurman Crawford

Whereas, our loving heavenly Father in His infinite wisdom has seen fit to call from earth our brother, Thurman Crawford, the members of Pincy Grove Free Will Baptist Church, Pitt County, North Carolina, be it resolved:

First, that we humbly submit to the will of our heavenly Father;

Second, we extend our deepest sympathy to his family and trust they will turn to God and the church for consolation; and

Third, that a copy of these resolutions be recorded in our church records, a copy sent to his family, and a copy sent to *The Free Will Baptist* for publication.

Mrs. W. E. Brister
Chairman of Committee

Mrs. J. H. K. Jones

Mattie Lou Bryan was born June 30, 1882, in Marion County, Georgia. She died in Tifton, Georgia, Hospital, August 20, 1960. Nearly 55 years ago she was married to Mr. Jones, who survives with seven daughters, one son, twenty-three grandchildren and ten great-grandchildren.

Her funeral was held in Omega Baptist

Church with the Reverends Parrish and Bodenhawes officiating. The Biblical standard for womanly excellence, Proverbs 31, was used, also Psalm 23.

Mrs. Jones was a faithful member of St. Paul's Free Will Baptist Church which she loved. Her church, family and neighbors filled her life. She was gentle, kind, humble and loving with a high regard for right. Her life was an example and an inspiration to all. A mixed choir softly sang "How Beautiful Heaven Must Be," entirely fitting for this truly beloved Christian who was one of God's noblewomen. Her reward—the Saviour's presence.

A tribute by a neighbor,
Elizabeth M. Bryan

Jesse Micah Swain

On Wednesday afternoon, August 17, 1960, about 2:30, God visited our home and took our baby to be with Him. He was six years, eleven months and nine days old, but he was our baby. He was so sweet. Even though he was still young, he has been a blessed influence to all of us. Though he has gone away, he will live always in the hearts and minds of those who knew and loved him as he took his place in church with the other children.

He had attended Bible school at Sound Side Free Will Baptist Church, Columbia, North Carolina, where his parents, two sisters and one brother are members. He had been to Bible school that morning, and was struck by a car while walking on the highway that afternoon. He was killed almost instantly as he died before reaching a doctor.

It is lonely without him, but now we look forward to heaven even more than before when we shall see little Jesse again in the sweet by and by.

Written by his mother,
Mrs. J. R. Swain

Resolution of Respect

With feelings of deepest regret, the Woman's Auxiliary of the Free Will Baptist Church of Pine Level, North Carolina, must record the passing of one of our most distinguished, and faithful members, our beloved Mrs. Flora P. Ray, who passed away on February 6, 1960.

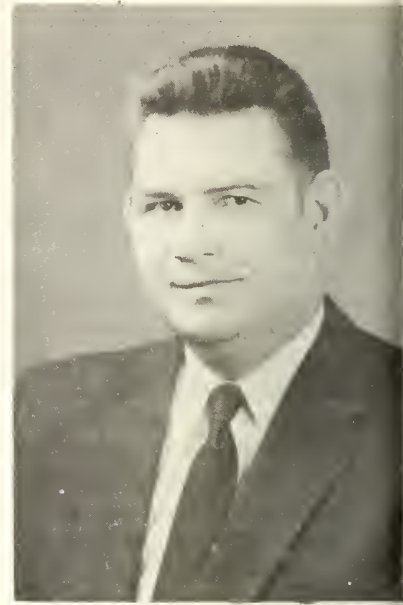
Because we realize to the fullest extent, the benefit which our auxiliary and community have derived from the efforts of this public-spirited Christian woman, and because of the warm personal feelings inspired in our hearts by her kindly unselfish life: First,

Resolved: That we inscribe upon our records this tribute memory; that further

(continued on page seven)

NEWS NOTES

Bridgeton Church to Observe Home-Coming



Rev. John Grimsley

The Bridgeton, North Carolina, Will Baptist Church will observe its annual home-coming Sunday, October 2, the Rev. John Grimsley delivering the home-coming message. All former pastors, former members and friends are invited to attend this service.

Also on Sunday evening, October 2, Grimsley will begin a series of revival services in the Bridgeton Church. Services will begin each evening at 7:30. The pastor, the Rev. J. C. Griffin, states: "There will be special music each evening by a different singer. We have the promise of the Prescott Male Quartet for part of the time. Others will be announced later."

Home-Coming and Revival at Piney Grove Church

Piney Grove Free Will Baptist Church, Beaufort County, North Carolina, will observe its annual home-coming Sunday, September 25, at 11:00 a. m. A picnic lunch will be served on the church grounds at the noon hour. All former pastors, former members and friends are urged to attend and enjoy the fellowship together.

Sunday evening, September 25, revival services will begin and continue through Saturday evening, October 1, with the Rev. L. B. Manning as the evangelist. Services will begin each evening at 7:45. The pastor, the Rev. Willis Wilson, invites all to attend.

(continued on page ten)

Coming Events

September 22—Eastern Woman's Auxiliary Convention, Mount Olive Conference, Mount Olive, North Carolina



Carteret County Youth Camp Conducted on Bogue Sound

The Carteret County Free Will Baptist Youth Camp, conducted at the Presbyterian Camp on Bogue Sound, North Carolina, closed a one-week session August 14. The camp was organized two years ago, and is sponsored by the Free Will Baptist League Convention, the Carteret County Sunday School Convention and the County Youth Rally.

Last year was the first time the camp met with an enrollment of 64. This year there were 54 in attendance, ages ranging from 9 through 17. Camp director for both sessions was the Rev. Seldon Bullard, pastor of the First Free Will Baptist Church of Morehead City, North Carolina.

Bible instructions were given by the Rev. Henry Van Kluyve of Portsmouth, Virginia; the Rev. Gordon Sebastian of Stacy, North Carolina; and the Rev. Randy Cox of Beaufort, North Carolina. Devotions were conducted at 11:00 a. m. each day by Mr. Ronald Howland, and Mr. J. W. Long preached at the evening and Sunday morning services; both are students at

Free Will Baptist College, Nashville, Tennessee.

In charge of the kitchen was Mrs. Myrtle Pittman, and a number of other ladies from the churches of the county helped her.

F. W. B. Church of Richmond To Observe Home-Coming

The First Free Will Baptist Church of Richmond, Virginia, will observe its annual home-coming on the first Sunday of October. The program will begin with Sunday school at 9:45. The message will be delivered by the pastor, Rev. W. A. Hales, who is the founder of the church. A picnic lunch will be spread on the church grounds at the noon hour. Special music will be a feature of the service, including groups from the Fairmount Park Church in Norfolk, Virginia, which had a part in the organization of the church eight years ago.

The pastor and the church extends a cordial invitation to all former pastors, members and friends.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

crowds; more than any other place. It looked to us like a sea of faces. What faithfulness was manifested on the part of our believers in coming day after day! The gospel has a new meaning to a class of people who otherwise might never have attended the local church there. I have been amazed at the interest of the better class of people, hitherto indifferent, who are now concerned about the future, asking about the coming of the Lord and the related signs from the Bible. There is a growing interest and a greater sale of Bibles than ever before.

Please do not fail to pray earnestly for us in these trying times. Our church is growing as never before, and we do not, in any way, want the devil to hinder our own vision by the presence of political conditions about us.

This beautiful island is very dear to us, and the wonderful Cuban Christians who dwell within, and the thing that is pressing foremost in our minds now is the continual uncertainty as to how long our present welcome will be extended here.

One thing that gives us great satisfaction is knowing that the Free Will Baptist Church of Cuba is a strong, aggressive and wise group of nationals; loyal to God and to us. The present crisis might be the very thing that shall move the church from softness, and prove who are the true shepherds, and who are the hirelings.

We are very thankful to be able to report to you that we are enjoying the fullest of liberty, avoiding all political statements, and preaching the gospel, which is the only hope of all men everywhere.

OBITUARIES

(continued from page five)

generations may know, and appreciate her splendid traits of character. The contribution she made to the church, Sunday school, midweek prayer service and the auxiliary will be remembered for years to come.

Resolved: That a copy of these resolutions be transmitted to the family of our deceased co-worker, also a copy to the Free Will Baptist Press, a copy be recorded in the records of the local auxiliary minutes, together with the assurance of our sincerest sympathy.

May these words of appreciation and high regard be a solace in the years to come.

Resolutions Committee,
Mrs. Ida O. Styron, *Chairman*
Mrs. Ola S. Denning
Mrs. Paul Edwards
Mrs. Leon Godwin, *President*

Evangelistic Efforts In Cuba

Rev. Thomas H. Willey

The months of June and July were very busy, representing unlimited hours of evangelistic tent campaigns. We can thank God from the depths of our hearts for our equipment and talent is and was credit to the gospel.

Our evangelist, the Rev. Zeral Brown of Raton, Florida, with his musical family were greatly used of the Lord to win hearts of the Cubans. He served as a missionary in the Dominican Republic for years, and speaks perfect Spanish. One would go far to find a more sacrificial man in a family. Few would care to suffer the inconveniences of our Cuban people, eating what they eat and doing it with great faithfulness, etc.

The first tent meeting was in the town of Canasi, in the Matanzas province, with a three-day campaign, but brought a result ten conversions. Here we had great joy of dedicating a lovely chapel, entirely with Cuban money. In this

town we have a very solid group of second generation Christians.

The next meeting was in Guines, a week's campaign, with excellent attendance. The tent, which holds about five hundred, was packed night after night. This was in spite of continuous rain every day. There were about thirty-five or more who gave testimony during this meeting. As a result, the church has taken on new life. Plans are now being made to buy a lot for a church building, and our pastor is greatly encouraged in this place.

The tent was moved from there and set up down here in this province in the town of San Juan and Martinez. Here we had great crowds, and in a very faithful group of believers backed the meeting with their prayers and presence. There were some conversions, and the gospel was preached with great power. Men and women were warned of the things about to come upon the earth. Thank God for our faithful brother who preached, exposing sin and holding up a Christ mighty to save, so that this town is without excuse.

The next meeting was in Las Martinas, which is in the very extreme part of our field here in Pinar. There were great



Quartet from Free Will Baptist Church in Pinar del Rio, Singing at Tent Meeting

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Corinthians 15:29). The part that bothers me is being *baptized for the dead*. A Mormon friend thinks that one now living may be baptized for an unsaved loved one that is already dead.—J. Carter, Illinois.

Answer: There is not any question but that this passage of Scripture has been often misinterpreted and the Mormons are one of the groups that generally misinterpret it. Their false doctrine rests upon this as a Scriptural foundation. They erroneously claim baptism is absolutely essential to salvation; and that if a person were to die without being immersed into water that a friend or loved one here upon earth might be baptized as his proxy, the credit for such an act being imputed to the dead person for whom the friend was baptized. This is how they interpret the phrase, *baptized for the dead*.

Of course, there is no Scripture anywhere in the whole Bible to support such a teaching, neither in 1 Corinthians nor anywhere else.

In the fifteenth chapter of 1 Corinthians, Paul's argument all the way through is that Christ is risen from the dead and that since He has arisen and now lives, all of us shall live in resurrection splendor. Christ's resurrection is the one sure foundation stone of Christianity. Without this our faith should be vain and we would be in our sins. It was in and through Christ's resurrection that God demonstrated the adequacy and the efficiency of the redemption price our blessed Lord Jesus Christ paid when He suffered, bled and died on the cruel tree.

Through baptism by immersion into water, we who are Christians have pictured the glorious reality of our association with Christ our Saviour in His death and resurrection. But if Christ has not been raised from the dead as evidently and then claimed by some enemies of the Cross, then Paul asks, ". . . what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Corinthians 15:29). In other words, if Christ be not risen from the

dead, then we have been baptized unto a dead man, and what good could there be in such an act. If Christ is still a dead man as His enemies claimed, no baptism because of Him would be of any significance whatsoever. It is true that baptism speaks of death, but it also symbolized a resurrection unto life and therefore out of that death. If Christ has not been raised from the dead then that ordinance which the church from its very beginning practiced is worthless and symbolizes falsehood. Yes, my friend, if Christ did not arise as Scripture proudly declares, the ordinance loses all the significance we or those of any day have placed in it. Were this true, we should have been baptized (*unto*) the dead (or a dead man) which would be meaningless to all baptized. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead" (1 Corinthians 15:20, 21). The whole context of 1 Corinthians 15 indicates that this is Paul's argument. We were baptized because He died and also because He arose; now we await for Him to come and until then we obey His orders, knowing that at that time the renewed glorified body furnished us by Him will in every way identify us as His. All of us are not going to sleep (die); but whether we ourselves do die or not, He is coming to give us that new body like His that is symbolized in baptism.

Question: Does the Bible teach any single, particular mode of baptism as being correct?—R. T. M., Arkansas.

Answer: Yes, I think so. According to Romans 6:4, I get the idea that water baptism is a symbol which identifies those baptized with Christ in both His death and His resurrection. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). In submitting to baptism by immersion the candidate proclaims his faith in the death, burial and resurrection of Christ as the means by which he has been saved. "Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles

which he did" (John 2:23). John evidently immersed his subjects; otherwise, there would have been no need to resort to an area where an abundance of water was to be found. Some scholars say that the terms John was baptizing, *dip*, *die*, and *plunge* were by far the most common uses of the Greek word in the above passage that our English version is translated *baptize*.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:36-38). The above is another passage that suggests both the presence of much water and perhaps more definitely the mode by which the candidate was baptized. Note here that this Ethiopian had to believe before Philip would consent to baptize him. He had the right belief regarding Jesus, so according to John 3:36 he was saved before his baptism. "Thou shalt go down into the water, the Ethiopian shall be baptized and they come up out of it something that might not be required in pouring or sprinkling. If one should use as little water as I saw being used in a so-called baptismal service in a church here in Nashville, a quart would suffice probably at the sand baptisms; but this in my mind comes far short of what is to be clearly seen in the New Testament examples such as that above and that of Christ's own baptism. "And Jesus, when he was baptized, went up straightway out of the water: and the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matthew 3:16); "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him" (Mark 1:10). Both Mark and Matthew tell of Jesus coming up out of the water after His baptism, so without doubt this was the mode of His baptism. Following Christ as the converts were exhorted to do, one, it would seem to me, would feel that immersion is the favorable mode. I could not be satisfied in accepting any other form. In fact, I should feel that it would be a sin for me to submit to either pouring or sprinkling in the water. I have witnessed some as being initiated into a church. How one can see death, burial and resurrection symbolized in such a performance, I am unable to see. How any preacher can style himself as declaring the whole council of God when he reads the Bible and accept such a substitute for water baptism is far beyond my comprehension.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

DEATH SIN'S WAGES

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

My subject indicates, I will deal with this only with the first part of this text. Next week I will use the last part, the subject being, *Eternal Life, God's Gift*. I am doing this because the text divides it into two parts, and affirms two definitions.

The first one is, *Death Is the Wages of*

We find in James 1:15, "Then when death conceived, it bringeth forth sin; and when it is finished, bringeth forth death." The meaning is, that death is the result of sin; and though, in the text, natural death is specially referred to by implication, yet it is true that death, in its broad sense, results from sin, as we point out:

Natural death is the consequence of sin. Sin entered into the world, and death came, and so death passed upon all men, for that all have sinned (Romans 3:23). Sin made an entrance—opened the door, and death followed. If Jesus carries all men, he die; the old, the young, the rich, the poor, the honorable and the despised.

Spiritual death is the result of sin. This form of death consists in an interruption or a breaking up of fellowship between the body and the soul. What else but sin can do this? Fallen angels, apostate Christians and the unregenerate are the subjects of this death. Nothing in the universe but sin could have sundered the bonds of union between them and their Creator. "Dead in trespasses and sins," is a powerful language which the Scriptures apply to the impenitent and the unbelieving.

Eternal death is the effect of sin. The text asserts. "The wages of sin is death." Death is here contrasted with life, and as the life is eternal, the death must be eternal also. But some ask, "What is eternal death?" At least part of the answer is to be found in the following quota-

tion. "It is an interminable protraction of death spiritual. It is a stream flowing from the bitter fountain of sin, and rolling its blighting current everlastingly along. It is the expulsion of hope from the immortal spirit, and the substitution of despair in its stead. It is the worm that dies not, and the fire which is never quenched. It consists in an eternal deprivation of heaven, and in an eternal endurance of the misery of hell. But I cannot describe eternal death. It is a phrase of inexhaustible meaning. Eternity alone can develop its terrible signification. This death is the wages of sin. It is the reward the impenitent receive for living in sin."

How fearful will be the guilt and condemnation of those who refuse to accept

Christ as Saviour, or those who turn back into sin and disobey the gospel of Jesus Christ? They, in making their way to hell, pass by Calvary, and justly deserve the fiercest wrath of God. Truly the wages of such sin as they commit in rejecting or dishonoring Christ will comprehend everything that is terrible in eternal death.

From this subject I hope we have learned the awfulness of sin, and what awful results flow from it! And that its consequences are eternal, exhibited in the awful miseries of everlasting death.

"Cast away from all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, . . .?" (Ezekiel 18:31).

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

OLD TIME RELIGION

(Psalm 143:5)

Introduction: It is natural to think over the past, "the good old days," as we often hear people say. We have all the modern gadgets that science can offer but do we have any of the *old time religion* delivered to us by the early fathers? The kind of *old time religion* that I mean had:

I. POWER (Acts 1:8; Romans 1:16)

1. There was power to strengthen the faint (Isaiah 40:29).
2. There was power to tread on serpents (Luke 10:19).
3. There was power to deliver from darkness (Colossians 1:13).

II. PURITY (Matthew 5:8)

1. There was purity of conscience (1 Timothy 3:8, 9).
2. There was purity of mind (2 Peter 3:1).
3. There was purity of heart (1 Peter 1:22).

III. PENETRATION (Acts 7:54)

1. There was penetration by the Spirit (Zechariah 4:6).
2. There was penetration by the Word (Jeremiah 20:9).
3. There was penetration by the Son (Luke 24:32).

IV. PROMISE (Galatians 4:28)

1. There was the promise of the Comforter (John 14:16).
2. There was the promise of salvation (1 Thessalonians 5:8).
3. There was the promise of eternal life (John 10:28).

NEWS NOTES

(continued from page six)

Rev. Wingate Hansley Called To Pastorate of Johnson's Union

The Rev. Wingate Hansley has been called to the pastorate of Johnson's Union Free Will Baptist Church located four miles west of Smithfield, North Carolina, on the Raleigh road. The Rev. Frank Davenport, former pastor, resigned to accept the pastorate of the First Free Will Baptist Church of Goldsboro, North Carolina.

Under the leadership of Mr. Davenport three successful revivals were held by the pastor, the Rev. Bobby Jackson and the Rev. Jack Paramore. Forty new members

were added to the church during the year, a new parsonage has been erected, and the church has begun a full-time ministry.

Wednesday night services are designated as missions nights. Since last December, Wednesday night offerings have amounted to \$425 given to missions above the amount set forth in the budget.

The church requests your prayers for the former pastor as he goes forth to labor in other fields, and desire the prayers of everyone for the future progress of the work at Johnson's Union.

Everett's Chapel Church to Observe Annual Home-Coming

The Everett's Chapel Free Will Baptist

Church of Clayton, North Carolina, will observe its annual home-coming on Sunday, September 25. Services will be with Sunday school at 9:45, worship services at 11:00, followed with a picnic luncheon at the noon hour. The Rev. W. L. P. Thresh will be guest speaker.

The pastor, the Rev. Billy R. Yawn, invites all former pastors, all friends and especially all singers to come and enjoin the fellowship together.

N. C. State Convention Elects Officers

The North Carolina State Convention of Free Will Baptists, meeting in its regular annual session at Elm Grove Church, Ayden, September 15, 1960, elected the following officers: moderator, the Rev. A. Smith; assistant moderator, the Rev. C. L. Patrick; secretary, The Rev. Michael Pelt; assistant secretary, James Hunt; treasurer, Rom Mallard; Oscar Webster, Rev. Clarence Bowen and the Rev. Walter Carter, members of the executive committee.

Those elected on the various boards: those elected as representatives were as follows: Board of Trustees, the Rev. Albert Coates; Children's Home board, C. Boyette, Robert Spencer and Warren Jackson; Board of Superannuation, the Rev. Walter Reynolds; Board of Missions, Rev. Rashie Kennedy; Board of Christian Education, the Rev. Leonard Wood; Cragmont representative, Fountain Taylor; Free Will Baptist Press representative, The Rev. S. A. Smith; Church Finance representative, J. D. Ballance; Historical Commission, the Rev. J. C. Griffin; Mebane Olive Junior College board, the Rev. J. Fort, J. W. Batten and Jack Dale.

V. PASSION (Acts 1:3)

1. There was a passion for preaching God's Word (Acts 4:8-13).
2. There was a passion for holy living (Romans 12:1).
3. There was a passion for winning men (Matthew 23:37).

VI. PARDON (Isaiah 55:7)

1. There was pardon for the lost (Matthew 11:28-30).
2. There was pardon for the backslider (2 Chronicles 7:14).
3. There was pardon (and is) for all who would believe (John 3:16; Revelation 22:17).



THE HEAVENWARD PULL

"Would you like to shake hands with a converted drunkard?" asked a man as he approached a minister. "I surely would," said the minister. Then he continued, "No man goes to hell because he drinks. He goes because he rejects Christ, but when Christ comes in, drink goes out, as you can testify!" "Yes, that's right," said the man glowingly. "But now listen to my story: Satan had me bound so fast that there was no human hope of my escaping from his hold. Then, one night, I staggered into the filthy hovel where my drinking and squandering my wages had driven my family. My little boy was critically ill. How I loved that little fellow! How he loved me in spite of my failure to be a real dad to him! Feebly he motioned to me to come to his bed. Grasping my hand in his little frail hand, he said, 'Daddy, I won't let your hand go until you promise to meet me in heaven!' As he breathed his last he still held my hand tightly! I promised my boy and God that I would meet him in heaven! I asked Christ to come into my heart and make a new man of me. He did! Now when I am tempted to do wrong, I can feel the upward pull of my little boy's hand!"—Rev. Walter B. Knight.

Washington-Plymouth Youth Rally To Meet at Plymouth Church

The Washington-Plymouth Youth Christ Rally will meet with the Free Will Baptist Church of Plymouth, North Carolina, on Saturday, September 24, at 7 p. m. The speaker for this service will be the Rev. Bobby Aycock, the former pastor of the church who is a missionary candidate to South America.

There are approximately 10 churches which make up this rally. The Rev. David Gaskins is head of the program planning.

Sidney Church to Observe Annual Home-Coming

The annual home-coming of the Sidney Free Will Baptist Church, Belhaven, North Carolina, will be observed on Sunday, September 25, with the Rev. Bobby Aycock as the guest speaker. Services begin with the morning worship at 10 a. m. Special music will be rendered by Mrs. Joyce Roper. At 12:00 noon there will be a luncheon.

(continued on page sixteen)

NOTES

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D

QUOTES



By J. C. Griffin

OUR PLACE AS A CHRISTIAN

I have recently received a letter from young brother and minister, the Rev. Jerry Rowe, who is seeking an education which to better prepare himself for the work of the Master in the preaching of the gospel of Christ. Brother Jerry is from one of our churches in Beaufort County, North Carolina; one that has been interested in Christian education for a long time. It was from this church that Brother I. C. Prescott, of precious memory to this writer and many others, entered the ministry and attended the Free Will Baptist Seminary at Ayden, North Carolina, in the days of that institution. So when White Hill Church another man by the name of Jerry Rowe has come forth and said, "I am seeking the will of God in my life."

WAKES WELL OF MOUNT OLIVE COLLEGE

When I entered Mount Olive College as seeking God's will in my life; I am seeking." May I say to Brother Jerry and to all other young men who desire to better qualify themselves as servants of the Lord, that the Master said, "Seek and ye shall find." The man that will not seek for knowledge will never get very high in the esteem of his Lord nor his fellow man. The greatest need, as this writer sees the need of this world, is knowledge gained by seeking the will of God. We are glad to hear this young man say, "I am seeking the will of God for my life."

Further speaking, our young brother Jerry says, "The work here (Mount Olive Junior College) has provided a deeper experience of a life based and rooted in love for the Lord and of my fellow man. The Free Will Baptist church which is housed in this college has also given me many deep experiences. The thoughts are always deep and heart-searching and has drawn me closer to God and my fellow Christians." This testimony should make every sound Free Will Baptist praise God for a college that draws young Christians closer to God and draws new Christians. Again we say that we praise God for young men who are seek-

ing knowledge from God and endeavoring to extend their knowledge to the glory of God. Should any church or people need service for their church, I can recommend the Rev. Jerry Rowe, Mount Olive College, Mount Olive, North Carolina.

EXCERPTS FROM A LETTER FROM GEORGE BRANNING

Sometime in July, I received a letter from the Rev. George Branning of Greensboro, North Carolina. George is a graduate of the Free Will Baptist Bible College, and has been closely tied to my interest since I first met him at Jacksonville Free Will Baptist Church before he even was married or went off to college. George said in part, "I read with enjoyment and encouragement your Notes and Quotes in this week's Free Will Baptist." George was referring to an issue of July in which I expressed my feelings in regards to being saved today, lost tomorrow, and then saved again. In that issue I told of seeing a lady in the hospital, with whom I was trying to get her to see the light, and I said, "Are you saved?" She said, "No, I have been saved twice, but I am not saved now." Now George says, "I especially liked what you said about repeated regeneration. I have met Free Will Baptist preachers who seem to hold this view."

May I say, as an old-fashioned Free Will Baptist by choice, note I said by choice, that we can be born of the flesh but once, and we can be born of the spirit but once. We can get physically ill and be very near death, seemingly, and get well. We can get mixed up in sin and fall short of the real life and fellowship of our Lord, repent, confessing our sins, and be healed and made to have fellowship with our Father. The Word says, "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). But this is not repeated regeneration; regeneration is for once.

Brother Branning goes further and okays our stand on eternal security: "Those of the eternal security camp are fond of using Romans 8:1 to prove their point: 'There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.' There is no condemnation as long as we walk after the Spirit." Yes, this is the condition, "As long as we walk after the Spirit we are in Christ and Christ is in us, but when we refuse to be led by the Spirit and jump over the line into false doctrine and sinful activities, we are condemned for our sins. Again we say by confession of our sins we are forgiven and made free from the guilt of that sin."

Brother George's letter is long, but I

gather from what he says, that he is an Original Free Will Baptist. He states, "I would also like to tell you how much I enjoyed the spiritual feast at the ministers' conference during the Lord's Supper and the Feet Washing." This reference is to the annual observance of the Lord's Supper which took place at Cragmont the first week in June, this year. "It was a happy occasion when we all observed this feast. I received a blessing. Our regret is that so many of our ministers take no interest in this annual meeting. But we thank God that His promise was fulfilled and the Holy Spirit was there to bless our hearts."

We thank you George for your compliments. We can say with the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in peace!" (Psalm 133:1).

BAPTISM WITH FEAR

In a recent news letter from our Foreign Mission Headquarters in Nashville, Tennessee, we note the following: "A baptismal service was held in a First Baptist church because the constant watch of civil and ecclesiastic authorities made it unsafe to baptize in the nearby river." This note was in reference to the danger in Spain for a Protestant to perform in religious service in public. You see that Spain is opposed to any religious service except that of the Roman Catholics. So it was running to much risk to baptize in the river. But in spite of the opposition, the mission had seven conversions during the month. Let us be much in prayer for the missionaries in Spain, and be sure to increase our budget for foreign missions everywhere. Not only foreign missions but at home. This is not bragging, but the church that I serve as pastor supports every phase of our work in the state and nation. There is something in the budget for each department and each institution in the state and national programs. I see to it personally that this goes into our budget.

NINE KINDS OF CHURCH MEMBERS

1. *Wheelbarrow*: No good unless pushed.
2. *Canoe*: Needs to be paddled.
3. *Kite*: Keep a string on them or they'll fly away.
4. *Kitten*: Content only when petted.
5. *Football*: Hard to tell which way they will bounce.
6. *Trailer*: Have to be pulled.
7. *Balloon*: Full of gas and ready to blow up.
8. *Watch*: Full of good works.
9. *Christlike*: Ready to let the Spirit guide.

Class yourself according to God's standard.—Selected.

STORIES for our BOYS and GIRLS

QUESTION and ANSWER

by Susan Berry

ESTHER and Kitty were dressing their dolls in one corner of the room.

"She has red hair," Kitty was saying, as she tied her doll's sash, "and a temper to match."

"Who has?" asked Grandmother, putting down the newspaper and looking at the little girl over her spectacles.

The answer came rather slowly: "Lucy French; you don't know her, Grandmother."

"Hasn't she anything but red hair and a temper?" said Grandmother, putting up the paper again.

Grandmother had such a queer way of asking a question and then not waiting for anybody to answer it.

The next day was Sunday. Esther and Kitty and Lucy were in the same Bible school class together. This afternoon the superintendent put a new scholar in with them.

"We are so many," thought Kitty. "She makes us sit so crowdy. I wish she hadn't come."

Kitty was by no means the only one that wished it. After Bible school all the other girls hurried on in a friendly bunch, leaving the new scholar behind—all but Lucy. She waited, and those in front heard her say politely:

"Don't you think our teacher is lovely?"

"Can't you just see Grandmother's eyes twinkle at us?" whispered Esther to Kitty. "She would say that Lucy has been the most real lady in the class."

"The only real one, I guess," said Esther, meekly. "The way we behave doesn't look much like studying things out of the Bible. Does it, Kitty?"

On Tuesday, at school, Miss Young began to give out pieces of poetry to be learned for Exhibition Day. One of these was shorter than the others, and nobody thought that it was pretty.

"I am sorry," said Miss Young, "that you don't like it. Who will be unselfish and offer to take it?"

There was a little silence, and then Lucy French said, "I'll take it."

Kitty was at one end of the bench and Esther was in the middle. They leaned forward and looked at each other, and their

eyes twinkled.

After school Miss Young said, "Lucy, will you put a letter in the post office for me before a quarter of an hour has passed?"

"Yes'm," said Lucy, smiling. She liked to do errands for Miss Young.

Miss Young smiled back at her. "Lucy never forgets to keep her promises," she said.

"Esther," said Kitty, "by Saturday we will have a whole lot of things to tell Grandmother."

They did. And Grandmother was very much pleased to hear them. She laid one soft, wrinkled hand on each brown head and said, "My little granddaughters must try to remember that God loves to see what is good in all of us, and loves us to see the good in one another."—*Christian Standard.*

Christ Is Mine

Rev. Walter E. Isenhour

For all the pearls of all the seas
I wouldn't give my faith in God;
For all the fruit of all the trees
And all the riches of the sod;
For all the diamonds in the earth
And all the gold in all the hills,
I wouldn't part with what I'm worth
In heaven's love and joy that thrills.

O hallelujah! Christ is mine,
And keeps and guards me day by day,
And has for me a mansion fine
In glory land across the way.

For all the mansions men possess
In cities and the countryside;
For all the values merchants stress
On land and on the oceans wide;
For fashions that are up to date
And followed by a mighty host,
I wouldn't sell this blessed state
Of sweetness in the Holy Ghost.

For all the knowledge of the schools
And all the wisdom found in books;
For all the man-made laws and rules
And all the dainties of the cooks;
For fame and honor mountain high,
Yes, even that which mounts the clouds,
I wouldn't sever heaven's tie
And go with pleasure-loving crowds.

The Sermon at School

by Clarabelle Hope

MYRTLE! Vivian! Tom! Get up!

You'll be late for school!"

was the third time Mother had called.

Vivian opened her eyes. "Look, Myrtle," she exclaimed, "It's almost time to start now. Up, Tom, quick!" "Oh, Vivian! and this is the morning the preacher is to speak. How dreadfully Miss Meade will feel if we are late! How I do wish we had not whispered so long last night after Mother thought we were asleep."

While Myrtle combed her hair Tom slipped on his shoes; then they all scrambled down the stairs.

Each grabbed a muffin from the basket and stuffed them in their mouths, and ran to school without even telling Mother good-bye. Just as they got to the top of the steps the bell rang. What a race they had to reach that schoolhouse!

They got into their seats before the bell rang, but what a sight they were to look at! Myrtle's hair looked like Tom's when he was angry, and Tom's and Vivian's looked even worse. They hoped the teacher, Mr. McGuire would not notice it, but they seemed to be looking right at them a good deal of the time.

"Honour thy father and thy mother," the minister began. "This means to do what they say. Even if they do not seem to care for you. God sees you and hears all you say. God sees even in the dark and hears even when you whisper."

"He means us, Vivian," said Myrtle, she tried to hide behind her book.

They were all three glad when it was time to go home for lunch.

"Mother, we are going to get up for you this the very first time you call us," said Myrtle.

"Yes, and we are not going to get up any more at night after your door is closed and keep Tom giggling."

"That minister told us what God's law says about us," said Tom, "and we are all three going to be good Christians and obey you and God."

"Then we shall have a happy home," said Mother. "Thank you. And now go and eat some of these nice creamed potatoes. I know you are all as hungry as bears. Our Pente. Little Folks."

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Auxiliary Convention to Convene with Pleasant Plain Church

The Western District Woman's Auxiliary Convention of North Carolina will convene with Pleasant Plains Free Will Baptist Church near Kenly, North Carolina, Wednesday, October 5. The theme of the convention will be, "The Love of God." The program is as follows:

Morning Session

- 0—Registration
- 5—Hymn, "Love Divine"
- Devotions, Mrs. Robert Hinnant
- Welcome, Mrs. James Burgess
- Response, Mrs. Milton Futrelle
- Who's Who
- Appointment of Committees
- "God's Love for Children," Mrs. Bagley Morris
- Hymn, "Love Lifted Me"
- Offering for Children's Home
- "God's Love for Sinners," Mrs. James Earl Raper
- 5—Special Music, Stoney Creek Trio
- Message, Mrs. Harold Stevens
- 0—Lunch

Afternoon Session

- 0—Hymn, "Jesus Calls Us"
- "God's Love for Christians," Mrs. Billy Morris
- Hymn, "My Jesus I Love Thee"
- 5—Denominational Hour
- 5—Hymn (Offering for Mount Olive College)
- Presentation of Life Awards
- Business Session
- Hymn, "Blest Be the Tie"
- Benediction

Columbia, N. C.—The Annie McClinton Grove, N. C.—The Annie McClinton Auxiliary of Oak Grove Church met at the church September 8, at 8:00 p. m., with Mrs. Bernice Godwin presiding. A song, "I Love to Tell the Story," the cent read from John 15, followed with a prayer by Mrs. Vada Bizzell. Mrs. Emma Godwin read the minutes of the last meeting and called the roll; there were 14 present. Resolutions were made for home-coming at the church Sunday, October 2. The

auxiliary voted to send a sunshine box to Mrs. Ruth Daughtrey as she is a patient in the hospital as results of a wreck about a month ago.

Mrs. Lollie Holland had charge of the program and she gave a talk on the religions, education, women and customs, Christianity and the Bible in Japan. Also on the program were: Mesdames Emma Rose, Mae Ellen Warwick, Ellen Bass, Fronia Jones and Vada Bizzell. Mrs. Ellen Warren prayed the benediction.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met August 25, in the home of Mrs. Elsie Sawyer, with five visitors present. The program was carried out as laid down in the year book. Those taking part on the program were: Mrs. Winfred Brickhouse, Mrs. Maurice Van Horn, Mrs. Bernice Maitland, Mrs. Neva Brickhouse, Mrs. Edmond Brickhouse, Mrs. Zennie Taylor, Mrs. Daisy Brickhouse and Kathleen Swain.

After the program the business session was held. The meeting adjourned with prayer. The hostess served ice cream, cake, candy and cokes.

Woman's Auxiliary Circle And Study Course Material

(for September)

Mrs. H. L. Spivey, Maury, North Carolina

1 Timothy Chapter 3

Qualifications of bishops, deacons of the church and the blessed truth taught therein.

1. First, let us understand what a bishop is, and whom they serve. He is overseer, an old title or name of the Romans adopted in the Early Church for its officers who were charged with its superintendance—originally the same as *elder*. Both deacons and elders were preachers as well as overseers. In Paul's time, the two titles had already become descriptive of different duties required of different officers. The

church elected them and the apostles confirmed them by laying on their hands (sometimes also the hands of the presbytery Elders) (2 Timothy 1:6, 1 Timothy 4:14). They were to lead blameless lives, be the husband of one wife, having a spiritual care over the flock, teaching in private and public, visit the sick, receive and entertain strangers. In 1 Timothy 1:2, bishops succeeded to the authority of the apostles.

The office of elder in the Christian church was adopted from the Jewish custom. Pastor is Hebrew, meaning a shepherd. Jeremiah 2:8 also applies to Christ, The Great Shepherd, and to the spiritual ministers of the church (Ephesians 4:11). Bishop and Elders—in the present day, the titles are minister and reverend.

2. Let us comprehend what a minister is and whom he is to serve.

(1) Ministerial office: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. (1 Corinthians 4:1).

"And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers" (Ephesians 4:11). "This is a true saying, If a man desire the office of a bishop, he desireth a good work." (1 Timothy 3:1).

(2) Qualifications: "For a bishop must be blameless, as the steward of God, not selfwilled nor soon angry, not given to wine, no striker, not given to filthy-lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the afithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers" (Titus 1:6-9).

(3) The Call: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I appear unto thee" (Acts 26:16). "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands by the presbytery" (1 Timothy 4:14).

(4) The Divine Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:19, 20).

(5) Ambassador for Christ: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5:20).

(6) Actuated by the Spirit of Service: "Even as it is meet for me to think this

(Continued on page fourteen)

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Budget Approved at Mount Olive College

The Board of Directors of Mount Olive College, Mount Olive, North Carolina, in its fall meeting, gave final approval to a budget of \$187,986 for the 1960-1961 fiscal year. M. L. Johnson, college business manager, reported that total expenditures at the college last year amounted to \$168,534. Gifts to the college for the year just ended reached an all-time high of \$72,768, the board was informed.

President W. Burkette Raper reported to the directors that October 2-5 has been set by the Southern Association of Colleges and Secondary Schools for the visiting committee from the association to examine

Mount Olive College. Referring to this visit from the association, President Raper told the board, "Without question, this examination will be the most thorough we have yet experienced. We have worked hard to achieve academic excellence at Mount Olive College and I believe that the findings of the committee will be favorable. If we are awarded regional accreditation, this recognition should cause us to gird ourselves for continued progress. The value and significance of such achievement would be beyond measure."

A report from Mrs. Mildred S. Councill, librarian, revealed that the college library now contains 7,300 catalogued books and 230 volumes of bound periodicals. President Raper told the directors that the college library, including the J. C. Moye Trust



College Board Of Directors

Newly elected officers of the Board of Directors of Mount Olive College, Mount Olive, North Carolina, are left to right: the Rev. J. W. Alford, Morehead City,

vice-chairman; the Rev. D. W. Hansley, Kinston, chairman; Mrs. Frances Allen Cassick, Greenville, Secretary. Standing is Dr. W. Burkette Raper, president of the college since 1954. Mount Olive College, an accredited liberal arts institution sponsored by the North Carolina State Convention of Free Will Baptists, is now in its ninth year of operation.

Fund designated for the library, was valued at \$50,000 in the auditor's report for 1959.

Other action of the college board was re-election of D. W. Hansley of Kinston as board chairman, and J. W. Alford of Morehead City, vice-chairman. Mrs. Frances Cassick of Greenville was elected secretary.

Committee appointments were: Executive Committee: R. N. Hinnant, Mount Olive; W. P. Grant, Goldsboro; Finance Committee: Hardy Talton, Pikeville; B. Jones, Walstonburg; Fred Powers, Saratoga; Committee on Buildings and Grounds: J. Harris, Greenville; Mrs. Dola Duff, Fuquay Springs; E. H. Holton, Vandemere.

Woman's Auxiliary

(continued from page thirteen)

of you all, because I have you in my heart inasmuch as both in my bonds, and in my defense and confirmation of the gospel, ye all are partakers of my grace" (Philippians 1:7).

"So being affectionately desirous of you, we are willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (1 Thessalonians 2:8).

(7) An Example of Others: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorrupt gravity, sincerity" (Titus 2:7).

"Neither as being lords over God's heritage, but being examples to the flock" (1 Peter 5:3). They are to be spiritual overseers, not business administrators.

(8) Watchful of Certain Evils: "We are troubled on every side, yet not distressed; we are not perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Corinthians 4:8).

"No man that warreth entangleth himself with the affairs of this life; that may please him who hath chosen him to be a soldier" (2 Timothy 2:4).

(9) Carelessness Condemned: "Cure not he that doeth the work of the Lord carelessly . . ." (Jeremiah 48:10).

(10) The Great Reward: "And they that be wise shall shine as the brightness of the firmament; and they turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

No man can choose what coming his
may bring to him
Of need, of joy, of suffering;
But what his soul shall bring unto
hour

To meet its challenge—this is in his power
—P. Leonard.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

How Big Is Your God?

(Lesson for October 2)

Lesson: Psalms 8; 104:1-4.

Open Text: Psalm 8:9.

INTRODUCTION

On the old Spanish coins, before Columbus discovered America, the words were given, *Ne plus ultra*, "no more beyond." Then came the day when Columbus broadened the horizon. The inscription on the coins was changed to *Plus ultra*, "more beyond." When Jesus Christ, the world's risen Redeemer, rose from the dead, a new way was opened before these discouraged disciples. They could say with confidence, "There is more beyond." Let us thank God for death, for Christianity, for redemption, for the hope of immortality through the risen Lord. He lives, and because He lives we shall live also.—Rev. J. D. Barratt.

The psalmist in our lesson presents an inexhaustible God. His creation reveals His mighty power and Calvary His matchless love.

POINTS THAT HELP

Psalm 8:1: It is a relief to leave the sins of Israel's continued rebellion against God and study the sweet music of the psalms as they glorify and magnify the greatness of God. Psalm 8 is a solemn meditation on the glory and greatness of

Vs. 2: It seems to me that a tiny creature is such a display of God's power, wisdom and goodness that the atheist would be speechless before it. Success against the enemies is not given to philosophers and mighty men of oratory, but to men who are foolish, and whose preaching is called foolishness. Jesus once said that we should be as little children.

Vs. 3: "The heavens declare the glory of God." Did you ever notice that beasts bow down to the earth, but man is made to look up to the heavens?

Vs. 4: David was amazed that God so wonderful and holy and powerful would be mindful of man who had been sinful and rebellious.

Vs. 5: Man is above the creatures of the earth, but made lower than the angels

of heaven. In the resurrection man will be as the angels.

6. Vs. 6: God made man in the beginning to have dominion over all things, and all things were put under his feet. Satan came, and man fell and lost immortality. God sent His Son into the world, born of a virgin, a man among men to bring the victory lost in the first Eden. The giving of Jesus Christ was the greatest honor ever given to man.

7. Vs. 9: "O Lord our Lord, how excellent is thy name in all the earth!" The Psalm closes as it began with glory and honor and praise to the Lord God. David had good reasons to proclaim His greatness. In singing these Psalms, let us not forget God's favors to mankind.

8. Psalm 104:1: Did you ever read greater words of devotion than the first fourteen words of this Psalm? David must have been looking heavenward with holy hands lifted high.

9. Vs. 2: The emblem of light denotes felicity, knowledge, wisdom and purity. Jesus gave us a hint of that garment of light and glory on the mount of transfiguration. The heavens are stretched out above the earth as a canopy over a bed.

10. Vs. 3: God uses the waters for the beams and frame of His house. The clouds are the chariots of the Lord, and they travel upon the wings of the wind. "Behold, he cometh with clouds; . . ." (Revelation 1:7).—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. All creation is subject to God who made it, obeying in every detail the will of its maker. ". . . the creator of the ends of the earth, fainteth not, neither is weary" (Isaiah 40:28). God does not leave His work of creation alone, to remain as it is or to suffer wreckage and decay. Every atom of it is upheld by Him, kept in existence by Him and empowered by Him to perform the task he made it for. The way or no part of His creation is hid from Him. Each star is named. They are all numbered and are so lead in their stately march that not one of them faileth. His moral creatures are upheld, too. He gives power and strength to them continually. ". . . to the faithful; and to them that have no might he increaseth strength" (Isaiah 40:29).

2. There is one major difference between God's upholding material things and His support for moral creatures. The material is sustained and prevented from falling, but God's moral creatures is not absolutely upheld. A sufficiency of help is offered, but he is not compelled to accept the gift. If man wills to perish, he must perish. God's grace is sufficient for him but he can reject that grace, he can go against the will of God, who willeth not that any should perish, but that all should come to repentance. Were it any other way would be a mere machine and not a responsible moral being. Works depict the mind, the spirit, the will, and the nature of the workman. The creation pictures God as a living, all-wise, all-powerful, loving, moral and spiritual being to whom all his moral creatures should bow in reverence, faith and obedience.—*The Advanced Quarterly* (F. W. B.).

3. Once, when Felix of Nola was flying from his enemies, he took refuge in a cave, and he had scarcely entered it before a spider began to spin a web over its entrance. The pursuer, passing by, saw the spider's web, and did not bother to look into the cave; and the saint as he came out into safety, remarked, "Where God is, a spider's web is a wall; where He is not a wall is but a spider's web."

A young skeptic said to an elderly lady: "I once believed there was a God but now since studying philosophy and mathematics I am convinced that God is but an empty word."

"Well," said the lady, "I have not studied such things, but since you have can you tell me from whence comes this egg?" "Why, of course, from a hen," was the reply. "And where does the hen come from?" "Why, from an egg." Then the lady required: "Which existed first, the hen or the egg?" "The hen of course," rejoined the young man. "Oh, then a hen must have existed without having come from an egg?" "Oh, no, I should have said the egg was first."

"Then I suppose you mean that one egg existed without having come from a hen?" The young man hesitated: "Well, you see—that is—of course, well the hen was first!" "Very well," she said, "who made the first hen from which all succeeding hen and eggs have come?"

"What do you mean by this?" he asked. She replied, "Simply this, I say that He who created the first hen or egg is He who created the world. You can't explain the existence of even a hen or egg without God, and yet you wish me to believe that you can explain the existence of the whole world without Him!"—*The Bible Student* (F. W. B.).

NEWS NOTES

(continued from page ten)

will be a picnic lunch served on the church lawn. Renewing old friendships and reminiscing will be enjoyed until 2:00 p. m., at which time the group will reassemble in the church for a singspiration. The Prescott Brother Quartet, the Bear Grass Trio and the Winter Green Quartet, together with any other singing group or soloists who will contribute to this part of the program, will render gospel singing.

The church, together with the pastor, the Rev. Dan Gaskins, extends a special invitation to former members, pastors and friends to come and worship and fellowship together at this home-coming.

Rev. Roland C. Cherry Accepts Hopewell Church Pastorate

The Rev. Roland C. Cherry has accepted the pastorate of the Hopewell Free Will Baptist Church, Route 1, Smithfield, North Carolina. He began his pastoral duties the first Sunday in September.

Mr. Cherry is a native of Williamston, North Carolina, where he organized the First Free Will Baptist Church and served as pastor for seven years. Last year he served as pastor of St. Paul Free Will Baptist Church of Elizabeth City, North Carolina.

Mr. Cherry has three children, Linda and Ralph, at home, and Eugene who is now serving in the air force at Chanute Air Force Base, Chanute, Illinois.

Rev. Melvin Everington to Conduct Saratoga Revival

The fall revival at Saratoga, North Carolina, Free Will Baptist Church will begin Sunday evening, September 18, with the Rev. Melvin Everington of Marsh Swamp Church, as the evangelist. The services will continue throughout the week. Special music will be presented each night by various singing groups. The pastor, the Rev. Fred Powers, extends to everyone a cordial invitation to attend these services.

Fellowship Church, Kingsport, Tenn., Held Annual Home-Coming

The Fellowship Free Will Baptist Church, Kingsport, Tennessee, held its annual home-coming Sunday, September 4, with guest speakers, the Rev. Bill Harrison and the Rev. Lester McKinnon. The service began with Sunday school, with 288

present, followed with morning worship. There was special singing by the Sunshine Girls. Lunch was served at Brookside Cafeteria with wonderful fellowship.

"If you don't want your children to what you're saying, pretend you're talking to them."

"Thou shalt guide me with thy counsel . . ."

Some young men who leave home to the world on fire have to come back more matches.—Selected.

CHRISTMAS CARDS



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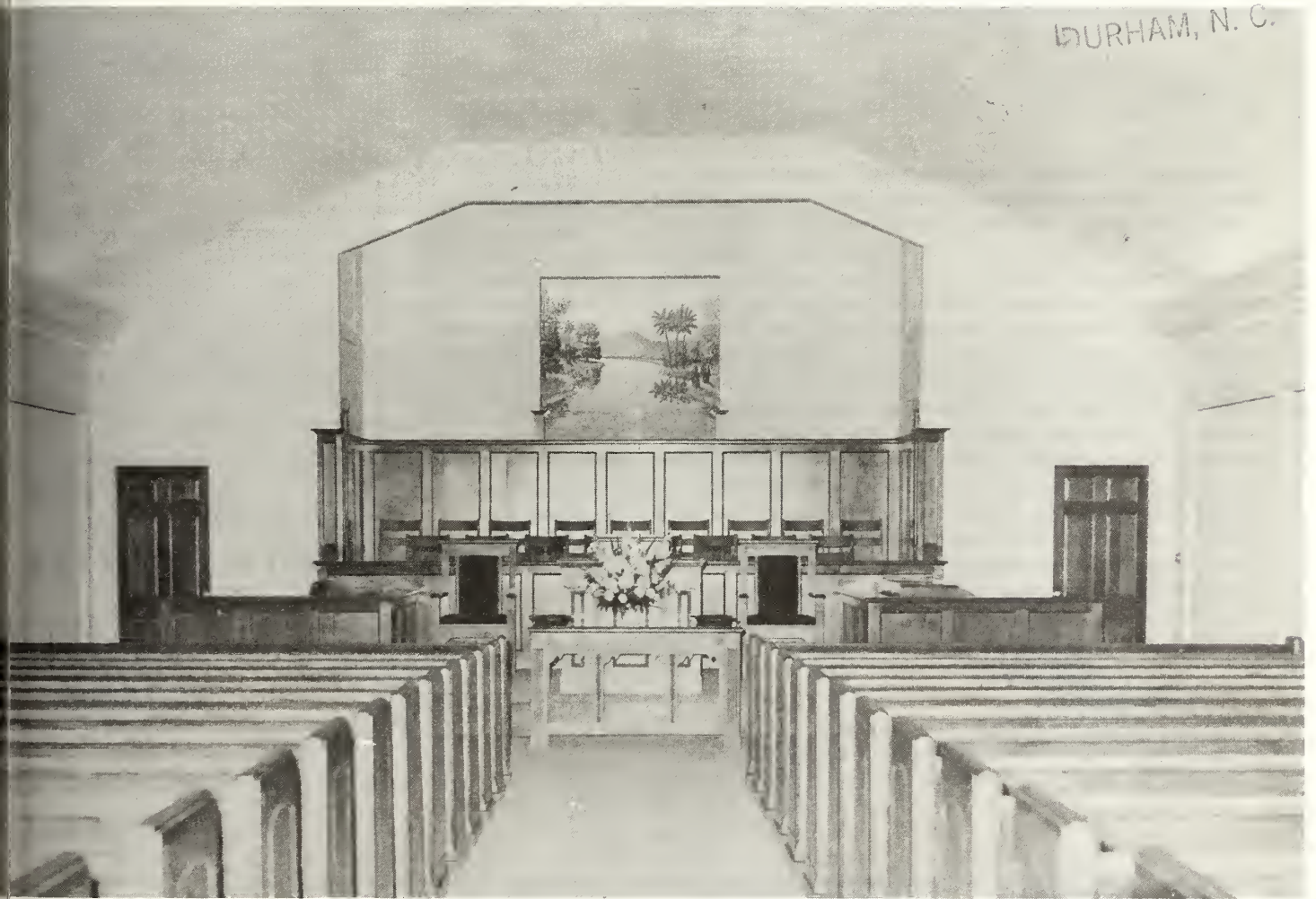
Ayden, North Carolina, Wednesday, September 28, 1960

FRUITFUL YEAR AT SHADY GROVE CHURCH

DUKE UNIVERSITY LIBRARY

SEP 28 1960

DURHAM, N. C.



Pictured above is the interior of Shady Grove Free Baptist Church in Sampson County, North Carolina, which has recently undergone renovation after being damaged by fire.

The pastor, the Rev. C. F. Bowen, preached his first

sermon entitled, "An Undertaking Under God," just one year ago. This has truly been a fruitful year, as you will see from reading the article in "News Notes" entitled, "Shady Grove Church Reports Progress."

I Was a Delegate to the State Convention

By Mrs. Velma Lyczkowski
Kinston, North Carolina

AM NOT a college graduate or a famous evangelist, so I speak as a layman of our faith.

It was my privilege to serve as a delegate to the North Carolina State Convention of the Free Will Baptists from the Fifth East-District of the Eastern Conference. I took this opportunity to write a few remarks. I am sorry we do not have a laymen's organization in our denomination to inform and awaken our people to the crises we face as Free Will Baptists and also Americans.

A warning message was sounded by Dr. Burkette Raper, president of Mount Olive Junior College, on Wednesday morning concerning our history and heritage. Our history has become so dear to our hearts as we face some of the same problems today, as did our forefathers. The problem of history repeating itself is two-lest we forget.

Our forefathers came to this country to enjoy freedom of worship. We have long forgotten the sacrifice they made, and we might enjoy the precious freedom of assembling ourselves for worship without restriction. Have we no fear that even in this day of freedom could be denied some of us—our children?

I am not an authority on Roman Catholicism, so I could not write as such, but I do know from experience the power they hold over their people. Have you ever attended a Catholic service? My husband is a confirmed Catholic. He was a Catholic for many years, so out of respect to him and his family, I went to mass many times. I have seen the statues of saints which they go to for prayer, not only in their church, but also in their homes. By accident, I was once witness to a long line of Catholics waiting to confess their sins to a priest, who according to their faith had the power to forgive them of their sins. Many times I have seen the prayers repeated on the rosary to Mary, the mother of Jesus. These are only a few things I can mention. Very little research is required to show that the Catholics, through their church and under the leadership of the Pope, claim that their

church is the only true church. The Roman Catholic church holds itself above any country, all civil law, over all other religions, and holds total dominance over its members by whatever means are required to gain its end. To vote for a Roman Catholic is contrary to what we teach and believe as Free Will Baptists. The dictatorial power the Catholic priest holds over his parish brings us to the second problem we are facing.

What is happening in so many of our churches that cause them to be so divided and confused? Many people we meet have requested prayer for their churches and pastors. Some of our people do not want to support Cragmont, a wonderful institution that has brought many souls to know Jesus as their personal Saviour. Some refuse to support Mount Olive Junior College, even to the extent of forbidding people to remember it in prayer. Some refuse to support our Free Will Baptist Press, and order their materials used in their churches from other sources. Some do not support Free Will Baptist Bible College and the other phases of our denominational work. In Matthew 28:19, 20, Jesus tells His disciples to go forth and teach all nations. We should look to our ministers for leadership, but the laymen are so often confused and do not know what to do when it conflicts with their pastor's will. This situation should not be.

It has been pointed out that smoking, dancing, playing cards, wearing shorts, etc., are sins, and so we agree, but the Scriptures also tell us there is no room in heaven for hate, envy, strife, jealousy, and it plainly states to love our neighbor as ourselves. Is this not as equally important? Who then will be our judge, God or man? Many say that you can tell a Christian by the fruit he bears; so they are not judging, but are fruit inspectors. I have bought peaches, which on the top of the basket looked good, only to find some bad ones inside the basket, which seems to be the case with our churches and schools.

I must have been born thirty years too soon, as the cartoon goes, because when I graduated from high school, there was not a Free Will Baptist college. The only reason I could give for believing as a Free Will Baptist was because my mother was of that faith. I thank God for our Bible

College at Nashville and for our college at Mount Olive. I hang my head in shame because we have progressed so little, only to have two such schools today. That they differ in their philosophy of education is how it should be, for Christian people and Christian institutions have varying philosophies of life even though they agree in theology. The Rev. Henry Armstrong, in his devotions from Romans 12, reminded us that we have gifts differing according to the grace given unto us. We cannot all be missionaries, preachers or evangelists, but it is important that we are Christians in whatever field of work we are called. There are many homemakers who would be better mothers if they could have had more Christian training in their youth. I sincerely hope my children will seek to enter one of our own schools if they are free to choose for themselves.

Now may I say that I am proud the convention went on record as reaffirming their faith in our Free Will Baptist Treatise. In spite of some confusion (I am sure God had no delight in), I am proud to be a Free Will Baptist and am interested in supporting all the phases of our denominational work. If we send our money to support the different phases, and it is used in a way not pleasing to God, the person misusing the money will be held accountable. Let us get behind our denominational work with our prayers and money. God will richly bless our efforts.

My closing remarks would be to say the messages were challenging, the lunch most enjoyable, and my sincere thanks to all who had a part in making the convention a success.

SPECIAL NOTICE

Due to the loss of electricity on the day after Hurricane Donna struck this area, we are slightly behind in filling our literature orders. Please understand that any delay in shipping your order is not our intention. Your understanding in this matter will be greatly appreciated.

Will America Vote Away Her

FREEDOM?

(Beginning a Feature Article in Two Parts)

Mrs. Ruth Timby, Eureka, North Carolina

IN THIS DAY when there is so much confusion, one hesitates to contend for anything more. But when it comes to our freedom of religion, the most important thing in all the world (Mark 8:36), and our American way of life being challenged, it is time for every Christian to go to his knees, and do all in his power to prevent a Catholic from becoming president of our great nation; for it would mean we would be ruled by a man who would only be a puppet of the Pope of Rome, who claims to be absolute spiritual sovereign of all Catholics, a spiritual autocrat of incalculable power. (See Time magazine, August 16, 1943.) Also, in the New York Times, May 17, 1960, there is a special news item from Rome. This special dispatch was taken from "Osservatore Romano" the Vatican newspaper. It declared that the Roman Catholic hierarchy had stated that it has the right and duty to intervene in politics in order to guide its people. According to Catholic theologians, the sovereign power of the Pope is legislative, executive, and judicial, and includes the power of coercion (all this by divine right).

However, Christ when on earth never used force (John 6:40), but the Catholic Encyclopedia declares that in case of direct contradiction, making it impossible for both jurisdictions to be exercised, the jurisdiction of the church prevails, and that of the state is excluded. One of their leaders went so far as to say that the Lord no longer reigns, but has resigned all power to the Pope! Christ taught obedience to civil authority (Matthew 22:17-21; Romans 13:1-6). Rome says, "We alone have the right to rule. We hold upon this earth the place of Almighty God!" It is not bigotry or prejudice which is the reason that Protestants are against a Catholic president. When we think of the way the Catholic church enslaves wherever they are in power, far-thinking people see tragedy ahead for non-Catholics in this land if the present trends continue. Rome has set itself the goal of ruling this nation. She used her religion as a disguise to manipulate her political designs. Samuel F. B. Morse has said, "The

Papacy is a political system, despotic in its organization, anti-democratic and anti-republican, and cannot exist with American republicanism." Therefore, shall we simply wink at Roman design and intrigue and let it carry on under the guise of religious liberty?

Through intrigues and political maneuvers, the Papacy has subjugated many governments. If she ever gets in the saddle in the United States, we will soon lose all freedom of the press, speech and worship, also our public schools. The only voice that will be heard will be the voice of Rome. Early in 1960, the long arm of the Vatican reached into the one little Grand Duchy of Luxembourg and influenced the policy of Radio Luxembourg to remove all evangelical programs from the main transmitter. In the measure that Rome controls a government, in that measure she wipes all opposition to her policies.

Ponder well the significant utterances of a Catholic priest in Rochester which was reported by the Evangelical Christian in its September issue, 1952: "We the hierarchy of the Roman Catholic church expect all loyal children of the church to assist the president . . . and if necessary we shall change, amend or blot out the present constitution so the president may enforce, his, or our humanitarian program and all phases of human rights as laid down by our saintly popes and holy mother church . . . we are going to have our laws made and enforced according to the Holy See and the Popes and the Papal throne . . . Our educational laws must be constructed to end . . . Protestantism, Communism, Socialism . . . This land belongs to us by every right . . . Now we demand what is really ours, and we are going to have it. If necessary, we are ready to fight and die for it."

It is a Catholic tenet that *the Church may justly inflict on heretics the penalty of death* (Saurez 2 de Fide Disp. XX, Sect. 3 n. 28). Of course, every one who does not agree with her false doctrine is a heretic according to Rome. Christ said, ". . . the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not know the Father, nor me" (John 16:2, 3). The Inquisition was an organized, merciless attempt on the part of Rome and her saintly popes to wipe out all opposition.

During the hundreds of years of the Dark Ages, fifty to sixty million human beings died, suffering the most cruel tortures, and their possessions devoured by the Roman Catholic church. It is history's chamber of horrors. In every major library, there is abundant material on the subject. No one can shrug off the words of historians. The Roman Papacy has increasingly crushed and ages every doctor, king, or people who opposed its tyrannous progress. History is sufficient to prove the fact. Luther said, "If there is a hell, Rome is built over it." They have the blackest history of any church that professes to be Christian. One of their saintly and infallible popes murdered two other saintly and infallible popes. You may read this in the Catholic Encyclopedia. They murder and pillage Protestants everywhere today in every country where they have control of the government, simply because they cannot be coerced into accepting their scriptural teachings. At late as 1941 and 1942, under Pope Pius XII, and other leaders, the Croats slew a half million Serbs because they were Greek Catholics. Also, Jews with their children were burned en masse besides thousands of Gypsies massacred. The Roman clergy undertook to hide what was going on. The press, because of Catholic pressure, covered up the vast crime. It was until the documented book of Miss Morrell Farrell, "Ravenging Wolves," and many especially the documentations of "Assassins in the Name of God," by M. Herve Laurin, a French Catholic, were the cruel episode revealed. ". . . be sure your sin will find you out" (Numbers 32:23). Cardinal Stepinac, the archkiller, said that his conscience was clear, because he implicitly obeyed the church. In many countries where Catholics are in power, Protestants are now being persecuted every day.

According to reports, there have been seven hundred cases of violence in the eight years in Colombia alone. Even here in the United States, in the state of Michigan, the Catholics stopped a Protestant church meeting because the pastor spoke against Catholic power. The United States is alerted to the danger of Communism, and is being brainwashed by Catholicism. The spadework for the Romanization of this nation is well under way. Almost every major newspaper in the nation gives fact
(continued on page sixteen)

It is time to

STAND UP AND BE COUNTED

American freedom is built upon moral and spiritual integrity. This nation was founded upon age-old Bible principles by people who were willing to write their beliefs in their life's blood.

Today, as possibly never before in our history, this freedom is threatened. It is endangered by godless hordes from without and by the creeping paralysis of easy indifference and selfish living from within.

Historic Protestantism has been represented by people who stood for something—people who believed with all their hearts that the just shall live by faith . . . that there is one mediator between God and men, the Man Christ Jesus. They believed these truths so strongly that they were willing to stand up and be counted, no matter what it cost.

Again today, America needs a rebirth of great spiritual convictions. We are in danger of becoming so tolerant that Protestants give up their right to protest—and with it, the destiny of our nation. Already people in high places are remarking that since the liberals have given up the authority of the Word of God, they constitute no longer a truly Protestant force, and can now be dealt with as "the new protestantism"—an aged lion that has lost its teeth.

The National Association of Evangelicals joins with every thoughtful Christian in praying and working for a resurgence of true Bible-based convictions among the people of our land. With this end in mind, the NAE is spearheading a "Stand Up and Be Counted" program, concentrating on the period of October 23-30, 1960.

Thousands of churches will observe October 23 as "Christian Conviction Sunday." Scores of thousands of Christians will be challenged to become informed about religious and political issues. They will be urged to evaluate our potential national leadership and to dedicate themselves to the task of keeping our nation spiritually strong—and free.

For this week-long observance climaxing on Reformation Sunday, October 30, special "Stand Up and Be Counted" buttons will be available for distribution in the churches on October 23. Featuring a gold cross on a light blue background, the button will also bear the numerals, 1517, emphasizing the year in which the Reformation began, and the words, "Reformation Sunday, October 30, 1960."

This simple and unobtrusive Protestant identification will make it possible to take a stand on the street and on the job for our historic liberties so dear to every American. Worn during the week, it will be a conversation piece so that Protestant Christians may bear witness to their faith.

The observance will close on Reformation Sunday with Protestants being reminded of their great heritage which must be preserved at all costs.

To aid the churches in their observance of these important days, NAE is providing other special materials. There are free bulletin covers or bulletin inserts, whichever is preferred. These carry the message encouraging Protestants to stand up and be counted for their faith. There is a free descriptive folder, "Where Does Your Church

Stand?" encouraging cooperation among Bible-believing churches. Cooperating pastors will receive sermon starters and illustrative materials, news releases and bibliographies.

Two helpful pamphlets are available for quantity distribution. "A Roman Catholic President: How Free from Church Control?" by Dr. George L. Ford, executive director of the NAE, is a 12-page booklet thoroughly documented and recognized as one of the outstanding statements on this critical question. "A Brief History of the Reformation" is excellent for bringing a fuller understanding of the true meaning of Protestant Christianity.

History is not written by people who merely talk. It is written by dedicated people, by holy living, by faith in Almighty God and His infallible Word, by courage that fears only God, by votes and by blood.

Significant in the history of America is the fact that this land was discovered within fifty years of the Reformation. Thus a sovereign God prepared a nation to preserve the rebirth of spiritual life which He gave the world through the reformers.

Enough churches courageously standing and being counted could keep us from losing by default that which was gained at such great cost.

ORDER FORM

National Association of Evangelicals
Box 28
Wheaton, Illinois

Please send the following materials for the observance of the "Stand Up and Be Counted" plan sponsored by the NAE.

Quantity	Item	Price	Amount
----	Reformation Sunday Bulletin Covers (inside blank)	free	
----	Reformation Sunday Bulletin Inserts (for use in regular bulletin) (Note: If bulletins are ordered for Reformation Sunday, please do not order for Christian Conviction Sunday.)	free	
----	Christian Conviction Sunday Bulletin Covers (inside blank)	free	
----	Christian Conviction Sunday Bulletin Inserts (for use in regular bulletin)	free	
----	Descriptive folder, "Where Does Your Church Stand?"	free	
----	"Stand Up and Be Counted" Buttons	35c per doz. \$2.50 per hundred	\$-----
----	"A Roman Catholic President: How Free From Church Control?"	\$1.00 per doz. \$7.50 per hundred \$50.00 per thousand	\$-----
----	"A Brief History of the Reformation"	50c per doz. \$3.75 per hundred \$25.00 per thousand	\$-----

Remittance must accompany order.

NAME -----

ADDRESS -----

CHURCH -----

NEWS NOTES

Open House Marks 50th Wedding Anniversary



An open house Sunday, September 11, 1960, celebrated the fiftieth anniversary of the Rev. and Mrs. D. A. Windham, 1128 Evans Street, Greenville, North Carolina. Hosts and hostesses were their children: H. E. Windham of Charlotte, Mrs. Joe Wingate of Ayden, Mrs. J. B. Bland of Raleigh, and Gilbert Windham of the home.

Guest were greeted by the Rev. and Mrs. R. B. Crawford and Mrs. Elsie Eagans. They were invited to register in the guest book presided over by Mrs. Douglas Cannon, granddaughter of the Windhams. The guest book was backed by yellow mums and a candle tied with tulle. A golden yellow and white were used as the color scheme throughout the home decorations. Punch and cake squares were served from a table covered with a cutwork cloth and centered with an arrangement of yellow chrysanthemums flanked by candelabra holding yellow tapers. A side attraction was the traditional wedding cake decorated in yellow and white encircled with yellow tulle nestled with rosebuds. Those serving were Mrs. H. E. Windham, Mrs. H. E. Moore and Mrs. Eagans.

The honored couple were presented a yellow rose corsage and boutonniere. The daughters wore single carnations and the sons boutonnieres.

Shady Grove Church Reports Progress

"I want to congratulate you and Shady Grove Church for your excellent achievements during the past year. Your accomplishments are almost unbelievable. You have demonstrated what Free Will Baptists

can and will do under competent leadership"

This unsolicited commendation, written by Dr. W. Burkette Raper, president of Mount Olive Junior College, was sent to the Rev. C. F. Bowen, pastor of Shady Grove Free Will Baptist Church of Sampson County, North Carolina. Back of it is a story that the people of our state will surely find inspirational and encouraging.

This church, more than a hundred years old, and a leader in the Cape Fear Conference, was partially burned last November just two months after Mr. Bowen came there as pastor. By January, plans were about completed for an extensive remodeling program, and by the second month of this year, actual work had begun. Today this church stands as one of the most beautiful and worshipful rural churches in North Carolina.

Included in the remodeling program were new pews, new furniture for the pulpit, a baptistry with a professional artist's conception of a Jordan River scene, beautiful wall-to-wall carpet for the sanctuary, tiled floors in all rooms and church vestibule, new rest rooms, indirect lighting for the sanctuary, an electric organ, year-round air-conditioning, a new choir loft, redecorated classrooms, expanded and better equipped nurseries, and walks for the outside.

The total cost of the remodeling program came to about \$35,000.00. During the past year the church has received forty-three new members, thirty-one of whom were baptized. Contributions of tithes and offerings have amounted to about \$19,000.00. The membership of the church stands now at about 340. Janitorial services have been added and the church has led in the establishment of a volunteer fire department in the community.

Future plans call for a steeple for the church and an enlarged educational plan for the auxiliaries of the church. Shady Grove Church is an aggressive supporter of every phase of our state work and increasingly shows a vigorous interest in education, missions and evangelistic work.

Little Creek to Observe Annual Home-Coming

Little Creek Free Will Baptist Church near Ayden, North Carolina, will observe its annual home-coming Sunday, October 2, with the Rev. Burkette Raper, president of

Mount Olive College, as the guest speaker. Services will begin with Sunday school 10:00 a. m., followed with worship service at 11:00. A picnic lunch will be served the noon hour.

The pastor, the Rev. Hubert Burress, tends a cordial invitation to all former members and friends of the church to attend.

Rev. J. C. Griffin to Deliver Powhatan Home-Coming Message



Home-coming services will be observed at Powhatan Free Will Baptist Church near Clayton, North Carolina, Sunday, October 16, with a former pastor, the Rev. J. C. Griffin, delivering the home-coming message. The pastor, the Rev. C. M. Coates states: "Former members and members who live in other localities are urged to come home. We are looking for a great day for the Lord."

Annual Home-Coming Observed At Suwannee Springs Church

On Sunday, September 11, the annual home-coming was observed by the Suwannee Springs Free Will Baptist Church near I. Oak, Florida. Services began with Sunday school at 10:00 a. m., followed with morning worship at 11:00, with the pastor, the Rev. Arnold Woodlief, delivering home-coming message. A picnic lunch served on the church grounds at the noon hour.

In the afternoon there was congregational singing by the church and special singing by a trio of the church. The members of the trio are Linda Carter, Judy Kastor, Barbara Kastor. Two ministers took part in the afternoon program and spoke a few minutes; they were, the Rev. Jack Briley and the Rev. Hardy Crews. The services, the food and the fellowship were enjoyed by all who were present.

(continued on page ten)

MISSIONS

THE MAIL BOX

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Riehland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

EXPRESSES APPRECIATION

"I am taking this opportunity to express my deepest appreciation to all my Christian friends for the kind ways they remembered me during my recent illness and hospitalization. Your kind remembrances will always be cherished."—Mr. C. K. Dum, Ayden, North Carolina.

PROGRAM

Eleventh

Annual Missionary Conference

October 4-5, 1960

FREE WILL BAPTIST BIBLE COLLEGE

Nashville, Tennessee

PROGRAM PERSONALITIES

Don Clark—Music Director Free Will Baptist Bible College
Harry Staires—Chairman Home Mission Board and Pastor Drumright, Oklahoma
Homer E. Willis—General Director, Home Mission Board
Rolla D. Smith—General Director-Treasurer Foreign Mission Board
Joseph G. Ange—Member Foreign Mission Board and Pastor Central Free Will Baptist Church, Michigan
and Mrs. LaVerne D. Miley—Appointees to Africa
and Mrs. Bill Fulcher—Appointees to Latin America
Molly Barker—Home Missionary
and Mrs. John Moehlman—Appointees to Latin America
and Mrs. Kirby Joe Godwin—Appointees to Alaska
and Mrs. Roy Thomas—Appointees to Colorado
and Mrs. Bobby Aycock—Appointees to Brazil
Wade Jernigan—Member Home Mission Board
and Mrs. Bobby Poole—Appointees to Brazil
Mark M. Lewis—Chairman Foreign Mission Board and Pastor Philadelphia Free Will Baptist Church, Michigan

TUESDAY EVENING, OCTOBER 4

7:00—Congregational Singing—Mr. Don Clark
Scripture Reading and Prayer—Rev. Harry Staires
7:30—Introducing the Conference Program—Rev. Homer E. Willis
Free Will Baptist Foreign Mission Fields in Review—Rev. Rolla Smith
8:00—Special Music—Bible College Music Department
8:30—*Missionary Offering—Rev. Joseph G. Ange
8:30—Testimony—Mrs. LaVerne Miley
The Message—Dr. LaVerne D. Miley

WEDNESDAY MORNING, OCTOBER 5

8:00—Song Service—Mr. Clark
8:30—Speakers—Rev. and Mrs. Bill Fulcher
8:30—Speaker—Miss Molly Barker
9:30—Special Music—College Music Department
9:00—Speakers—Rev. and Mrs. John Moehlman
10:00—Congregation Sings—Mr. Clark

10:05—Speakers—Rev. and Mrs. Kirby Joe Godwin
10:55—Recess
11:15—MORNING WORSHIP
Music—Arranged by Mr. Clark
*Offering
Presenting Speaker—Rev. Homer E. Willis
MESSAGE—Rev. Roy Thomas

WEDNESDAY AFTERNOON

1:00—Missionary Prayer Band—Rev. J. P. Barrow
1:30—Hymn Time—Mr. Clark
1:40—Speakers—Rev. and Mrs. Bobby Aycock
2:25—Testimony Time—Rev. Wade Jernigan
3:00—Speakers—Rev. and Mrs. Bobby Poole
3:30—Adjournment

WEDNESDAY EVENING

Commissioning Service

7:30—Song Service—Mr. Clark
Prayer
Free Will Baptist Home Mission Fields in Review—Rev. Homer E. Willis
Special Music
Message—Rev. Homer E. Willis
The Charge—Rev. Rolla D. Smith
The Commissioning Prayer—Rev. Mark M. Lewis
Benediction

*The undesignated missionary offerings will be equally divided between foreign and home missions.

EDITORIAL

(continued from page two)

Paul desired more readers. He cherished unshakeable convictions about his gospel ministry and about the written Word being one of the excellent tools for carrying it out.

Evangelical publishers and editors today share his convictions. That's why, during Press Month, they will strive to call attention to ways in which Christian publications may be used—to make Christ known, to establish believers in the faith, to indicate paths of victorious living and radiant service.

In desperate days these publications sound a note of cheering hope through Christ who "shall reign where'er the sun . . . does his successive journeys run." This message men need. They need the lift Christ-centered, printed-word missionaries bring.

Therefore, more readers are wanted—not to send circulation figures soaring, primarily, but to send men and women, boys and girls on their way with firmer steps, strong in their faith in the conquering Christ.—Martin Erikson.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Does the Bible teach that there is a personal devil? If so, explain it.—Joan Thomas, Oregon.

Answer: Yes, I am absolutely sure that such teaching is to be found in our Bible, and furthermore, I am acquainted with many of his wiles. I have never seen the devil as a red dragon having either a forked tail or a tail having the appearance of a pitchfork. However, when I was about ten years old I dreamed of seeing him as a black monster somewhat in appearance as depicted in some picture books, but riding on a horse drawn hayrake, rather than walking. Perhaps dreams and childhood fancies have contributed and are in part responsible for the modern day artists' way of depicting him in story books. Let this be as it may; the Bible is definite in depicting him as having been created in a beautiful form, but not retaining this form. He was named "Lucifer, son of the morning" and the "anointed cherub that covereth." "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! for thou hast said in thine heart, I will descend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" (Isaiah 14:12-17). (See Ezekiel 28:12-19).

We find that names were given to only two other angels, from the Biblical account. Gabriel (the herald angel) and Michael (the archangel) and the Angel of the Lord are often mentioned in the Old Testament which, in each case, we regard as being an appearance of God in the form of an angel prior to the incarnation. While we have no clear statement in the Bible that indicates that Lucifer had dominion over this world before his fall and before the thing occurred that is suggested in Genesis 1:1, 2, yet we seem to have sufficient inferences to lead us to this opinion.

At least there are quite a few modern Bible scholars, as well as those in the past, who thus believe. Jesus Himself called Satan the prince of this world. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me" (John 14:30). "Of judgment, because the prince of this world is judged" (16:11).

Paul spoke of him as being the god of this world. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:4). Furthermore our Lord Himself nowhere denied the fact that there was a sense in which the devil had the right to offer Him the kingdoms of the world; "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them" (Matthew 4:8).

There are quite a number of students of the Bible who think that together with Satan's fall, the fall of this earth was brought about by his disobedience and that God brought this world from that chaos in His recreative effort as set forth in Genesis 1:1, 2. Even though the writer has definite leanings toward such a theory, yet he dares not go beyond the bare facts set forth in the Bible when it comes to this answer. If the reader's curiosity leads to further investigation, he might find it both interesting and profitable to consult the following: Chapter 2 in Joseph P. Free's book, *Archeology and Bible History*, Scripture Press, 1825 College Avenue, Wheaton, Illinois; *Earth's Early Ages*, by G. H. Pember, Fleming H. Revell Co., 158 Fifth Avenue, New York, New York.

Jesus said He "beheld Satan as lightning fall from heaven." "And he said unto them, I beheld Satan as lightning fall from heaven" (Luke 10:18). Most Christian writers whose works I have read on the subject, think that Satan's fall preceded the fall of man quite a long time. Some of these assume that Adam and Eve committed their first sin (that which brought about the fall of the race) some 4000 years before Christ was born in Bethlehem of Judaea. Yet, Christ saw Satan as lightning falling from heaven. It was Satan, we are sure, that tempted Eve. See Genesis 3:1-13.

"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: only of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth say, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Genesis 3:1-6). The Bible seems clear in its declaration that hell was made for the devil and his angels, yet, as clear in its teaching of his whereabouts today which definitely is not hell. "Thou shalt he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). One who is once confined to hell or the lake of fire is probably never released from there.

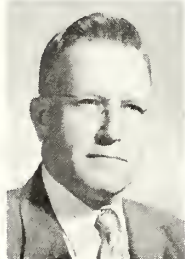
Satan is doing his dirty work here in the world. "And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it" (Job 1:7). "And the LORD said unto Satan, From whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it" (2:2). If there was a time in history in which he was cast from heaven, he is probably never kept pushed from its control and one day he will be cast to the earth to never be allowed to return there in any sense. "I heard a loud voice saying in heaven, Behold, I come salvation, and strength, and kingdom of our God, and the power of our Lord Jesus Christ: for the accuser of our brethren is cast down, which accused them before God day and night" (Revelation 12:10). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). He can only accuse us who are Christians; this we are sure he does, for advocate, which Jesus is today, is made necessary only because an adversary exists.

"And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2:2). "The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may eat you as wheat" (Luke 22:31); "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took

the same; that through death he might
 by him that had the power of death,
 is, the devil" (Hebrews 2:14). Jesus
 not plead our own righteousness against
 's slanders, but rather His own pre-
 blood. We Christians are confronted
 him that is a spiritual foe. "Wherein
 me past ye walked according to the
 e of this world, according to the prince
 e power of the air, the spirit that now
 th in the children of disobedience"
 esians 2:2). He also has helpers in
 ealm of spiritual evil. "For we wrestle
 gainst flesh and blood, but against
 alities, against powers, against the
 of the darkness of this world, against
 al wickedness in high places" (6:12).
 we see that both the earth and air are
 ed with the presence of demons.

the doom was pronounced back in the
 n of Eden. "And the LORD God said
 the serpent, Because thou hast done
 thou art cursed above all cattle, and
 every beast of the field; upon thy
 shalt thou go, and dust shalt thou eat
 e days of thy life: and I will put enmity
 en thee and the woman, and between
 eed and her seed; it shall bruise thy
 and thou shalt bruise his heel" (Gene-
 4, 15). However, his eternal torment
 nounced in, "And the devil that de-
 them was cast into the lake of fire
 rimstone, where the beast and the false
 et are, and shall be tormented day and
 for ever and ever" (Revelation 20:10).

The Lighted Pathway



REV. WILLET L. MORETZ
 Swannanoa, N. C.

*Word is a lamp unto my feet, and a light
 unto my path (PSALM 119:105).*

LIFE GOD'S GIFT

for the wages of sin is death; but the
 f God is eternal life through Jesus
 our Lord" (Romans 6:23).

at week I used the first part of this
 hich deals with the subject of death
 e wages of sin, which is all that is
 d for a lifetime of sinful living and
 is all that those who reject the gift
 d of eternal life should expect or hope
 This week I am asking you to think
 ne about eternal life, how to procure
 njoy it.

e term, wages, and the term, gift, are

placed here in direct contrast. Men go to
 hell because they deserve to go there; but
 they do not go to heaven for the same reason.
 No one deserves heaven. Men can
 earn eternal death, but they cannot earn
 eternal life. Men can procure for them-
 selves ruin, but they cannot procure salva-
 tion. Man in sin is powerful to demolish,
 but has no power to build up. He can
 destroy, but he can not restore. The Bible
 says, "O Israel, thou hast destroyed thyself;
 but in me is thine help" (Hosea 13:9).
 Eternal life is the gift of God. This rich
 benefit is gratuitously conferred. It could
 be conferred in no other way, for the simple
 reason that man cannot merit it. If man is
 to receive it at all, it must be as a gift.
 Man does not deserve it.

This life, however, is not to be thought
 of as being bestowed without regard to
 merit. There is infinite merit in the
 obedience and death of Him through whom
 it is to be conferred. The text says that
 it is given Jesus Christ our Lord; therefore,
 it comes freely to those who receive it, but
 it cost the Saviour much. While they are
 justified freely by the grace of God, it is
 through the redemption that is in Christ
 Jesus, and through Him only.

We have found that while the penalty of
 eternal death is righteously executed on the
 lost, in like manner the gift of eternal life
 is righteously bestowed on the saved. This
 can be only through Jesus Christ our Lord.
 The bestowment of eternal life on those who
 (continued on page fifteen)

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by
 the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
 THE EDITOR.

THE SECRET OF HAPPINESS

(Proverbs 17:22)

Introduction: Everyone wants to be happy. Although many
 are despondent and blue today, none would be so untruthful with
 himself as to say he would never hope to attain real happiness. I
 would like to show you how to experience continually the bliss of
 bubbling fountains of great joy.

- I. YOU MUST BECOME A CHRISTIAN (Proverbs 16:20).
 1. Your sins will be forgiven (Ephesians 4:32).
 2. Your sins will be on Christ (2 Corinthians 5:21).
 3. You will then be a new creation (2 Corinthians 5:17).
- II. YOU MUST CLOSELY FOLLOW THE LORD (Mark 1:17, 18).
 1. You must follow in witnessing (Acts 22:15).
 2. You must follow in praying (Luke 18:1).
 3. You must follow in living (Romans 12:1).
- III. YOU MUST LOVE A LOST WORLD (John 3:16).
 1. Jesus set the example in loving a lost world (John 15:13).
 2. The Early Church closely observed this example (Acts 2:44, 45).
 3. This example is commanded to us (Luke 6:27).
- IV. YOU MUST REMAIN SEPARATED FROM THE WORLD (2 Corin-
 thians 6:14).
 1. The unsaved are part of the present ungodly world (John
 8:23).
 2. The saved are in the world but certainly are not of the
 world (John 17:16).
 3. The saved are looking for a new heaven and a new earth
 (Revelation 21:1).
- V. YOU MUST LEARN THE IMPORTANCE OF CHRISTIAN STEWARD-
 SHIP (1 Corinthians 4:2).
 1. You must see the importance of giving your time to the
 Lord (Ephesians 5:16).

NEWS NOTES

(continued from page six)

Picture Program of Itinerary of N. C. Children's Home

Below is the picture program itinerary of the North Carolina Free Will Baptist Children's Home, Middlesex, North Carolina, for the first part of October. Miss Bonnie Farmer is manager of the program. All churches to be visited are in the Central Conference unless otherwise stated. All programs begin at 8:00 p. m.

- Oct. 2, King's Cross Roads
- Oct. 4, Hickory Grove
- Oct. 5, Greenville

- Oct. 6, Piney Grove (Beaufort County)
- Oct. 7, Rose of Sharon
- Oct. 9, Aspen Grove
- Oct. 10, Dilda's Grove
- Oct. 11, Otter's Creek
- Oct. 12, Edgewood
- Oct. 13, Peace
- Oct. 14, Saratoga
- Oct. 16, Owen's Chapel

Home-Coming and Harvest Day At Robert's Grove Church

Everyone is cordially invited to attend home-coming and harvest day at Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, Sunday, October 2, 1960. All day services are planned, be-

ginning with Sunday school at 10:00 a. m. followed with worship service at 11:00. A new pastor, the Rev. Carey Cheshire, will bring the home-coming message. A picnic lunch will be served on the church grounds at the noon hour.

Rev. J. E. Floyd Sr., Begins Pastorate at Calvary Church



The Rev. J. E. Floyd Sr. began the pastorate of Calvary Free Will Baptist Church, Haw River, North Carolina, September 1960. The church, which has gone from half time to full time, is located nine miles west of Jacksonville, North Carolina, between Highways 53 and 17. Mr. Floyd was the former pastor of Free Union Free Will Baptist Church, Sea Level, North Carolina, and Pilgrim's Rest Free Will Baptist Church, Cedar Island, North Carolina.

Hickory Grove Church Host To Rockfish Association

The fifty-second annual session of the Rockfish Association of Free Will Baptists will convene with Hickory Grove Free Will Baptist Church, Rockfish, North Carolina, Saturday, October 8, 1960. The day's activities will begin at 10:00 a. m. At noon hour a picnic lunch will be served on the church grounds. All the churches in this association are required to be represented at this meeting. Visitors are invited to attend and enjoy the fellowship with the Lord.

Rev. Willis Wilson to Conduct Free Union Fall Revival

The Rev. Willis Wilson will be evangelist for revival services at Free Union Free Will Baptist Church near Walsburg, North Carolina, October 2-9. Services will begin each evening at 7:30.

(Continued on page fourteen)

2. You must see the importance of giving your talents and abilities to the Lord (Acts 9:6).
3. You must see the importance of giving your money to the Lord (2 Corinthians 9:7).
- VI. YOU MUST LEARN TO DENY YOURSELF AND TO SACRIFICE FOR THE LORD (Matthew 16:24).
1. The prophets of the Old Testament suffered and sacrificed for God (Hebrews 11:33-38).
2. The apostles and disciples of the New Testament suffered and sacrificed for God (Acts 5:41).
3. The sacrifice for us to offer is a broken spirit and contrite heart (Psalm 51:17).



I BELIEVE IN THE GOLDEN RULE

A self-righteous farmer boasted: "I am a good, moral man. I pay my debts. I believe in the Golden Rule. It is true that I sometimes get angry and swear, but I am doing pretty well on the whole." The farmer hired a Christian carpenter to build a fence around the pasture where his cattle grazed. "Build the fence securely so none of my cattle can get out," instructed the farmer. Upon completion of the fence, the farmer asked, "Is the fence good and strong?" The carpenter said, "Sir, I cannot say it's all good and strong, but it's a good average fence. I may have left a little gap here and there. However, I made up for that by doubling the rails on both sides of the gap. I dare say the cattle will find it a good fence on the whole, though I cannot say the fence is perfect in every part!" "What!" demanded the farmer angrily, "do you mean to tell me you built a fence around my pasture with weak places and gaps in it? My cattle will surely find them and escape. Don't you know that a fence must be perfect, or it is worthless?" Said the carpenter, "I used to think so, but I've heard you talk so much about averaging matters with the Lord, and about being pretty good on the whole that I built the fence pretty good on the whole!"

It began to dawn upon the farmer that his righteousness was as filthy rags in God's sight, and that salvation is "not by works of righteousness which we have done," but by becoming new creatures in Christ Jesus.—Rev. Walter B. Knight.



By J. C. Griffin

A CHURCH TORN UP

"A church is torn up," said a good old lady to me while at the State Convention at Elm Grove Church, Pitt County, Carolina. "What is the trouble?" I asked. She said, "Our pastor's attitude toward Mount Olive Junior College." The conversation began at this time and she had more time to discuss the matter. But I said, "This is a serious matter." Then she replied, calling the name of one of the men I ever knew, "He and I are going to support Mount Olive Junior College the same." I said, "Do it."

A SERIOUS MATTER

It is a serious matter when a pastor can tear up a church over something he dislikes. A preacher can tear up a church over almost any opinion, he could tear up a church over another opinion. For instances: If a children's Home should happen to get a superintendent who was disliked and considered to be unfit, he could cause that in which he was servant of to boycott some. I say it could be done. Perhaps nothing will ever be done, but I say it could be done.

WHO FORGETS

The best and most timely sermon that I ever heard at a State Convention was preached by Dr. William Burkette Raper at Elm Grove this year, in which he preached, "Those who forget their past history will live it over again." This makes me think of our past history. When God spoke on my heart to preach, my education was very remote. I was offered, by another denomination, the opportunity of going to college at the full expense of the college and of my family. But I did not believe in their way of doing things, as well as some of their doctrine.

The question, "What shall I do?" confronted me; so it was answered by the Lord. "Sell you home and go to Ayden, Carolina, to the seminary. This I did and I was criticized for the act. I was by one of the leading ministers of that time that I should not do it. Finally, he said, "I am through with you if you go." To obey God was my determination. Not only was I criticized, but I began to hear criticisms about the school. It had as its head, the Rev. J. W. Sawyer, a fine man,

who was a graduate of Guilford College; but because of his education he was criticized. The seminary was called by some people, "An incubator for hatching preachers." We had no other school anywhere. We had been swallowed up by the North. Well, the seminary lived through it all, and developed into what was known as Eureka College, but seemingly its enemies grew. In the meantime, Professor J. W. Sawyer was squeezed out and others took over; but for a lack of moral and financial support the school went under and had to close out.

FURTHER EFFORTS FOR A SCHOOL

In those days there was a movement started out West for a college. Dear old Brother John Wolf and others started a small college at Tulsa, Oklahoma, but we heard, "That school is too far West. It should be near the center of the United States." It must have been too far from everybody, for it was not supported and miserably failed.

THE GEORGIA SCHOOL

Brother T. B. Millette, being an educated man and a Christian minister, saw the great need of Christian education so he began a work in Georgia; but our people would not support the work and Brother Millette was crucified by Free Will Baptists. I say, religiously crucified. His heart was almost broken over the failure.

THE BIBLE COLLEGE

The Bible College in Nashville, Tennessee, came into existence through much prayer and sacrifice. It was very difficult for Brother Johnson, the president, to get qualified teachers, and had to use some of other denominations. He was criticized for using these teachers. I think he had to use a Methodist, and in the course of time, he was criticized and left the college for awhile. Finally, out of love for the cause, he came back. On one occasion his annual report was challenged on the floor of the National Association, and to offset the acceptance of the report, he was accused of allowing doctrine to be taught that was contrary to the Free Will Baptist belief. Finally, the report was accepted. Even today that act is remembered by some people, by this writer especially. It is different now. Men have been educated with sufficient degrees to man the Bible College without reaching out to some other denomination. If there are foreigners on the pay roll, this scribe does not know of such.

MOUNT OLIVE COLLEGE

Here in North Carolina birth was given to a work, which was called Mount Allen College, and was housed at Cragmont Assembly, Inc. It was criticized. The head of the school, Brother Lloyd Vernon, was criticized. It was removed from Cragmont to Mount Olive, to a community where it was and has been appreciated and supported by the people; not because those fine people in Mount Olive and Goldsboro wanted

to own or control it, as some few critics has claimed, but because they are a people that appreciate good things in their midst. Thus, they have given a helping hand in the ongoing of the college. The college has made a wonderful growth, under the leadership of Dr. William Burkette Raper, but seemingly we forget our past history and divisions began to come about. The school was even criticized for having support from Mount Olive and Goldsboro. (Now I shall make a statement that some will not like. That was the most silliest criticism that could be produced. The school criticized because it was appreciated and given a helping hand by the people who appreciate a good thing.)

Criticisms have grown and some of our best churches have been turned against Mount Olive College. Yes, because we have forgotten our past history. Dr. Raper has suffered criticism from people who should have been praying for him instead of throwing out destructive criticism. He almost went to the other world because of the attitude of some who should have been praying instead of cursing the college. Yes, we forgot our past history. Look at our educational institutions of the past. Failure after failure, criticism after criticism, destructive criticism heaped on men of integrity; men who were and are willing to suffer for the cause of Christ.

A DIVIDED PEOPLE

I said sometime ago, "We ought to strike from our hymnal the third verse of "Onward Christian Soldiers," for we are not one; we are a divided people; we have forgotten our past history.

BROTHER WALTER REYNOLDS SPEAKS

The State Convention sermon was delivered by our greatly beloved brother, the Rev. Walter Reynolds. He read all of James 4, and preached a very timely and forceful message; one that cried aloud against fightings, and condemnation was placed upon the results of fightings. "From whence comes wars and fightings among you? Come they not hence, even of your lust that war in your members?" (James 4: 1). Get your Bibles and read the whole chapter and see if you do not know what Brother Reynolds could have said, under such conditions, as were being manifest that day.

I have written this message, not because I dislike anyone, but I have written because I love the original Free Will Baptist doctrine. I love the memory of those who were motivating the work when I was a youngster in the ministry, and those whom I have labored for more than a half century, and I love our young ministers of today. I want to see love and Christian fellowship manifested. If we bite and devour each other much longer God is going to write *ichabod* over our heads. Let us not forget our history and have to live it over.

STORIES for our BOYS and GIRLS

UNKIND WORDS

I'M NOT going to walk home alone," pouted Helen, as she stood on the schoolhouse steps and saw her little friend, Bertha Lane, the banker's daughter, disappear around the corner, a block away.

Helen acted as if she were talking to herself, and pretended not to notice Vera, the janitor's daughter, who was standing near.

"I'll walk home with you," Vera said, with her usual sunny smile, "It's only a block out of my way, and I wouldn't mind that at all."

"No—I don't want you to walk home with me," Helen said, with a frown. "Look at your old ugly shoes and your patched stockings—they aren't like mine and Bertha's are. I guess it was you who turned my coat sleeve inside out and hung my hat on another peg, just to make me late."

Then Helen walked down the steps very slowly, for she was very unhappy; when she looked at Vera she saw two big teardrops rolling down her cheeks.

"No, Helen, I didn't touch your hat and coat," Vera answered, and her voice sounded as if there must be a big hurt in her heart, "and if your mother was sick all the time, your brother crippled, and your father had to pay nearly all his money for doctor bills, I guess you would not always wear new shoes and pretty dresses and silk stockings, either."

Then Vera walked slowly away and left Helen alone with her unhappy thoughts.

On her way home, Helen passed a lady and a little girl. Just when she was passing them, she heard the lady say, "Unkind words are like a sharp knife, and the hurt they make is always slow to heal."

At first Helen thought the lady was speaking to her, but it was only her guilty conscience that made her think so. She went right home and upstairs to her own room. She picked up her new shoes and her beautiful silk stockings and looked at them for a long time. Then she went to the stairs and called loudly, "Mamma, Mamma, come here!"

When her mother came, Helen said, "Mamma, may I give these shoes and stockings to Vera?" And she looked straight into her mother's eyes and waited for an answer.

When her mother noticed her little girl's lips were quivering, and that she was strug-

gling hard to keep back the tears, she answered, "You certainly may—but what made you think of doing this?"

Then Helen told her the whole story about the unkind words she had spoken and the hurt they had made in Vera's heart. "You know, Mamma, it's like that verse Miss Hoy told us in Sunday school, about the tongue, 'How great a matter a little fire kindleth.' And, Mamma," she added, "I think if I ask her to forgive me, and then give her these, it will help to heal the ugly hurt spot in her heart. Don't you think so?"

Her mother agreed that it doubtless would. Then she took from a hanger a beautiful new dress, saying, "Helen, how would you like to give this to her, also? I can get another just like it for you. Then you and Vera will be dressed alike at school."

"Oh, Mamma, that would be beautiful!" Helen answered.

It was a happy little girl who went over to the janitor's house that evening! Not only was the hurt in Vera's heart healed, but the afflicted mother and the crippled brother and the hard-working father were made very happy also.—Exchange.

The Thousand Things

I CAN'T DO ANYTHING in this world!" said Marion. "I haven't money or talents, or anything—what's the use of trying?"

"You're just like everybody else who's clever, and strong and well," remarked Aunt Claire. "I don't see what you're complaining about. You have plenty of chances to do things."

"There was Betty this morning. Her doll's dress was all stained with that red sash. Betty was crying and it only made you nervous. You told her to be still but you didn't wash the little dress out for her. It would have taken you only about five minutes."

"But that's not exactly what I mean," Marion whined. "I want to do something special in the world."

"M-m-m," said Aunt Claire, "isn't Betty part of the world? This town and this street—aren't they in the world? You could do something special for every person in this neighborhood, one after another, if you really mean what you say."

"I once heard a preacher say, 'There are

a thousand helpful things that we could do every year if we had eyes to see and a heart to feel, and the will to take some trouble to do them.' If you'd begun the thousand things with Betty this morning, the other 999 things would have been just that much easier to see."

Marion was painfully quiet for a while but she was planning her thousand things. The next morning Betty was surprised to find her doll's dress clean. A number of folk on the street were saying, "What a fine girl Marion is," as the thousand things were being done one by one.—Publisher Unknown.

Indelible Imprints

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If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.



HUBERT BURRELL
Box 326
PINETOPS, N. C.

ELDER HENRY A. DIXON

Elder Henry A. Dixon was born in Greene County, North Carolina, March 1826. In his early youth he was regarded as a good boy. He was a fond and affectionate father and a kind neighbor.

He was licensed to preach July 26, 1848 and ordained in the forepart of the year 1851. In the pulpit, according to his ability, he faithfully warned the people to flee the wrath to come. His praise is in those churches where he labored as preacher and pastor. Though his means for acquiring knowledge were limited, he succeeded in obtaining a good degree of information and became a successful preacher.

The night on which he died, he prayed and said many things of interest. A short time before his death he called two of the children to him, and took the baby in his arms and said to his wife, "This is a precious time." He then called the largest children to him, when his wife failed and he soon fell asleep in Jesus.

(Continued on page fifteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

White Oak Church Hosts Pee Dee Auxiliary Convention

Pee Dee District Woman's Auxiliary Convention will convene with White Oak Will Baptist Church, Bladenboro, Carolina, Saturday, October 1, 1960. Theme for the convention will be "Call to Give." The program is as follows:

Morning Session

- Registration
- Devotions, Mrs. Lettie Fowler
- Welcome, Mrs. Vivian Hester
- Response, Mrs. Nancy Hardec
- Special Music, Mrs. Hattie Adcox
- President's Message, Mrs. Mary Belle Pait
- News from Children's Home, the Rev. J. W. Everton
- Worship in Song
- Guest Speaker, the Rev. Carey Watkins
- Lunch

Afternoon Session

- Devotions, Mrs. Sarah Edwards
- News from Cragmont, Mrs. L. E. Ballard
- News from State Field Worker, Mrs. Carl Dudley
- Benediction

Mrs. Mary Belle Pait,
President
Mrs. Gladys Scott,
Secretary
Mrs. R. L. Gainey,
Corresponding Secretary
Mrs. Hattie Adcox,
Music Director

ep Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its monthly meeting Tuesday evening, September 13, 1960. The meeting was called to order by the president, Mrs. Smith, followed with prayer by Mrs. Boyette. The minutes of the last meeting were read and the treasurer's report by Mrs. Dorothy Humphery. A discussion was held on forming a G.T.A. for all children. There were nine members present and one visitor. Mrs. Paul and Mrs. Norman Ard were appointed to represent the auxiliary at the Woman's

Auxiliary Convention at Mount Olive College September 22.

Those taking part on the program were: Mrs. Mildred Cauley, Mrs. Clarice Merritt and Mrs. Laura Boyette. The meeting adjourned with prayer by Mrs. Ada Hines. Refreshments were served by Gwen Humphery and enjoyed by all.

New Bern, N. C.—The Anita Sparks Circle of St. Mary's Free Will Baptist Church met September 15, 1960, at the home of Mrs. Marvin Davis, with Mrs. Davis and Mrs. Emmette Williams as hostesses. The program opened with Mrs. Lester Hughes reading Psalm 121. Prayer was offered by Mrs. Miller Harrison. The group then sang, "Break Thou the Bread of Life." Everyone welcomed the two new members, Mrs. Walt Golding and Mrs. David Alligood.

The circle elected the following officers to serve the coming year: Mrs. Miller Harrison, chairman; Mrs. Ralph Lightsey, vice-chairman; Mrs. Marvin Davis, recording secretary; Mrs. Lester Hughes, corresponding secretary; Mrs. Emmette Williams, treasurer; Mrs. Walt Golding, program-prayer chairman; Mrs. Ralph Morris, Children's Home chairman; Mrs. Ross Phelps and Mrs. Make Miller, sick and cheer committee; Mrs. David Alligood, enlistment chairman; Mrs. Ray Jenkins, study course chairman; Mrs. Sonny Gaskins, personal service chairman.

The meeting closed with prayer by Mrs. Walt Golding.

Scotland Neck, N. C.—The Woman's Auxiliary of Hope Free Will Baptist Church met at the home of Mrs. Willie B. Hardy for its monthly meeting September 16. The meeting opened with the group singing "He Keeps Me Singing," followed with prayer by Mrs. Moore. John 10:1-16 was read by the president, Mrs. Nannie Harrell. Mrs. Lila Croom, the program chairman, had charge of the program. The topic for the evening was "Japan." Those taking part on the program were: Mrs. Irene Morris, Mrs. Allie Moore, Mrs. Lila Croom, Mrs. Agnes Eason and Mrs. Nannie Harrell.

During the business session the roll was called with 12 members present. The minutes of the last meeting were read and approved. The hostess, Mrs. Willie B. Hardy, served delicious refreshments.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *THE FREE WILL BAPTIST*.

Mrs. Omega Pulley

It was July 22, 1960, that God in His infinite mercy saw fit to call from us our loved one, Mrs. Omega Pulley. She has been in declining health for several months, but the end came very peacefully. She was a member of the Selma Free Will Baptist Church, Selma, North Carolina.

Surviving are her husband, Hubert Pulley, and four daughters, four sisters, two brothers and host of friends. Her funeral was conducted by her pastor, the Rev. James E. Raper, assisted by the Rev. Albert Coates.

She was a loyal member of the woman's auxiliary of her church. Her willingness to serve in any capacity in the auxiliary work will long be remembered by those who worked with her. She was a faithful worker in her home, church and community. Even in her last days she had a glowing testimony for the Lord.

Her presence will be missed, but her memory will remain in the hearts of her family and many friends. We feel that our loss is heaven's gain.

Selma Woman's Auxiliary

Resolutions of Respect

Whereas our heavenly Father saw fit to take from us on May 26, 1960, the soul of our brother, Charlie Thomas Jones, to the reward that he had laid up by consistent Christian service, we therefore resolve to bow in humble submission to the will of Him who doeth all things well;

Whereas Brother Jones was a consistent member and chairman of our official board, being one of our oldest deacons in service, also superintendent of our Sunday school here at Bridgeton, North Carolina, Free Will Baptist Church;

We, the official board and members of the aforesaid church, resolve that we will endeavor to support to our utmost ability the work that he so much loved and worked for while among us. We offer our heartfelt sympathy to his faithful wife, Mrs. Clara Ipock Jones, a daughter, Joyce, and a son, Charlie Jr., and pray God's richest blessings to rest upon them.

Resolve that a copy of these resolutions be placed in the minutes of our church, a copy sent to *The Free Will Baptist* for publication, and a copy sent to the family.

Official Board
of the Bridgeton Church

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Three Members Added To College Board

The addition of two laymen and a minister to the Board of Directors of Mount Olive College, Mount Olive, North Carolina, has increased the size of the board from twelve to fifteen members. Elected to the college board at the 1960 session of the North Carolina State Convention of Free Will Baptists were Dr. James W. Bat-

ten, professor of education at East Carolina College, Jack J. Dail, farmer of Ayden, and the Rev. J. O. Fort, former editor of the Free Will Baptist Press, Ayden, and also former professor of French at Mount Olive College, and now pastor of Harmony Free Will Baptist Church, Lake Butler, Florida.

In announcing these additions to the Board of Directors, President W. Burkette Raper noted that a majority of the board is now composed of laymen, including two women.



Free Will Baptist Church Welcomes Students to Mount Olive College

One of the highlights of the opening week of school at Mount Olive College was a reception given students by the local Free Will Baptist church. Sponsored by the woman's auxiliary and held in the home of the Rev. and Mrs. M. L. Johnson, the reception was attended by students, faculty and administration.

Shown in the above picture are, left to right: Dean Michael Pelt, greeting Miss Billy Rae Stroud of Deep Run, M. L. John-

son, pastor of the local church, greeting Frank Harrison, a returning ministerial student from Williamston, and Mrs. M. L. Johnson, president of local auxiliary, greeting Vivian Beaman, sophomore from Walstonburg.

PLEASE NOTE

When sending in news items, or feature articles, for publication in "The Free Will Baptist," please mail them to Rev. C. H. Overman, Editor, P.O. Box 507, Ayden, North Carolina. This will help us in getting your item processed earlier.

NEWS NOTES

(continued from page ten)

each service will feature special music. pastor, the Rev. C. L. Patrick, requests prayers for this revival and the work of church. He extends a very cordial invitation to the public to attend these serv-

Ayden, N. C., Church Schedules Home-Coming, Revival Oct. 9

The Ayden Free Will Baptist Church, Ayden, North Carolina, has announced plans for its annual home-coming day, scheduled for Sunday, October 9, 1960. All members, former members, former pastors and friends of the church are urged to attend this service. The day's activities will include Sunday school at 9:45 a. m., morning worship at 11:00 a. m., league at 7:00 p. m., and evening services at 8:00 p. m.

The Rev. Wilbert Everton, superintendent of the Children's Home at Middleburg, North Carolina, will be the guest speaker. This will also be the opening service for a week of revival services to be conducted by the Rev. Everton, who is a well known evangelist in this area.

Allen's Chapel Church Host to Polk Bayou Association Meeting

The Allen's Chapel Free Will Baptist Church near Batesville, Arkansas, was the host to the annual district meeting of the Polk Bayou Association on September 9, 1960. During the business session delegates to the Arkansas State Association were elected.

Two young men were licensed and two young ministers were ordained to preach the gospel. The licentiates are Tommy and Kenneth Manuel, sons of Deacon and Mrs. Cleo Manuel of Batesville, Arkansas. Also ordained are J. W. Roach, son of Deacon and Mrs. J. A. Roach near Cave City, Arkansas, and Hoover Lewis, son of the Rev. H. A. Lewis of Batesville, Arkansas.

The Rev. Bob King is pastor of the church.

Spring Branch Church to Observe Home-Coming

Spring Branch Free Will Baptist Church, Walstonburg, North Carolina, will observe its annual home-coming on October 2, 1960. Sunday school will be at 10:00 a. m., and the morning worship service to follow. The speaker will be the Rev. A. B. Bryan, former pastor of the Spring Branch Church. Mr. Bryan is now serving as pastor of the Union Church, Beaufort County. There will be special music during the afternoon service.

The Rev. Ed. Miles is pastor of the Spring Branch Church. A cordial invitation is extended to all former pastors, friends and relatives to attend this service.

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St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Adoration of God

(Lesson for October 9)

Text: Psalm 24:1-10.

Lesson Text: Ephesians 3:20, 21.

INTRODUCTION

Without doubt the great majority of mankind desire to spend eternity in heaven, but mere good works is not enough as Verses 3 to 6 will show us. Jesus Christ tells us in John 13:8 that we must obtain clean hands and a pure heart. There is a timely lesson of warning in the following homely illustration:

“Show Christ not the Crowd. A man driving his automobile along the highway suddenly discovered that all traffic included there was a detour ahead and he halted the traffic. After driving for some distance he hailed a pedestrian and said, ‘Why does this detour end?’”

“There ain’t no detour,” came the reply, “you are following a funeral procession to the cemetery.”

Many people, although they don’t know it, are really following some funeral procession to the cemetery. They think they are driving somewhere and they are, but not to the place they think they are going. They really want to go. They are off the highway and on the road that leads to the cemetery. Before you decide to follow the crowd, make sure that the crowd is headed in the right direction and going to the place where you want to go.—*The Bible*, 1953 (F.W.B.).

POINTS THAT HELP

For our lesson today our attention is directed upon the Twenty-Fourth Psalm. This is one of a trilogy. Psalm 22 pictures our Saviour dying for our sins, and has been called the Psalm of the Cross. Psalm 23 presents Him as the Great Shepherd, leading His people safely through the world of sin, sorrow and danger. It has been aptly designated as the Psalm of the Shepherd or a shepherd’s staff.

Following this, in beautiful order, Psalm 24 carries us on to the crowning day, our blessed Lord, having conquered sin and put down all His foes, will take His kingdom in power and glory, and so think of it as the Psalm of the Crown. The book of Psalms is to many the

most precious portion of Holy Scripture, because in it they find set forth their own moods and emotions expressed in such a way as to draw their hearts out to the Lord Himself.

5. It is precious indeed to think of Him, who once hung, a bleeding victim, on Calvary’s Cross, as the triumphant King of glory, to whom all the universe shall yet be subject.

6. While in the present dispensation of the grace of God all believers are bidden to come with boldness to a throne of grace, it is, nevertheless, incumbent upon us to see that we come with clean hands and a pure heart.

7. No one can have confidence in or enjoy the presence of God whose conscience condemns him because of unjudged sin in the life.

III. ADDITIONAL TRUTHS

1. “The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods” (Psalm 24:1, 2).

It was 1900 and I was a young ministerial student at College of the Pacific. One day, by accident, I found an astronomy book published in 1850. I thumbed through it, found Sirius, the Dog Star, with its ascensions and declinations—and began wondering: Where is Sirius now? Since that book was published, Sirius had risen and set 365 times a year for 50 years, or 18,250 times—plus a few extra appearances on leap years?

It was four p. m. The sun was still quite high in the sky, as I walked over to the observatory and opened the dome. I trained the scope on the spot where, according to my calculations, drawn from the old book, Sirius should appear in five minutes. Then, nervously curious, I watched.

Right on the split second, there across the first thread of the micrometer, flashed Sirius; on time, down to the finest measurement. Instantly, I thought of the countless other stars racing through the heavens, like Sirius on time through all the ages.

I bowed my head in awe. God, the master mechanic of our universe, and His majestic timepieces in space were far beyond mere human ken. It was a lesson I’ll never

forget.—E. H. Smith in *The Sunday School Times*.

2. Please study in our quarterlies the comments on Verses 7 to 10 inclusive. There is not space here to treat these wonderful verses as they deserve.

3. The Bible abounds in poetry of the very highest character, though this is not always discernible on the page of our Authorized Version. In the Revised and other versions the poetical portions are distinguished from prose by being printed in separate lines. Hebrew poetry is quite different from that to which we are accustomed. It does not depend on rhyme or necessarily upon rhythm as its distinguishing characteristics; but it is more like what we call blank verse. Very often one line expresses a thought which is duplicated in the next under different words, or one line is in definite contrast to that which follows. Poetry is the language of the emotions and expresses the deepest feelings of the human heart. When in addition to this we have divine inspiration, we can understand readily why the poetry of the Bible rises above the very finest lyrical expressions of the natural mind. The book of Psalms is, of course, the outstanding poetical portion of the Old Testament.—*Selected*.

The Lighted Pathway

(Continued from page nine)

believe on Christ as Saviour, and continue to live for and obey Him, was the grand object which God must have had in view in the gift of His Son.

Someone has very aptly written, “The grace is infinitely rich which bestows eternal life on worms of the dust. Strange that those who deserve hell shall stand before the throne in heaven. This will ever be to the glory of boundless, free, sovereign, omnipotent grace.”

“The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly” (John 10:10).

Indelible Imprints

(continued from page twelve)

He died on October 29, 1868. He bore his sickness with great patience and Christian fortitude. He has gone to his reward, to meet the blood-washed saints of the Lord Jesus Christ. He has laid aside the Cross and taken up the Crown in glory.

NEWS NOTES

(continued from page fourteen)

State Convention Gives College Its Support

The North Carolina State Convention of Free Will Baptists, meeting at Elm Grove Church, Ayden, on September 14, 15, gave Mount Olive Junior College its support in meeting the budget of \$187,986 for the fiscal year, 1960-61. The convention adopted the entire report of the college which was presented by the president, Dr. Wm. Burkette Raper.

Revival Services in Progress At Spring Hill Church

Revival services began at Spring Hill Free Will Baptist Church four miles west of Goldsboro, North Carolina, on Sunday night, September 25, and will continue throughout the week. The Rev. J. Wilbert Everton, superintendent of the Children's Home at Middlesex, North Carolina, is the evangelist. The pastor, the Rev. Vernon Barbour, extends a cordial invitation to the public to attend the remaining services of this revival.

Sandy Plain Church Announces Fall Revival, October 3-8

The Sandy Plain Free Will Baptist Church located between Pink Hill and Beulaville, North Carolina, announces its fall revival October 3-8, with the Rev. C. Shledon Howard as the evangelist. Services will begin each evening at 7:30.

The church and pastor, the Rev. Gene Outland, extends an invitation to everyone to attend these services.

Revival Services at Daly's Chapel October 2-8

Revival services will be held October 2-8 at Daly's Chapel Free Will Baptist Church, Route 1, Seven Springs, North Carolina, with the Rev. David W. Hansley, pastor of the Kinston Free Will Baptist Church, as the evangelist. Services will begin at 7:30 each evening. The public is cordially invited to attend these services.

Dr. Raper to Deliver Pine Level Home-Coming Message

The Pine Level, North Carolina, Free Will Baptist Church will observe its home-coming Sunday, October 9, 1960, with Dr. W. Burkette Raper, president of Mount Olive Junior College, bringing the home-coming message. The activities of the day

will begin with Sunday school at 10:00 a. m., followed with the worship service at 11:00. At the noon hour a picnic lunch will be served on the church grounds. The afternoon services will consist of special music, talks by former pastors and former members, etc.

The pastor, the Rev. R. H. Jackson, extends a cordial invitation to all members, former members, former pastors and friends to attend these services and enjoy a day of fellowship together.

Coming Events

October 5—Western District Woman's Auxiliary Convention of N. C., Pleasant Plains Church, Kenly

October 4, 5—Annual Missionary Conference, Free Will Baptist Bible College, Nashville, Tennessee

October 19, 20—Eastern Conference of N. C., Sts. Delight Church, Craven County

November 3, 4—Cape Fear Conference of N. C., Goldsboro Church, Goldsboro

November 4, 5—Florida State Association, Unity Church, Jacksonville, Florida

Will America Vote Away Her Freedom?

(continued from page four)

able publicity to the Roman Catholic priesthood, but nothing about the persecutions going on today, not even mentioning the incident in Michigan when Rev. Guilherme Griffin, a missionary from Taubate, Sao Paulo, Brazil, landed in the states a few months ago, he said at a Gideon Rally that a reporter met him at the airport, inquiring about conditions in Brazil. When Mr. Griffin began to tell him about how the Protestants were being persecuted in Brazil by Catholics, he said the reporter told him that he could not print that. Many editors fear the wrath of Rome, because boycott of a publication would mean financial loss. In that way, they control the press for the most part. When the five missionaries to the Aucas Indians were killed, the papers and magazines were full about it, but not a word about the many Christians that have been murdered and their property destroyed by Catholics in Colombia for the last several years. Neither how preachers were killed and their homes sacked and burned by Catholics in Mexico. Other Protestants were hanged or slain with machetes. Some were dragged to death by horses, and wom-

en violated, between 1944 and 1952. remained for the news magazine *Tien* published in Mexico City, to tell of priest-led mobs murdering, pillaging, raping helpless Protestants. Few politicians in the United States dare openly oppose Catholic wish. They intimidate congressmen and silence opposition, and collect vast sums from the public treasury. Eventually political pressure will turn to religious persecutions. A letter from David Howie in Cartagena, Colombia, says that evangelical leaders have been recently warned to close their work or homes will be burned and their lives endangered.

Expedience might dictate a policy of waiting before putting on the pressure in the United States, but it would succeed in due time. A learned Jesuit, when asked about the future of the Catholic church in this country, thundered with flaming eyes, "Today, tomorrow or a century from now, it makes no difference, we will subdue the earth to the greater glory of God." Rome extends to the American people a seemingly friendly hand, but in double talks. It is only to get America under her grip. America is under attack, and a few, comparatively speaking, are aware of the fact. There are nations today where schools, public or private, are required by law to teach Catholic doctrine. The present Pope told educators, "The rights of the church come before those of the state. Their schools are not to help the child individually, but to make him a more obedient subject to Rome. He is not taught moral learning. He is taught loyalty to Rome, only the blind can fail to see the thread that today hangs over our cherished principles of our freedom of religion and American way of life. The Catholic church has never shifted her objective to rule the world. It is just as totalitarian as Communism. They have too much in common." (1) Both oppose separation of church and state; (2) both suppress freedom of press, thought, speech and worship; (3) both oppose free public schools; (4) both lowerers of their ideology must pay homage to a foreign temporal ruler (the King or the Vatican); (5) both use violence to achieve their goals. It is a more serious enemy than Communism. No less a historian and scholar than H. G. Wells, in his book, "Crux Ansata" has given us a stinging indictment of the Roman Catholic church of their political trickery and intrigues leading up to its tie-up with the Nazi-Fascist Shinto axes.

(Continued Next Week)

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DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 5, 1960

Free Will Baptist Bible College Students and Faculty—September, 1960



A record enrollment of 208 students for the fall semester has brought on campus of the Bible College the largest group of Christian young people in the history of

the school. The student body includes 191 day students and 17 evening students. This group also includes approximately 100 future ministers and missionaries.

Superannuation Work in North Carolina

What Is Superannuation?

The work of superannuation in North Carolina is that of assisting the retired or disabled ministers and minister's widows. The average number of ministers and minister's widows on the superannuated list is about fifty. The retired or disabled minister receives a small monthly pension check and minister's widows receive a small quarterly pension check.

The program of superannuation is supported by gifts from the various church groups. Ministers and minister's widows are placed on the superannuated list after having made application and the application being approved by the board.

There was a ministerial retirement system moved at the 1952 session of the State Convention. This is a system whereby the churches and pastors may work together in building up a fund from which the ministers may draw their pension upon their retirement. The following is a copy of that

Ministerial Retirement System

In order to help the ministers and other Christian workers of our great denomination to provide for their retirement or disability, the Board of Superannuation offers the following plan:

Membership: Those ministers or Christian workers of our denomination who are regularly employed by churches or other organizations of the denomination or our members may become members of this system meeting the following requirements:

There shall be an agreement between the employee and employer that they both enter this system by paying into the funds of this system equal amounts.

The above agreement shall be the payment into the funds of this system a designated percentage of the employee's salary received as compensation for service rendered and a like amount paid into the funds of this system by the employer. This payment shall be made not less than monthly.

Investment of Funds: The funds of this system shall be faithfully invested in an effort to increase the benefits for those entering the system. All earnings of the fund shall become a part of this fund and the amount that shall be used for the operating expense of the administration of this

system. Gifts may also be made directly to this fund by those desiring to help provide greater benefits for our retired and disabled ministers. True and faithful records shall be kept of the payments into the fund by the member employers and employees and there shall be declared an annual dividend for each member based upon the earnings of the fund and the amount paid into the fund by the members.

3—Withdrawal from the System: Any employee member of this system may withdraw from the system at any time, but shall not be allowed to receive in refund more than the actual amount he or she has paid into the fund. In such case the employer member shall be permitted to determine the disposition of the actual amount paid by them. The accumulated profits for such member shall revert back to the funds of the system.

4—Benefits: At the time of retirement or permanent disability the minister or Christian worker shall begin receiving the payments of a pension based on the following schedule:

Payment of 1% of salary—Pension,	\$ 50.00
2% of salary—Pension,	62.50
3% of salary—Pension,	75.00
4% of salary—Pension,	87.50
5% of salary—Pension,	100.00

In cases where a member has paid varying percentages the monthly pension shall be based upon an average percentage for the time payments have been made.

These payments shall continue so long as the amount paid in by the member and his employer plus the accumulated earnings of the member shall last.

In case of the death of the member before all the benefits have been received, the remaining balance shall continue to be paid in like amounts to the widow or widower of the member. In the case of the death of both parties and in the event of the absence of provisions contained in a last will and testament the remaining balance shall revert back into the funds of this system.

5—Retirement and Disability: The age of retirement under this system shall be sixty-five (65). Permanent disability before the age of sixty-five (65) shall be established by a statement from the Moderator and Clerk of the conference or association to which the member belongs and from the member's family physician stating that it is their

opinion that the member is permanently disabled to continue his employment.

6—Administration of the Ministerial Retirement System: The Board of Superannuation shall be charged with the responsibility of administering this system. Upon the adoption of this plan by the convention the Board of Superannuation shall proceed to have suitable contracts and blanks prepared and offer this system to our ministers and Christian workers. The Board of Superannuation shall proceed to have suitable contracts and blanks prepared and offer this system to our ministers and Christian workers. The Board of Superannuation shall secure competent legal advice in preparing said contracts and blanks.

The North Carolina Board of Superannuation co-operates in the National program of Superannuation by sending 10% of all regular receipts.

What Can You Do For Superannuation?

YOU as a layman, can assist your church and pastor in making regular gifts to this most worthy cause. The layman of our churches should give attention to the needs of disabled and retiring ministers.

YOU as a minister should be concerned about your future. What will you live on when you are no longer able to pastor churches? NOW is the time to make plans and preparation for the future.

ALL funds for superannuation should be sent to: Walter Reynolds, Route 2, Snow Hill, North Carolina.

BOARD OF SUPERANNUATION of the NORTH CAROLINA FREE WILL BAPTIST STATE CONVENTION

- Rev. Walter Reynolds
Chairman-Treasurer.....Snow Hill
- Mr. Owen Thomas
Vice-Chairman.....Four Oaks
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Will America Vote Away Her

FREEDOM?

Romanism is Satan's masterpiece. Communism represents the powers of darkness in their Roaring Lion aspect (1 Peter 5:8), while Catholicism represents the evil one in his angel of light manifestation (2 Corinthians 11:13-15). And while other nations are throwing off the yoke of Rome, the inevitable uprising of people who have lived and suffered under the tyranny of the Roman Catholic church; it seems that the land of the free is crawling under it. She makes a show with the wealth she has taken from persecuted Protestants, and fees charged to her own for services rendered. The Catholic pays for his baptism, when he kneels before saints, at the confessionals, masses for the dead, etc. A Baptist minister from New York said a poor Catholic woman had a death in her family, and because she had no money, the priest would not hold the funeral. So she went around after him. Christ said, "... freely ye have received, freely give" (Matthew 10:8). Christian workers in foreign countries where Catholics rule say, "Many times well-nourished priests collect outrageous fees, and build elaborate cathedrals, while the poverty-stricken people in their diocese are in rags and eat things that would sicken people in the United States. We are told that the Vatican palace has 1400 rooms and 500 telephones, one of them gold for the Pope, and that devout Catholics kneel in the street when the Pope passes in his golden chariot. Those that have visited the Vatican say the whole Vatican city, especially the Vatican palace, is replete with gold, silver, pearls and all precious stones in abundance. It is evidently this church that is described in Revelation 17-18. How different the Pope is from the one he is, supposed to represent, "... but the Son of man hath not where to lay his head" (Matthew 8:10); and how different from Peter, whom they claim as their first Pope. "... Silver and gold have I none; ..." (Acts 3:6). Real Bible students know that the Catholic church is not the church founded by the man of Calvary. Christ commands, "Search the scriptures: ..." (John 5:39). Rome knows an open Bible, without notes, spells her doom. So Catholics are told they cannot understand the Bible, that no one but the Pope can understand it (one told me that), therefore, they do not study it, and can be

(Continued from Last Week)

Mrs. Ruth Timby, Eureka, North Carolina

deceived. God says, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, ..." (Hosea 4:6).

The Bible also tells us, "... ye need not that any man teach you: ..." (1 John 2:27), but "If any man will do his will, he shall know of the doctrine, ..." (John 7:17). "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). The high priest in the Old Testament was a type of Christ until Christ came and fulfilled the types (Hebrew 7:23-28). But now every Christian is a priest (1 Peter 2:5), and we are to confess our faults one to another (James 5:16); not to a special priest. A Christian is not to lord it over the others (1 Peter 5:1-3). "And call no man your father upon the earth: for one is your Father, which is in heaven" (Matthew 23:9). "But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:9). Catholics are told they must take what is spooned out to them from their professors, and that they must not question any dogma of the church of Rome; that it alone is the true church, and is the divine repository of all truth. Of course, his studies are rigidly restricted to those things his teachers want him to know; therefore, in that way they are able to control the thinking of vast populations by keeping them in fear of the Pope and priest, even making and breaking kings. Once when I was talking to a Catholic young lady about the Bible, she suddenly remarked, "I don't know what the priest would do to me if he knew I was listening to you."

Senator Kennedy has already shown whom he will obey, when he refused to speak at a meeting where Jews and Protestants had a part because his spiritual advisor requested him not to do so. Catholics, thinking they must take what the priest say, are taught the superstitions of the mass, indulgences, baptism for salvation, purgatory, confession and forgiveness of sins by

priest, and that disobedience to the Pope is treason to God, and thereby incurs eternal damnation. Therefore Catholics, who are very nice people after the flesh, were whipped into a frenzy by priest, and filled with excitement, fearing what the priest might do to them or their family if they did not obey, have been known to become dangerous citizens in many lands.

It was a Catholic that murdered Lincoln John Wilkes Booth. The president said, "If the American people could know what I know of the fierce hatred of the priest of Rome against our institutions, schools, our most sacred rights and liberties, they would drive them from among us. Lincoln's assassination was announced more than twelve hours before it occurred, by Roman Catholics at St. Joseph, Minnesota, which speaks for itself. Mary Surratt, in whose home the murder was planned, was hanged, but her son, John Surratt, fled to Rome and was concealed and protected by the Pope of Rome. There is an oath in the Congressional Record, Washington, D. C., Vol. 49, Pt. 4, February 15, 1913, Page 3216, too lengthy to give here, but in part it reads, "I do for opportunity presents, make and wage relentless war, secretly and openly, against heretics, Protestants and Masons ... I neither spare age, sex, or condition, and I will hang, burn, waste, boil, flay, strangle and burn alive those infamous heretics Knights of Columbus. They deny this oath but it is in the Congressional Record speak for itself. (The Catholics refer to it as a bogus oath. Editor.) But when I have been taught such things from the earliest years, though there is not one word of Scripture to support the doctrine of the Catholic church, it takes nothing less than a miracle to dislodge such false teaching. A case in point, during the second world war, a Catholic soldier, who held a degree of Doctor of Philosophy, said, "He did not believe all was told him about the Pope and the priest, but nevertheless the fact remains that they have a lot of say-so about where I shall spend eternity, so I go along with them right or wrong."

How true the Scriptures "... I will destroy the wisdom of the wise, and will bring to nothing the understanding of the

. . . That no flesh should glory in presence. . . Christ Jesus, who of God made unto us wisdom, and righteousness, (1 Corinthians 1:19, 29, 30). And no one will not let Christ be their wisdom, they lay themselves open to be deceived by ". . . the devil and Satan, which deceiveth the whole world: . . ." (Revelation 12:9). However, many Protestants just as deceived as Catholics, not study their Bibles either. Therefore, depend on what they think, or their church membership, or something they do (Titus 2:14), instead of the finished work of Christ (1 John 19:30; Romans 3:28). The Protestant church does not save any more than the Catholic church. It is Christ that saves. I am the way, the truth, and the life: man cometh unto the Father, but by me (John 14:6); not by me, the Pope or priest. ". . . as many as received him, he gave them the power to become the sons of God, . . ." (John 1:12). "He that hath the Son hath life; and he that hath not the Son hath not life" (1 John 5:12). Salvation is a person, not a creed (Luke 2:20). ". . . we have access by faith into grace wherein we stand. . ." (Romans 5:2); not by the Pope, or our good works (Hebrews 2:8, 9).

We are not dealing with personalities, but with a system that is a potential threat to our cherished liberties. There are many good people that are Catholics, but they are deceived people; however, when they get saved they make some of the most wonderful Christians. I heard a converted Catholic priest tell how he used to persecute Protestants, and the way the Protestants turned good for evil (Matthew 5:44). Because of the joy they had in their Christ, he knew they had something he did not have. So they were able to lead him to Christ (Romans 12:20, 21). May the Lord bless many more with the truth is my prayer.

However, if the Lord does allow a Catholic to be independent it will be for chastening of Christians who are careless of their walk and service (Hebrew 12:6-14), and judgment on the unsaved for they ". . . neglect so great light: . . ." (Hebrew 2:3). (See Hebrews 10:26-30; Matthew 13:14, 15; Luke 12:2; 2 Thessalonians 2:9-12.) The great pity today is the stupid ignorance of Protestants concerning their own God-bought freedoms. When President John Adams of Colombia was asked by some Protestants if Colombia would honor her constitution to grant religious liberty (1795), he replied, "I cannot answer that. I have to consult the Catholic bishop." When she gains the power to enforce her will, Rome must, according to her own laws, deal with us who she considers has the same rights, in the United States. She is only biding her time. Most Protes-

Special Offer for Beginning Your Church Library

The Free Will Baptist Press is offering the following list of books for those churches which are planning to begin a church library. The list includes a \$10.00 library and a \$25.00 library. Those ordering either of these will receive a five per cent bonus in books.

TEN (\$10.00) LIBRARY

PRE-SCHOOL OR FIRST AND SECOND GRADE

Little Boy Jesus, Al Bryant, Price 50c
The Little White Bible That Grew, Louis Paul Lehman, Price 50c

JUNIOR

The Shepherd Boy of Bethlehem, A Ladybird book, Price 59c
Sugar Creek Gang, Hutchens, Price \$1.25 (Also available are in one of the Three Baers series or the Bobbsey Twin series.)

YOUNG PEOPLE

What Every Christian Girl Should Know, William W. Orr, Price, 30c
What Every Christian Boy Should Know, William W. Orr, Price, 30c
Roads to Radiant Living, Charles Allen, Price \$2.00
In His Steps, Charles M. Sheldon, Price \$1.00
A Girl to Come Home to, Grace Livingston Hill, Price \$1.95

DOCTRINE

Practical and Perplexing Questions, R. A. Torrey, Price 39c

EVANGELISM

Scripture Memorizing and Successful Personal Work, Oscar Lowry, Price 15c

STEWARDSHIP

Kept for the Master's Use, Havergal, Price 39c

tants will not likely awaken from our complacency until persecution comes.

"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). (See John 14:14; 15:7.)

Books that everyone should read: "The Life and Times of Martin Luther," by J. H. Merle D'Aubigne; "Fox's Book of Martyrs" and "American Freedom and Catholic Power," by Paul Blanshard; "Behind the Purple Curtain," by Dr. W. M. Mantano; "Ravens Wolves," by Miss Moniea Farrell; "Fifth Years in the Church of Rome," by Father Chinquy; "Assassins in the Name of God," by M. Herve Lauricre; "Out of the Labyrinth," by L. H. Lehman; "The Monk Who Lived Again," by Dr. B. H. Pearson.

MISSIONS

May select from books about the lives of David Brainerd, Mary Slessor or David Livingstone, Price \$1.00

PRAYER

The Prayer Life, Andrew Murray, Price 39c

TWENTY-FIVE (\$25.00) LIBRARY

PRE-SCHOOL OR FIRST AND SECOND GRADE

Little Boy Jesus, Al Bryant, 50c
The Little White Bible That Grew, Louis Paul Lehman, Price 50c

JUNIOR

The Shepherd Boy of Bethlehem, A Ladybird Book, Price 59c
The Child of the Temple, A Ladybird Book, Price 59c
The Three Baers, Bertha B. Moore, Price \$1.25 (Selection may also be made from the Triplets series or the Sugar Creek Gang series.)

YOUNG PEOPLE

What Every Christian Girl Should Know, William W. Orr, Price 30c
What Every Christian Boy Should Know, William W. Orr, Price 30c
How to Know the Will of God, William W. Orr, Price 30c
How to Pick a Wife, William W. Orr, Price 30c
Ten Reasons Why I Believe the Bible to Be the Word of God, William W. Orr, Price 30c
Your Christian Wedding, William W. Orr, Price 30c
Roads to Radiant Living, Charles Allen, Price \$2.00
In His Steps, Charles M. Sheldon, Price \$1.00
A Girl to Come Home To, Grace Livingston Hill, Price \$1.95

DOCTRINE

The Great Doctrines of the Bible, William Evans, Price \$3.00

EVANGELISM

Scripture Memorizing and Successful Personal Work, Oscar Lowry, Price 15c

STEWARDSHIP

Kept by the Master's Use, Havergal, Price 39c

Shadow of the Almighty, Elisabeth Elliot, Price \$3.75 (Selections may also be made from the books of the lives of David Brainerd, Mary Slessor or David Livingstone, \$1.00 Each.)

PRAYER

Praying Hyde, Miller, Price \$1.50

HISTORY

History of the Free Will Baptists, G. W. Million, Price \$3.00

Pocket Concordance and Bible Guide, Price, \$1.95

NEWS NOTES

Piney Grove Church Announces Revival

The fall revival at Piney Grove Free Will Baptist near Kenly, North Carolina, will begin Sunday evening, October 9 and con-



REV. W. L. POYTHRESS

tinue through Saturday, October 15, with the Rev. W. L. Poythress, the pastor, as speaker. Services will be held each evening at 7:30.

The pastor invites his many friends and the public to come and be with them in this service. If you can't attend, please pray for them.

Fremont Church Announces Fall Revival

The Fremont Free Will Baptist Church, Fremont, North Carolina, announces its fall revival October 9-16, with the Rev. Boyd L. Shook, Kenly, North Carolina, as evangelist. Services will begin each evening at 7:45, and each service will feature special music.

The church and pastor, the Rev. W. E. Renfrow, extends a very cordial invitation to the public to attend these services.

Rev. J. C. Lynn to Conduct Aspen Grove Revival

The Rev. J. C. Lynn, Elm City, North Carolina, will be the evangelist for revival services at the Aspen Grove Free Will Baptist Church near Fountain, North Carolina, October 9-15. Services will be-

gin each evening at 7:45, with the pastor, the Rev. L. B. Manning, conducting the song service.

The pastor extends an invitation to everyone to attend these services.

Palmetto F.W.B. Church Announces Revival

The fall revival at Palmetto Free Will Baptist Church, located three miles north of Vanceboro, North Carolina, will begin October 17 with the Rev. Milton Worthington of Parker's Chapel Church, as the evangelist. The services will continue throughout the week. Special music will be presented each night by various singing groups.

The church and pastor, the Rev. Melvin Worthington, extends a special invitation to all to come and enjoy these services.

Fellowship F.W.B. Church Announces Successful Rally Day

Rally Day was held at the Fellowship Free Will Baptist Church, Kingsport, Tennessee, September 18, which was a great day in the history of Fellowship Church. A



Charter Members of Church

record attendance of 388 was present for Sunday school. During the morning service, Mr. Daniel Rhoten, shown in picture, was honored for eleven years of continuous service, without missing a Sunday. He has had perfect attendance since the church was organized. The charter members of the church were also recognized.



Mr. Clarence Smith Pinning Pen on Mr. Rhoten

Dr. L. C. Johnson, president of the Free Will Baptist Bible College, Nashville, Tennessee, presented a very challenging message on "Following Jesus."

The Rev. Thomas Willey, missionary Cuba, was speaker for the evening service. These men challenged all to be effective for the Lord Jesus Christ. The pastor, Rev. Winston Sweeney, states, "We pray that all remember our church in prayer as we go forth for the Lord."

Revival in Progress at Holly Springs Church

Revival services are now in progress at Holly Springs Free Will Baptist Church near Kenly, North Carolina. Services began Sunday, October 2, and will continue through Saturday, October 8. Services beginning each evening at 7:30, with the pastor, the Rev. W. L. Poythress, delivering the message.

Mr. Poythress invites his many friends and the public to come and be with them in this service.

(continued on page eight)

Coming Events

- October 12, 13—Western Conference N. C., Micro Church, Micro
- October 18-20—State Association of Tennessee, Wooddale Church, Knoxville, Tenn.
- October 19, 20—Eastern Conference N. C., Sts. Delight Church, Craven County
- November 3, 4—Cape Fear Conference N. C., Goldsboro Church, Goldsboro
- November 4, 5—Florida State Association Unity Church, Jacksonville, Florida
- November 9, 10—Central Conference N. C., Free Union Church, Greene County
- November 15-17—Georgia State Association, Baxley, Georgia

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Prayer and Praise Letter

September 15, 1960

Dear Christian Friend:

We live in a day of unprecedented missionary challenge. This is true because there are so many millions of souls who are in spiritual darkness. Never before were we so dependent upon so few.

The challenge is intensified by the fact that many doors around the world are be- closed to missionaries. Certainly every Christian should view this with alarm and increased effort to hurry with the gospel message while doors are still open.

Three Will Baptists now have seven fami- lies and a single lady who are doing deputa- tion work to raise their support for their second term on the mission field. They are Dr. LaVerne Mileys, the Bill Fulchers, the Paul Robinsons, the Bobby Aycocks, the Bobby Pooles, the John Moehlmans, the Annie Palmers, and Miss Mary Ellen Rice. In addition to the funds needed to get new missionaries on the field, several hundred dollars are needed to get the Cal- verys back to Japan for their second term.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have never heard? and how shall they hear without a preacher? And how shall they preach, unless they be sent? . . ." (Romans 10:14,

15) We are counting on you to help send these wonderful young people whom God has appointed to go.

We now have only thirty adult American missionaries on foreign fields. With an increase of fifty per cent in personnel, obviously there must be much increased financial support. This must be additional support otherwise the missionaries now on the field and the general fund will suffer. In fact as you can see from the financial report the general fund is dangerously low.

Perhaps you have already given sacrificial help to get these new missionaries on the field. If so, you have made an investment in eternal souls. If not, I trust that you will yet discharge your responsibility in this regard.

FROM AFRICA: Following are excerpts from a recent letter from the Sparks in Africa:

"The Ivory Coast celebrated its independence last Saturday, Sunday and Monday. Things seem to remain steady. We are thankful for that and trust that nothing will hinder our labors.

"On the translation of the Gospel of Mark, I am well into the tenth chapter. Along with this, I have been able to translate one verse of *There Is a Fountain* and three verses of *Oh, for a Thousand Tongues*."

The Sparks are at the Co-Laborer Station located at Goumcre. This was the first station built in Africa. It was built with funds raised by the W.N.A.C.

ANNUAL MISSIONARY CONFERENCE: The annual missionary conference, which is sponsored by the home and foreign mission boards, will be held at the Bible College in Nashville on October 4, 5.

Speakers for the conference will include the Rev. Homer E. Willis, Dr. and Mrs. LaVerne Miley, the Rev. and Mrs. Bill Fulcher, Miss Molly Barker, the Rev. and Mrs. John Moehlman, the Rev. and Mrs. Kirby Joe Godwin, the Rev. Roy Thomas, the Rev. and Mrs. Bobby Aycock and the Rev. and Mrs. Bobby Poole.

On Wednesday night, the Aycocks, the Fulchers, the Pooles and the Mileys will be commissioned as foreign missionaries. The Thomases and the Godwins will be commissioned as home missionaries.

MOEHLMANS COMMISSIONED: Rev. and Mrs. John Moehlman were recently commissioned as missionaries to Latin America in their home church, First Free Will Baptist Church of Bryan, Texas. Dr. Miley delivered the sermon. The pastor, the Rev. James Evans, gave the charge to the church, and the Rev. Rolla Smith gave the charge to the Moehlmans. The Rev. C. B. Thompson led the commissioning prayer.

MISSIONARY'S FATHER CRITICALLY ILL: The Rev. Wesley Calvery flew to Waco, Texas, from St. Louis, Missouri, on September 5, to be at the bedside of his father who is critically ill with cancer.

Substitutions are being made for some of the Rev. Calvery's scheduled services. Your prayers for the family will be appreciated.

MISSIONARY COUPLE MARRIED: On Sep-

tember 4, the Rev. Bobby Poole and Miss Geneva Hicks were married. They will be going to Brazil as soon as their support is raised.

PROMOTIONAL-SECRETARY ON THE FIELD: The Rev. Louis Moulton, who suffered a heart attack in May, has been given permission by his doctor to resume his duties. He is now working in the state of North Carolina.

CONFERENCES IN MISSOURI: Seven churches in the Lead Belt of Missouri co-operated in a simultaneous missionary conference August 31—September 4.

A missionary rally was held on Sunday afternoon in Fredericktown with several other churches represented. Speakers for these meetings were the Calverys, the Moehlmans, the Mileys and Rolla Smith.

Sincerely in Christ,
Rolla D. Smith
General Director

Financial Statement Foreign Missions Board August, 1960

Cash in Bank August 1, 1960	\$19,170.18
Receipts	15,324.64

Total to Account For	\$34,494.82
Disbursements	11,864.83

Cash in Bank August 31, 1960	\$22,629.99
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STATE QUOTAS

State	Quota	Paid	Balance
Alabama	\$ 7,200.00	\$ 3,788.06	\$ 3,411.94
Arizona	1,000.00	189.11	810.89
Arkansas	6,800.00	4,160.44	2,639.56
California	6,050.00	3,727.42	2,322.58
Florida	5,900.00	2,350.41	3,549.59
Georgia	7,000.00	4,095.68	2,904.32
Idaho	300.00	269.53	30.47
Illinois	7,500.00	5,068.25	2,431.75
Kansas	300.00	140.36	159.64
Kentucky	5,500.00	1,778.32	3,721.68
Maine	915.00		915.00
Michigan	26,000.00	9,000.51	16,999.49
Mississippi	5,000.00	2,292.40	2,707.60
Missouri	15,000.00	10,076.99	4,923.01
New Mexico	1,590.00	380.62	1,209.38
North Carolina	44,400.00	24,969.21	19,430.79
Ohio	7,300.00	2,865.01	4,434.99
Oklahoma	10,000.00	6,058.10	3,941.90
South Carolina	10,790.00	4,678.50	6,111.50
Tennessee	15,790.00	9,278.09	6,511.91
Texas	8,200.00	5,666.77	2,533.23
Virginia	10,500.00	4,947.44	5,552.56
West Virginia	6,090.00	1,704.55	4,385.45
Miscellaneous	13,865.08	2,907.76	10,957.32
Totals	\$222,990.08	\$110,393.53	\$112,596.55

NOTICE TO N. C. CHURCHES

The North Carolina State Convention no longer has a treasurer on the Christian Education Board; therefore, all church treasurers are urged to send their donations directly to the college of their choice, and not to the former treasurer, the Rev. Earl H. Glenn.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: If Christ was sinless, why did He need water baptism?—*Jo Sugg, Oklahoma.*

Answer: Some say that in this He manifested His identity with sinners. There are others who think that this was where He received the anointing of the Holy Spirit which both as king and priest would be needed as a mark that approved His public ministry—in this, proving Himself to the whole world as *the beloved Son of the Father* in heaven. Since the Jordan River symbolized death, His going down into its waters pictured Him in the approaching death on the Cross as a sacrifice for the sins of all sinners. It was for the purpose of dying for all sinners both past, present and future that our blessed Lord came into this world; therefore, here at the beginning of His ministry, He identified Himself with all sinners who then were being baptized by John. By doing this, He foreshadowed the purpose for which He came into the world. On the Cross He entered death in the place of all transgressors. The spotless one who knew no sin was made sin for us; all righteousness was fulfilled in His death on the Cross. The baptism He subjected Himself to pictured all this to the world. It is worth our notice that in this event we have the triune God manifested—the Father's voice from heaven, the Son in His human body as the subject of baptism, and the presence of the Holy Spirit in the shape of a dove at which time and occasion He alighted and abode on Him. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:16, 17).

Question: I sometimes question the value of my own prayers and have Christian friends that are not sure that they have all theirs answered. What are the requirements the Bible makes that one be assured of his prayers being answered?—*J. A., Springfield, Illinois.*

Answer: The Scriptures require:

1. That we pray to our heavenly Father in Jesus' name. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye

shall ask any thing in my name, I will do it" (John 14:13, 14); "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you" (16:26).

2. That our prayers be unselfish, for the glory of God rather than for our own. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

3. That our prayers be in accord with God's will. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27); "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

4. That we pray in faith believing that God will answer our prayers. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22); "Then touched he their eyes, saying, According to your faith be it unto you" (9:29).

5. That we accept that place of abode in Christ that He ascribes unto us. "If ye abide in me, and my words abide in you, ye ask what ye will, and it shall be done unto you" (John 15:7); "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

6. That thanksgiving accompany our praying. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

7. That we pray acknowledging the Spirit's presence and place in our lives and therefore in our prayers. "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Romans 8:8-10); "For as many as are led by the Spirit of God, they are the sons of God. For ye

have not received the spirit of bondage *af*, to fear; but ye have received the Spirit adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with spirit, that we are the children of God: *A* if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Vs. 14-17); "Likewise the Spirit also helpeth our infirmities: for we know what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (26).

8. That our motive must be right for to hope for an immediate, literal answer our prayers. "Ye ask, and receive not, because ye ask amiss, that ye may consume upon your lusts" (James 4:3); "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Vs. 8). "Humble yourselves in the sight of the Lord, and he shall lift you up" (Vs. 10).

NEWS NOTES

(continued from page six)

Fall Revival at Black Jack Church October 9-16

The Rev. M. L. Hollis of Amory, Mississippi, will be the evangelist for revival services at Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, October 9-16. The pastor, the Rev. Floyd B. Cherry, will assist Mr. Hollis at the meeting. Special music will be featured each evening.

The church along with the pastor, extends a cordial invitation to everyone in the vicinity of Black Jack to attend the services.

Rev. Floyd B. Cherry Conducting Howell Swamp Revival

Revival services are now in progress at Howell Swamp Free Will Baptist Church, Walstonburg, North Carolina. Services began Monday evening, October 3, at 7:30 with the Rev. Floyd B. Cherry as the evangelist, and will continue through Saturday, October 8.

Followed by the revival, home-coming will be observed on Sunday, October 10, with a picnic lunch on the church grounds at the noon hour.

The pastor, the Rev. L. R. Ennis, extends a cordial invitation to everyone to attend these services.

Pine Level Church Announces Week-End Fall Revival

The Pine Level Free Will Baptist Church, Pine Level, North Carolina, announces its week-end fall revival, October 14-16. Services will begin each evening at 7:30, and the Rev. Dewey C. Boli

on, North Carolina, will be the evangelist. The pastor, the Rev. R. H. Jackson, and the church request your prayers and extend a cordial invitation to everyone to attend these services.

**Revival Services in Progress
Little Star Church**



Saturday, October 15. The evangelist will be the Rev. Julius Vause of Pamplico, South Carolina, assisted by the pastor, the Rev. Norman Ard. Special singing will be featured at each service which begins each evening at 7:30. Visitors are always welcome at Gray Branch Church.

**Rev. Albert T. Coates Conducting
Christian Chapel Revival**

Christian Chapel Free Will Baptist Church, Route 1, Pink Hill, North Carolina, is holding its fall revival with the Rev. Albert T. Coates as the evangelist. The meeting started October 2 and will con-

tinue through October 8. Mr. Coates is a former pastor of Christian Chapel where he began his ministry in October, 1950.

Mr. Coates is renewing old acquaintances and making new friends, but most of all he is doing the will of the Lord by encouraging Christians to live separated lives for God and seeing new souls being born into the Kingdom of God.

The pastor, the Rev. Norman Ard, and the church ask that you earnestly pray for the success of this revival and attend the remaining nights of this meeting.

**Fall Revival Scheduled
At Long Ridge Church**

The Rev. R. E. Norville will be the (continued on page ten)

the Rev. Seldon Bullard of Morehead, North Carolina, is the evangelist for revival services now in progress at Little Star Free Will Baptist Church near Lake Lenoir, South Carolina. Services began October 3 and will continue through October 10. Services begin each evening at 7:30. This is special and congregational singing.

The pastor, the Rev. J. A. Hucks, urges everyone to pray for the success of the revival and attend the remaining of these services.

**Grove Church to
Have Home-Coming**

Home-coming services will be observed at Grove Free Will Baptist Church, Kinston, North Carolina, Sunday, October 10. Services will get under way with Sun-school at 10:00 a. m., followed with morning worship at 11:00, with the pastor, the Rev. N. Bruce Barrow, as the evangelist. A picnic lunch will be served at noon hour.

The pastor and the church extends a cordial invitation to all members, former members, former pastors and friends to attend these services and enjoy the fellowship together.

**Branch Church Announces
Annual Fall Revival**

The annual fall revival will be held at Branch Free Will Baptist Church, Kinston, North Carolina, beginning Sunday, October 9 and continuing through

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

SEVEN THINGS GOD HATES

(Proverbs 6:16-19)

I. A PROUD LOOK

1. Pride is of the world (1 John 2:16).
2. Pride caused the fall of Lucifer (Isaiah 14:12-15).
3. Pride will damn the soul (Proverbs 16:18).

II. A LYING TONGUE

1. Lying and rebellion go hand in hand (Isaiah 30:9).
2. Lying caused an untimely death for two early church members (Acts 5:1-11).
3. Lying people go to hell (Revelation 21:8).

III. HANDS THAT SHED INNOCENT BLOOD

1. The hands of Jezebel shed the innocent blood of Naboth (1 Kings 21).
2. The hands of vile King Herod shed the innocent blood of babies (Matthew 2:11-18).
3. The hands of Pilate shed the innocent blood of Jesus (John 19:1-30).

IV. A HEART OF WICKED IMAGINATION

1. The sin that led to the downfall of early man (Genesis 6:5; Romans 1:21).
2. The sin that reveals man's character (Proverbs 23:7).
3. The sin that God commands us to cast down (2 Corinthians 10:5).

NEWS NOTES

(continued from page nine)

evangelist for revival services at Long Ridge Free Will Baptist Church near Mount Olive, North Carolina, October 9-15. Each service, beginning at 7:30 each evening, will feature much singing by both the senior and junior choirs. Other special music will be included with the praying and gospel preaching in a great effort to bring revival.

The church and its pastor, the Rev. H. A. Grubbs, extends a cordial invitation to the public to attend these services.

Rain's Cross Roads Church Announces Fall Revival

The Rain's Cross Roads Free Will Baptist Church near Princeton, North Carolina, announces its fall revival October 10-16, with the Rev. N. D. Wiggs, the pastor, as the speaker. Services will begin each evening at 7:30.

The pastor and church ask your prayers for the success of the meeting, and extends an invitation to everyone to attend these services.

Western Conference of N. C. to Convene with Micro Church

The seventy-fourth annual session of the Western Conference of North Carolina

Free Will Baptists will convene with Micro Free Will Baptist Church, North Carolina, October 12, 13, 1960. program for the conference is as follows:

Wednesday Morning Session

- 10:00—Devotions, the Rev. Jesse V. Godwin
- Response, the Rev. Bernard D.
- Roll Call of Ministers
- Enrollment of Visiting Ministers
- Roll Call of Churches
- Appointment of Committees
- Moderator's Message
- 11:00—Report of Mount Olive Co. Dr. W. Burkette Raper
- Offering for Mount Olive Co.
- 11:25—Congregational Singing
- Introductory Sermon, the Rev. B. Ferrell
- Alternate, the Rev. Paul Jen
- 12:00—Lunch

Wednesday Afternoon Session

- 1:00—Devotions, the Rev. Garlandley
- Partial Report of Credentials Committee
- Report of Executive Committee
- Report of Denominational Expenses
- Business Session
- 3:00—Adjournment

Thursday Morning Session

- 9:30—Devotions, the Rev. George Branning
- 9:40—Final Roll Call of Ministers
- Enrollment of Visiting Ministers
- Final Roll Call of Churches
- Business Session
- Report of Denominational Expenses
- 10:45—Report of Free Will Baptist Clergy's Home, the Rev. J. W. ton
- Offering for Children's Home
- 11:10—Ordination Service
- 12:00—Lunch

Thursday Afternoon Session

- 1:00—Devotions, the Rev. W. L. thress
- 1:10—Report of Appointed Committee
- Report of Mission Board, the Rev. R. H. Jackson
- Report of Ministerial Chair Committee, the Rev. W. E. frow
- Business Period
- Treasurer's Report, Mr. F. Barnes
- Final Report of Credentials Committee
- 2:30—Adjournment

Union Chapel Host to Albemarle Conference, Oct. 6

The Albemarle Conference of North Carolina (continued on page sixteen)

V. FEET SWIFT IN RUNNING TO MISCHIEF

1. They boast of their sin (Psalm 52:1).
2. They seek mischief and will find it (Proverbs 11:27).
3. They are ultimately to be visited with God's boomcrang (Psalm 7:16).

VI. A FALSE WITNESS SPEAKING LIES

1. God's plan from the beginning was for man to speak the truth (Exodus 20:16).
2. God's Word reveals that we are false witnesses if Christ remained in the grave (1 Corinthians 15:15).
3. God's plan is for false witnesses to be punished (Proverbs 19:28, 29).

VII. ONE WHO SOWS DISCORD AMONG BRETHREN

1. We are to mark and avoid these people (Romans 16:17).
2. We are to remember that God is not the author of confusion (1 Corinthians 14:33).
3. We are to seek, as much as possible, to live at peace with all men (Romans 12:18).



NO GENTLEMAN WOULD DO SUCH LOWLY WORK!

Hsu Chu came from a wealthy Chinese family. He entered the China Inland Mission Hospital to train as a nurse. He dressed immaculately. One day he was asked to perform a menial service—clean and shine some shoes. He felt insulted. He immediately refused. "No gentleman or scholar would do such lowly work," he said. The superintendent of the hospital took the shoes and shined them. Hsu Chu looked on with mingled feelings. "Come with me to my office," said the superintendent. Then he asked Hsu Chu to read the thirteenth chapter of John. His eyes filled with tears as he read this verse: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14). "May Jesus forgive me," he prayed. Thereafter no one scrubbed floors, washed dishes, shined shoes, or did other lowly tasks more joyfully than Hsu Chu.—Walter B. Knight.



By J. C. Griffin

Drunk and Soft Treatment

There's a fellow who sluices hooch into until he can't talk straight, can't stand up, can't see straight, can't think straight. He wobbles to his automobile, behind the wheel, somehow gets started, then roars off sticking mostly to the left of the several roads he thinks he sees.

He slaughters nobody and smashes nothing, it's only by heaven's grace. He's in a race, in spades—the kind gravediggers like. He's as fit to be on the highway as a drunkard is to be in a bed.

The law tries to keep him off the highway. It tries to put him in a cell, or it tries to take away his license to drive, but that, maybe, not permanently.

When what happens? You know too well because it happens over and over. It happened again in the Senate. Somebody says and tries to make it easy for that drunkard. The present effort is a bill that gives judges discretion, rather than sticking to the mandatory one-year license suspension for a drunken driver.

'Give him another chance,' is the watchword. In the name of safety and sanity, somebody might as well say, 'Set up the pedes- trian in the other alley and let him see if he can bowl them over this time.'

The tenderness with which drunken drivers are so often treated is a strange phenomenon of the times—and one of the most admirable or intelligent."—News and Features, 1959.

The above clipping is a year old, but it expresses a truth that I would be glad to see printed indelible upon the mind of every man in the American family.

Is there a man or woman that drinks and drives that is a potential murder. They are subject to be killed themselves and kill other innocent people.

I am told not to judge, by the Supreme Court of all men, so I hope that the Master will not call this judging. But I think that the law is too lax in the condemnation of drunken driving. I notice that often it is a case that a man or woman is in court for drunken driving, and the sentence will be three months, suspended on the condition that the drunkard pays \$100.00 and loses his license for twelve months. A

great many of those who drink and drive will soon be back on the highways, having someone to drive for him or her and, very likely, the driver will be drinking.

AMERICAN LIBERTY

"American freedom is built upon moral and spiritual integrity. This nation was founded upon age-old Bible principles by people who were willing to write their beliefs in their life's blood.

"Today, as possibly never before in our history, this freedom is threatened. It is endangered by godless hordes from without and by the creeping paralysis of easy indifference and selfish living from within.

"Historic Protestantism has been represented by people who stood for something—people who believed with all their hearts that the just shall live by faith. . . . That there is one Mediator between God and man, the man, Christ Jesus. They believed these truths so strongly that they were willing to stand up and be counted, no matter what it cost."

The above quotation was taken from *United Evangelical Action* and given under the caption, "Stand Up and Be Counted." We want to notice that the writer of the article says, "Today, possibly as never before in our history, this freedom is being threatened." Here we think of "those who forget their past, will live it over again." Have we forgotten our past history, if so get you a copy as quick as possible of *Fox's Book of Martyrs*. This book is for sale by your Free Will Baptist Press, Ayden, North Carolina. Yes, get this book and renew your knowledge of the past. It might help to save us from a renewal of the past.

WAR CLOUDS THICKEN

The cold war has been raging for years. Great Britain, the United States and Russia, with news reporters, have kept us wondering how long before the cold war will turn into a hot shooting war climaxed with missiles and bombs that will destroy man from the face of the earth. To this writer it seems that the clouds are growing thicker with every meeting of the United Nations. When Soviet Premier Nikita Khrushchev can shake his fist at men who want an honest peace and defy the free world with his damnable infidelity, we wonder!

When the United States and Great Britain joined hands with Khrushchev they joined hands with the enemy of God on the face of the earth, and God's Word says, " whatsoever a man soweth that shall he also reap." If we had kept our hands off, and had let Germany and Russia settled their own differences, we would not have been in this trouble. This is my honest opinion. Our great president and his staff of instructors wanted to help Russia.

Now, many of you have heard about the

fate of the Israelites whose king showed all the things that he had in his house and the things that belonged to Israel to an enemy of God, and the result was that Israel was carried away into Babylon. When rulers join hands with Satan they will always bring destruction to their nation; and when individuals join hands with evil men disaster will sure be realized by the act. Someone may disagree with me for the aforesaid expression of my relief, but thank God we are in a country where we have the freedom of the press now, but we may not have it in the near future. Our freedom is slipping away. That for which our fathers fought and died to give to us can be lost. Christians better obey the injunction of Jesus when He said, "Watch and pray." Watch political leaders; watch strange doctrines; watch religious leaders. Take Jesus and His Word. Believe what Jesus Christ says. Believe what God the Father says. Believe what all the inspired writers say. When Paul was thinking and speaking of unbelievers, he said: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Romans 3:3, 4). When God speaks and man disagrees with God, Paul said, "Let God be true, but every man a liar." So when man contradicts God, man is considered by God as a liar. Lying belongs to the human family. Children lie to their parents. Men lie to their wives and wives to their husbands.

Politicians lie against their opponents. Religionist lie against religionist. But Christians cannot afford to lie, even if they should want to. But I cannot believe that any truly born-again, spirit-filled, consecrated, dedicated Christian wants to tell a falsehood.

THE MAIL BOX

ENTERS EVANGELISTIC WORK

"I have resigned the pastorate of the First Free Will Baptist Church of Enid, Oklahoma, and plan to go into evangelistic work as the Lord so directs. I will be available for revival meetings anytime and anywhere as of January 1, 1961. My address and telephone number is as follows: 118 W. Wabash, Enid, Oklahoma; phone ADams 7-5073 or ADams 7-6455."—Fred J. Kirby.

PLEASE NOTE

When sending in news items, or feature articles, for publication in "The Free Will Baptist," please mail them to Rev. C. H. Overman, Editor, P.O. Box 507, Ayden, North Carolina. This will help us in getting your item processed earlier.

STORIES for our BOYS and GIRLS

OUT OF PLACE

by Juanita Brown

SKIPPER dipped his brush into the thick green paint and slapped it onto the boat. The boys had only three brushes, so they were taking turns painting their boat. They would soon have the second coat on and could allow it to dry.

"Look, she's almost covered," Ronald exclaimed. "I can hardly wait for Sunday to come so we can launch her."

"Sunday!" Skipper exclaimed involuntarily.

"Sure. Dad has promised to load the boat on his trailer and take us to Elk River. Then we can have all day for boating and fishing."

Skipper went cold, then hot. Sunday! How could he have forgotten! He had been working so hard the last few weeks to earn money for the boat that most other things had been crowded out of his mind.

He swallowed a couple of times then continued slapping the paint on the boat as if nothing bothered him.

Actually Skipper was doing some fast thinking. He had always gone to Sunday school and church on Sunday. He believed that Sunday was the Lord's Day. On the other hand, he had counted so strongly on going on this camping trip that he could not bear to miss it. After all, he was the one who had found the boat and had talked Mr. Benson into selling it to them for ten dollars. The boys had worked hard to earn and save enough money to buy the old row boat. Then they had to work some more so they could buy paint and oars.

The fellows in the Friendly Five Club had looked forward to launching their own boat in the Elk River for weeks. They planned to tie it to a pier and leave it there. Then they made a rule that any time two of the five wanted to go to the river, they could take the boat out, but just one could never take it alone.

"What's eatin' on you, Skipper? You haven't said a word for a long time," Ronald asked.

"Oh, just thinking," Skipper replied.

Brushing the last strokes of paint over their boat, the boys stood back to survey their work.

"We should give it a name," Chuck said.

"It's green. Suppose we call it the Green Dragon," Ronald suggested.

"Sounds great to me," one of the younger boys said.

"We'll come over tomorrow and paint the name on her," Ronald said.

The boys closed their paint buckets and started home, but with every step Skipper wondered what he should do about Sunday. Oh, how he wanted to take that camping trip. Well, this was just Tuesday; there would be four more days for him to decide.

Skipper left the other boys and walked on down the sidewalk toward his home. Near the corner he passed Lanthrop Roberts. Lan had lived in their neighborhood about a year, but since he wasn't interested in outdoor activities, he didn't belong to the Friendly Five Club. However, Skipper had tried several times to get Lan to go to church with him. Each time Lan would adjust his glasses and make some bookish remark about, "The philosophies of Plato and Socrates seem comprehensive enough to satisfy my thinking. I believe I can learn all that I need to know about life and the hereafter from those learned sages."

Lan was a good fellow, Skipper thought, but he just couldn't imagine anyone being such a glutton for books. Of course, since his dad was a philosophy professor, that might account for Lan's attitude. It didn't appear that it would do any good to ask Lan again to come to church. He was always polite, but he just didn't seem to feel any need for the Lord and church.

As Skipper passed, he couldn't help but notice the serious expression on Lan's face, but then, he was always an old owl face. Probably he was only trying to figure out something which he had just read, Skipper decided.

The days dragged by and Sunday came nearer and nearer. The boys had painted the name on the boat and had decided what supplies they were going to pack for their trip.

The other boys weren't Christians, but Skipper finally gathered the courage to suggest that they wait until after Sunday to go to the river. Ronald said, "You dope, this is a Fourth of July outing. You can go to Sunday school any time. Do as you like, but we're going early on Sunday. If you go, you are to take a dozen boiled eggs and a loaf of bread. Of course, we're all taking fireworks."

"O.K.," Skipper said. Then he thought, "Ronald probably is right. I can go to Sun-

day school any Sunday. I'm usually faithful, so this once shouldn't matter.

Skipper was up at the first crack of Sunday morning. He and his dog, Rover, hustled over to Ronald's house to meet the other boys. Soon they were jolting the river road. When they reached the camping spot they didn't even stop for breakfast, but launched the Green Dragon and jumped into it, Rover included!

"She's seaworthy, all right," Chuck claimed as Ronald and Skipper pulled from the shore.

"Riverworthy, you mean," Ronald corrected. "This little old craft would be right in two if she even saw a sea."

The time passed quickly and when Skipper rowed to the shore for breakfast, Skipper looked at his watch. A guilty feeling was creeping out of his place stole over him, but it was Sunday school time. His teacher, Mr. Brandon, would be wondering where he was. "Oh, well," Skipper shrugged, "once won't hurt."

They had a grand time, fishing, rowing and swimming; then when darkness fell they set off their fireworks and hiked to town.

The next day Skipper was hurrying down the street to meet Ronald when he ran into Lan at the corner. Skipper stopped to say, "Hi," then started to go when Lan spoke, "Did you have an enjoyable outing yesterday?"

"Well—uh—yeah, we did," Skipper mumbled. "How did you know about it?"

Lanthrop hesitated a moment, then said carefully, "Due to a prolonged disagreement my father and mother separated Sunday. Since Dad is so well acquainted with the old philosophers, I decided philosophy did not have the answer, so I would have worked in our home. You invited me to your church upon numerous occasions, so I thought perhaps there was a solution to my problem there. I decided to give it a fair trial, so I proceeded to attend the service last night.

"It sounded all right to me, but I wondered if it worked in life. I scanned the audience carefully, but I did not see you. Before I left, I inquired about you, and learned you had spent the day camping on the river bank. My conclusion was that the church must not be really important."

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Virginia State Woman's Auxiliary Convention Held in Norfolk

The regular annual Virginia State Women's Auxiliary Convention was held at Mount Park Free Will Baptist Church, Norfolk, Virginia, June 16, 1960. The Rev. Donald Riggs led the group in the opening, "Jesus Call Us," after which Mrs. of Hyde Park Church led in prayer. "World, One Message, One Saviour" the theme carried out at the conven-

tion. Billy Melvin conducted the morning devotions, using for her text Judges 10:16. Following the president's remarks and special music, the morning message was delivered by Mrs. Eunice Edwards. There was a very interesting message with scripture taken from 2 Corinthians 5:20. Inspiring remarks were made concerning the women as ambassadors for Christ.

After the lunch hour, devotions and singing were led by the Rev. and Mrs. During the business meeting which followed, officers for the new year were elected. They are as follows: President, Octaira Jones; vice-president, Mrs. E. Raiser; field worker, Mrs. Jackie Pearson; secretary-treasurer, Mrs. J. L. Hurst; assistant secretary-treasurer, G. A. Forehand; youth chairman, Mrs. Stidham; stewardship-prayer, Mrs. Roughton; study course, Mrs. Ray Riggs; personal service, Mrs. Della S.; corresponding secretary, Mrs. Marttelle.

An outstanding highlight of the day was question and answer period led by Mrs. Riggs. Many interesting questions were asked and many helpful answers given concerning the auxiliary work. When the day came to an end and the collection was given, the 86 ladies who attended that day, left with new zeal and encouragement to do more for Christ and His work.

At New Bern, N. C.—The Woman's Auxiliary of the Free Will Baptist Church held its monthly meeting recently at the home of Mrs. Vera Bass with thirteen members, seven new members and five visitors present.

ent. After the meeting was called to order, the group sang, "Since Jesus Came into My Heart," followed with the Scripture by Mrs. Nancy Sawery. Prayer was by Mrs. Freddie Vinson. After the business session, the program was presented with the following taking part: Mrs. Etta Harrell, Mrs. Freddie Vinson, Mrs. Lily Thomas, Mrs. Ruth Rose and Mrs. Jean Langley. The group was dismissed with the Lord's Prayer.

Refreshments were served by the hostess, Mrs. Bass, and enjoyed by all.

Woman's Auxiliary Study Course Material

(for October)

The Rev. R. Eugene Waddell, Garner, North Carolina

1 TIMOTHY, CHAPTER 2

Proper conduct in the worship and service of God is the keynote of 1 Timothy. The first chapter is chiefly given to introduce the material. The apostle, Paul, begins his specific instructions in Chapter 2.

THE PLACE OF PRAYER

As the apostolic church service began to take form, prayer was given pre-eminence. Paul's first point of instruction is given to this important phase of worship.

To lay greater stress on this aspect of Christianity, the writer repeats the same general instruction in different terms: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (Vs. 1).

The Christian's prayers should embrace all men. The reason is spelled out in Verses 3 and 4: "For this is good and acceptable in the sight of God our Saviour: Who will have all men to be saved, and to come unto the knowledge of the truth." Any teaching that some men are predestined for hell is certainly contrary to this Scripture. Furthermore, this is a basis for prayer for sinners' salvation. One need not ask God to save souls if it is His will. He tells us to pray for them because it definitely is His desire to save all men.

In the worship service of the church, we are further enjoined to pray specifically for

those who rule over us. In these days of massive iniquity, organized crime and civil corruption and graft in public office, opportunism instead of principle in politics, we need to pray. In a time like this, when half the world is being swallowed down by the red gullet of godless, totalitarian communism, we need to pray. In a time when over the United States hangs the threat of electing a president who will be controlled by the external, anti-American Roman Catholic political system, which has world domination as its avowed aim, we need to pray. In our services, we must call on God for our world leaders to be Christian men.

The one true God who desires the salvation of all men has also arranged the means for man's salvation. "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (Vs. 5, 6).

Here we see the unique central truth of Bible Christianity. The liberal Protestants have told us that all religion is of God and that, though they may travel different roads, all men of all creeds are headed for one heaven. They have stressed the idea that if a person is sincere in his worship, though he may worship Allah, Buddha, or his ancestors, he is heaven bound. On the other hand, the Roman Catholics have taught the necessity of the intercession of different saints and especially the virgin, Mary. However, the position of Christ is clear: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Paul personally felt responsible to testify of this fact. His ordination, his preaching, his apostleship and his ministry to the Gentiles were given for that purpose. "Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity" (Vs. 7).

The concluding remarks on prayer are regarding: (1) Place; (2) position; (3) attitude in prayer. "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (Vs. 8).

Paul said that his wish was for men to pray everywhere. The place to pray is where one is. This was contrary to the Jewish thought of coming to the temple in Jerusalem to get closer to God. Paul further said that his wish was for all men to pray everywhere, *lifting up holy hands*. The position for prayer is no more limited than the place for prayer; however, to encourage the proper order of worship, Paul advocated the ancient custom of stretching forth the hands. This signified to many that the worshiper knew he was needy and was therefore employing divine help. It was also thought by some to be the position

(continued on page sixteen)

Christian Education

W. BURKETTE RAPER, *President*
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, *President*
Free Will Baptist Bible College
Nashville, Tennessee

New Scholarship Announced by Mount Olive College

President W. Burkette Raper announced recently the establishing of a new scholarship at Mount Olive College, Mount Olive, North Carolina. Given by W. B. Sutton of Newton Grove, the scholarship in the amount of \$100 will be awarded annually to a Mount Olive College student on the basis of scholastic ability, need, character, and seriousness of purpose in life.

Other scholarships at Mount Olive College include academic scholarships valued from \$200 to \$250 to students in the top ten per cent of their graduating class, free tuition to students preparing for the Christian ministry and missions, the Fred S. Powers scholarship in the amount of \$100 to a student from South Carolina, the Stroud scholarship in the amount of \$60, the McWhorter scholarship in the amount of \$50, the Business and Professional Woman's prize and the Daughters of the American Revolution prize each worth \$50, and work scholarships ranging from \$100 to \$300 annually.

President Raper disclosed that Mount Olive College gives some form of financial assistance to approximately forty per cent of its students each year. Based on sound business management, the college administers a wide range of student aid activities including loans, installment payments on expenses, work program and scholarships.

"A college education today is a necessity, not a luxury," Dr. Raper declared, "and Mount Olive College welcomes opportunities to assist worthy students in making the necessary financial arrangements to attend our institution."

Loyalty Fund Day for Mount Olive College

W. Burkette Raper, *President*

The North Carolina State Convention has called upon every Free Will Baptist church in the state to observe a Sunday not later than October 23 as "Loyalty Fund Day for Mount Olive College." The purpose of this observance is to ask the 45,000 Free Will Baptists of North Carolina to con-

tribute toward raising \$50,000 during the Loyalty Fund Campaign this fall for the college. This campaign is called the *Loyalty Fund*, because a gift to Mount Olive College is an expression of loyalty to the faith and heritage of Original Free Will Baptists.

SUGGESTIONS

Each local church should select the Sunday that best fits its schedule during the month of October. On this day, the college asks for three considerations:

1. A special prayer for God's guidance for the Board of Directors, administration, faculty, and students of Mount Olive College;
2. A brief presentation of the need for an accredited program of Christian higher education in our denomination (information and literature may be obtained from the college);
3. An opportunity for every person to make a gift to Mount Olive College.

The college will be happy to furnish and mimeograph bulletins for any church observing Loyalty Fund Sunday.

A FREE WILL BAPTIST COLLEGE

As a denominational institution, Mount Olive College believes and teaches those truths upon which Original Free Will Baptists rests: the Bible as the inspired Word of God; the divine act of God in the creation of human life; the divinity of Jesus, including His virgin birth, redemption of man through His crucifixion; His miraculous ministry and bodily resurrection, and His second coming; justification by faith; the freedom of the human will; congregational church government; believers baptism by immersion; the priesthood of all believers; the recognition of Christians of other denominations as evidenced by the practice of open communion at the Lord's Supper; and all other articles of faith set forth in the Statement of Faith and Discipline for Original Free Will Baptists. Through observing Loyalty Fund Sunday, your church will help to perpetuate these truths for our children and generations yet unborn.

AN ACCREDITED COLLEGE

Mount Olive College today enjoys the highest academic recognition ever accorded a college sponsored by Free Will Baptists. Already accredited by the North Carolina College Conference, the college is working toward regional accreditation by the South-

ern Association of Colleges and Secondary Schools. A visiting committee from Southern Association will be on the campus of Mount Olive College in October inspection. If the findings of this committee are favorable, Mount Olive College will be the first college in the history of Free Will Baptists to obtain regional accreditation.

Through observing Loyalty Fund Sunday in your church can help Free Will Baptists to have a college that is recognized throughout the nation for its educational excellence.

A COLLEGE FOR YOUR CHILD

A college education is no longer a luxury but a vital necessity. Many Free Will Baptist parents who never finished high school recognize this truth and are willing to make whatever sacrifice is necessary to afford their children the opportunity of a college education. But we can no longer assume that just because our children want to go to college and we have, or can borrow, the money to send them, that our problem is solved.

During the past twenty years the college population in the United States has doubled, and during the next ten years it is expected to double again. Already most colleges are raising their standards for admission, and many are turning away more students than they can accept. My child, and your child, could be among those denied admission to a Christian college unless we begin now to make adequate provisions for them.

In church-sponsored colleges, tuition fees pay only one half of what it costs the college to maintain a student; for every dollar received from students, the college must add a dollar of its own. Where does the college get this money? It must depend upon its sponsoring churches, alumni, and friends. Higher education is expensive but there is one thing that is more expensive—and that is to have no college. A denomination without colleges in the twentieth century is as crippled as an individual without an education.

Every parent must seriously ask himself, "When my child is ready for college, will a college be ready for him?" Colleges do not exist by chance and accident. They exist because people want them and are willing to support them. We Free Will Baptists can no longer afford to shift the financial responsibility of the education of our children upon other denominations.

Through observing Loyalty Fund Sunday in your church, you can help to provide a college for your own children and generations.

PERSONAL GIFTS

If for any reason, Loyalty Fund Sunday is not observed in your church, you can make a personal gift direct to Mount Olive College. This gift can be a part of your tithe and will also be tax deductible.

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St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Our Trust Is in God

(Lesson for October 16)

Text: Psalm 121

Text: Psalm 121:2

INTRODUCTION

Psalms 120-134 are what is spoken of as degrees, most commonly called degrees. Of course, Psalm 121 is one of these Psalms. It is a song of confidence in the unwavering faithfulness of the eternal God amidst all perils of their journeying. A study of this great and marvelous Psalm should lead us to consider how we should express our trust in Him.

Many men say that they trust God, but does it mean to really trust God? Begin with, man is to trust God in prosperity and in adversity. It is true that Christians dwell mostly down in the valley, but occasionally there comes a mountain-top experience with God. It is then that most men are inclined to trust God. In adversity, however, we should learn to completely trust God at all times, without wavering or faltering. Amidst joy and sorrow, we are to trust in God.

Trust in God means absolute confidence in Him. Trust is active. It is not a matter of theory, but of practice. Faith is the foundation of trust as well as the foundation of hope. For without faith there would be no trust at all. Inactive trust is as dead wood without works.—*The Bible Student* (F.W.B.).

POINTS THAT HELP

Psalm 121:1: Some think David wrote this psalm on a battlefield and trusted the Lord to cover his head during the strife. He thought he was off on a long journey, and wrote of his assurance of comfort and

Verse 2: "The eternal God is thy refuge, and underneath are the everlasting arms." Hills seem strong and lasting, but they are nothing when compared with the God who made them. Verse 2 declares that we depend not on the inert hills, but on the living God.

Verse 4: People may sleep and forget the Lord, but God is ever watchful. His all-seeing eye, and He knows the very

innermost secrets of the heart. If this is a battlefield psalm, the meaning is quite obvious. Sentinels may sleep on the post and allow the enemy to make a sneak attack. David will keep his eyes on the Lord, who keepeth not.

4. Vs. 6: The sun at meridian height was too much for man or beast on the desert. It has always been considered bad to sleep with the moon shining in the face. A lunatic is so called because people used to think he had been crazed by the moon. But God's people live in His shadow. He keeps them safe day and night.

5. Vs. 7: The Psalm has to do with the Godly who put their trust in God's protection. The Lord will preserve the souls of His people. "If God be for us, who can be against us?"

6. Misplaced trust is presented by most graphic figures in the Old Testament. It is like a spider's web (Job 8:14), like a broken tooth and a foot out of joint (Proverbs 25:19), like a parched heath in a desert (Jeremiah 17:5, 6), like a trusting in a shadow (Isaiah 30:2, 3), like leaning upon a bruised or broken reed for a staff (Isaiah 36:6; Ezekiel 29:6, 7).—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. Three words in the Old Testament have been translated by our English word, trust. One means to cling, as a child clings or holds to its mother for protection and comfort. Trusting God is clinging to Him. Another has the meaning of running for shelter, as from an enemy or a storm. Trusting God is finding shelter in Him. The third means to lean upon, as when we are weak or our burdens are too heavy. Trusting God is finding strength for our weakness in Him.

2. "He will not suffer thy foot to be moved: he that keepeth thee will not slumber" (Vs. 3). The psalmist here uses the allusion to a mountain traveler. How necessary that he and his animal be sure-footed! Just one slip of the foot and their lives would be lost, but the promise is that God will not let their feet slip.

3. Let us not confuse this matter of our security in the Lord. Men are eternally secure in the Lord Jesus Christ. It is only when they, of their own wills, throw off His

protection and come from beneath the shelter of His wing, that they go into evil and endanger themselves. There is no way a person can be lost as long as He has the Lord Jesus Christ in his heart; neither is there any way that a man can be saved when he repudiates Christ and leaves Him out of his life. Don't be afraid of the phrase, eternal security, because that is what we have in Christ; but when we cease to trust Him, we no longer have His security.—*The Advanced Quarterly* (F.W.B.).

4. Deuteronomy 28 is one Scripture that proves the foregoing statement. God offered the nation of Israel eternal security coupled with wonderful blessings, but as a nation they used their free will to their own destruction. (See Matthew 23:37.)

5. We are told of a picture painted by a famous artist and named, *Peace*. It depicts an awful storm with black clouds, sharp lightning, trees bent over by a strong wind, and rain coming down in torrents.

Nestled under a rock shelf far back in a cliff rested three little birds sitting out the storm without fear.

The believer who is hid with God in Christ can likewise face the storms of this life without being fearful.—*The Bible Teacher* (F.W.B.).

6. *A Providential Deliverance*. During the latter part of the war when the American air force was bombing the cities of Japan heavily, there occurred a remarkable deliverance in the city of Osaka. On one occasion a line of buildings there was being methodically bombed. However, one house and one alone escaped, though the rest were utterly destroyed. In that one house lay Dr. T. Tsuchiyama, a very prominent and devout Christian leader and educator. He had suffered a stroke and could not flee to the air-raid shelter as did everyone else nearby, including those of his own family. But God had his eye upon his faithful servant and protected him. At the close of the war, Chaplain Harry B. Anstead, whom the writer knows well, visited him in that home and learned the facts as we have related them here.—*Selected*.

7. *Illustration*: A pagan Ethiopian who worshiped and offered sacrifices to lions exclaimed, "Believe in God? Yes, we believe in God, but we know God is far away and will not harm us. The lions kill and eat our cattle, and sometimes our children, if we do not offer sacrifices to them. So we worship lions."

An American merchant replied to the same question, "Believe in God? Why surely I believe in God, but 'business is business' you know. I go to church occasionally, but I must consider my business. If I am not careful, I might lose it."—*Garden of Prayer*.

Stories for Boys and Girls

(continued from page twelve)

you, or you would have been there. So long."

Skipper had listened open-mouthed all of the time Lan had been speaking. He couldn't think of anything to say. Every excuse sounded so flat.

He was still scraping the air for the right words when he realized Lan was gone.

Should he call him back? What could he say if he did? Could he ever persuade Lan to go again, or was this a lost opportunity? These thoughts chased through Skipper's mind as he slowly turned to go back home. Of one thing he was certain—from now on, he would be in his place every time he should be.—*HiCall*.

Christian Education

(continued from page fourteen)

both state and federal purposes. Furthermore, if you will give the name of your church, your personal gift can be credited to your church.

Let us express our loyalty to God, the faith and heritage of our denomination, and our youth by our liberal support of Mount Olive College.

Woman's Auxiliary

(continued from page thirteen)

which reminded them most of the crucifixion of Christ.

With respect to the necessary attitude for effective prayer, Paul says, ". . . lifting up holy hands without wrath and doubting" (Vs. 8). Here the writer is mentioning three characteristics which the Christian should possess: (1) He should be holy; (2) he should be without wrath; (3) he should be without doubt.

THE PLACE OF WOMEN

Paul was definite in his views about women's dress and attire in the worship of God. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" (Vv. 9, 10).

It is better for Christian women to be known for their charitable church activities

than for their glamorous and expensive clothing. Women who are in the service of God should not try to attract attention to themselves. Any attempt to turn the house of God into a fashion show is abominable. A Christian woman does well always (at church, on the street or at home) to dress adequately and modestly. One's testimony may be affected by dress (or lack of it), as well as by unchristian conduct.

Chrysostom comments on this subject by a question: "And what then is modest apparel? Such as covers them completely and decently, and not with superfluous ornaments; for the one is decent and the other is not."

According to Paul, a woman's duty does not extend into the realm of indoctrinating a man. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (Vs. 11, 12). I believe a church which is ruled by women is a weak church. This is not what God has planned for the female.

On the other hand, women can and do profitably work among themselves. No doubt, many unsaved women can best be won to Christ by a Godly woman. Furthermore, when it comes to teaching children, women are superior to men. Also, women accomplish much by their beautiful vocal and instrumental music.

The great apostle to the Gentiles gives a reason for his views in Verses 13, 14. "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

Then one of the solemn and blessed duties of womanhood is given: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (Vs. 15). God seems to guarantee that the woman who fills her place and lives in His will will receive help in her grave duty of motherhood.

This and other Bible teachings on the place of women is important today. The mid-twentieth century home is an unstable institution. The very highest position of honor that a woman can attain is that of being a good wife and mother.

In this second chapter of 1 Timothy, the apostle, Paul, instructs on the place of prayer and the position of women in the service of God. If these divine admonitions are obeyed, we will have better hearts, homes and houses of worship.

NEWS NOTES

(continued from page ten)

Carolina Free Will Baptists will confer with Union Chapel Church, Plymouth, North Carolina, October 6, 1950.

The scheduled program is as follows:

Morning Session

- 9:30—Devotions, the Rev. L. E. brose
 - 9:40—Welcome to Union Chapel, brey Garrett
—Response, the Rev. J. A. Alex
 - 9:45—Conference Called to Order, M erator
—Enrollment of Ministers and l gates
—Enrollment of Visiting Ministe
—Enrollment of Delegates from er Church Bodies
 - 10:15—Address of Moderator, the Charlie Overton
 - 10:20—Appointment of Temporary C mittees
—Reports of Standing Boards Committees:
Executive Committee
Board of Trustees
Board of Education
Board of Missions
Board of Ordination
Board of Youth Evangelism
—Offering for Conference Exp
 - 11:20—Announcements
 - 11:25—The Hour of Worship
—Special Music, Host Church
—Sermon, the Rev. J. W. Evert
 - 12:00—Lunch
- ### Afternoon Session
- 1:00—Devotions, the Rev. Tom Da port
 - 1:10—Report of National Association
 - 1:20—Memorial Service, the Rev. Bryan
 - 1:30—Report of State Convention
 - 1:40—Report of Mount Olive Junior lege
 - 1:50—Report of Free Will Baptist dren's Home
 - 2:00—Report of Free Will Baptist
 - 2:10—Report of Free Will Baptist College
 - 2:20—Appointment of Delegates to ious Church Bodies
 - 2:25—Reports of Temporary Commi
 - 2:55—Report of Nominating Commr
 - 3:10—Report of Conference Treasur
 - 3:15—Miscellaneous Business
—Approval of Minutes
 - 3:45—Adjournment

DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 12, 1960

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A QUESTION

by Tommy Manning

Is your mind troubled with little fears,
And does your heart beat with strife?
Can you look about yourself
And be thankful for your life?
Or are you one who groans with pain
At every passing foe;
Or do you accept this troubled life
And glad that it is so?

Does your tongue gripe at every hurt,
And does your brow cringe with woe?
Can you speak some kind remark
And seeds of kindness sow?
Or are you one who snaps with rage
At every one you see;
Or do you keep pain within yourself
And then considerate be?

Does your heart grudge some fortunate
man,
And does your soul yearn for gain?
Can you accept the richer one
And from evil desire refrain?
Or are you one who mocks with scorn
At one who has much more;
Or do you receive him as your friend
And open up your door?

Is your life lived in purity and grace,
And is your light shining deep?
Can you live from day to day
And still on the right path keep?
Or are you one who lives his life
In an inconsistent plight;
Or do you stand and never change
And shed a steady light?

Does your face show some burden that's
past
And flown at some distant pain?
Can you force a smile a day
And, maybe some friendship gain?
Or are you one who thinks his own
Are the only troubles there be;
Or will you nod with a passing grin
And brighten the world for me?

October With It's Challenge

by Rev. Joseph H. Ingram
Beulaville, North Carolina

THE month of October has come bringing one of the greatest challenges that can be presented to the Free Baptist people in North Carolina. It brought to us the challenge of superannuation.

This is a very needful cause, but also it is that has been neglected much by us Free Will Baptists. It seems that we, the church, cannot see this responsibility arising for those that have labored so hard and diligently for the cause of Christ. We think and hear older people as they tell the experiences of how that many of our preachers would work hard all week to provide the necessities of life for their families and then the end of the week would come, they would leave their work, families, homes, and travel hours by horse and buggy or walk to preach to a group of people that were hungry to hear the gospel. This was when life was not as easy as it is now. It was through these efforts that we enjoy worshiping in our churches today. It was through these efforts that we have our pastors have the nice buildings and situations we use today. These are the things that had to toil and work that the Free Baptist church has become an outstanding work of God today. These are the men that were dedicated to God and the Church to make a better place for those who followed them. I sometimes wonder if we have this desire today as we had together.

When a person travels the roads of our state, he can see the structure of Free Will Baptist churches that are the effects of those who were dedicated to God. When we think of the growth of the Free Will Baptist church, we cannot think of a mushroom growth. It is an old church with many hours of labor behind it. Many of our men never received any compensation for their labor. For this I am sure God will reward them in heaven; but I believe that the Free Will Baptist church cannot believe that God is pleased to let these men work till every

fiber of their body has been exhausted; till every talent that God has given them has been worn out, and life no longer can expect anything so far as labor is concerned, and turn them aside and say that we are not responsible to care for them in a material way by supplying some support for them as individuals. I believe that our church is directly responsible to provide for them.

May I challenge every Free Will Baptist in the state of North Carolina to make the month of October one that we can express our sincere gratitude to those who have provided such great things for us that follow.

October has been designated by the North Carolina State Convention as the month to place special emphasis on the program of superannuation. May God lead each of us to do our part toward the support and care of our aged ministers and widows.

Cragmont Assembly's Objective

by J. E. Wooten, Business Manager

WE have been asked on numerous occasions about the activities and operation of Cragmont Assembly, Black Mountain, North Carolina, and its objectives. Permit us please to state briefly but positively that it is not just a mountain retreat, nor a place where young people come to engage in worldly amusements and have a rollicking good time in activities of questionable character. We do provide, as far as possible, recreational facilities which can be measured by Christian standards. Please ask questions about what is done at Cragmont, and learn the facts.

As to Cragmont's main objective, may we say simply that it is to promote the cause of Christ through earnest efforts to win our youth to Him and prepare them for service in His cause in the local churches, or in fields of service wherever He may lead them. Earnest efforts are put forth also in providing means of encouragement and inspiration for adults who are already

committed to the Lord. These are among the foremost things that Cragmont is concerned about and works and strives for constantly.

Don't be satisfied just to read our written reports and statements. Ask the directors who come with the groups to the conferences during the summer. They will tell you of the great numbers of young people who are converted and dedicate their lives to the Saviour during the conferences. Ask the young people themselves. They are always happy to relate their experiences, and tell what the Lord has done for them. Observe them in their activities in their home churches and in their daily behavior and conduct. We would like for people everywhere to understand what this Assembly stands for and is doing.

If you are impressed that the work done and the efforts put forth here are worthwhile, and will help in saving young people and in building up spiritual values and Godly aspirations in our local churches, then we ask you to please give us your encouragement and support. Cragmont needs your help if it is to continue to operate and serve the cause of Christ.

The Lord is blessing the work done here, but it needs more dependable contributors. Money has been borrowed to build the motel and furnish it, and to repair and paint the old buildings. Notes and interest come due and have to be paid. Your support and help will mean much to Cragmont between now and January 1. The times are critical and the services of Christian men and women are desperately needed.

Address all correspondence to Cragmont Assembly, Route 1, Black Mountain, North Carolina. Many thanks to all friends who have been so considerate in their encouragements.

Dare We Take the Chance?

by Rev. M. L. Sutton

If John Kennedy is elected president of these United States, we are likely to have a congress that will go along with him. In other words, we will have a rubber stamp congress. His legislation will be passed without much opposition, and before he is through, we will be paying for the support of Catholic schools with Protestant tax money. We will have an ambassador at the Vatican, we will have a constitutional amendment which will permit nation-wide gambling, the liquor interests will flourish, and religious frauds will be perpetrated until our country will become a putrid stench in the nostrils of Almighty God. Read the sixth chapter of Genesis and see what brought on the destruction of mankind in
(continued on page thirteen)

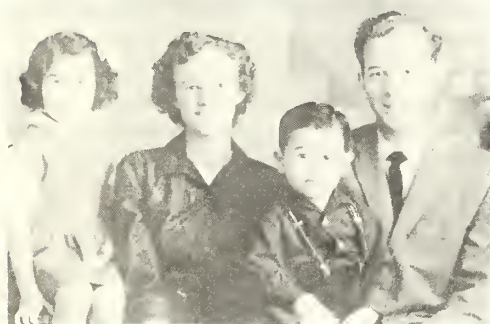
Simultaneous Missionary Conferences

BEGINNING on October 16, 1960, and continuing through October 23, the North Carolina State Missions Board of Free Will Baptists will sponsor a series of simultaneous missionary conferences in the Greenville area. Such conferences have been conducted during the past several years with great success. Those who will be speaking during this conferences include home and foreign missionary appointees, those who served on the foreign fields, and officials of the home mission board and foreign mission board. It is the hope and prayer of those sponsoring these services and those taking part that our people will attend these services.

Pictured with this article are those who will take part in these services. Following is the schedule of each one.

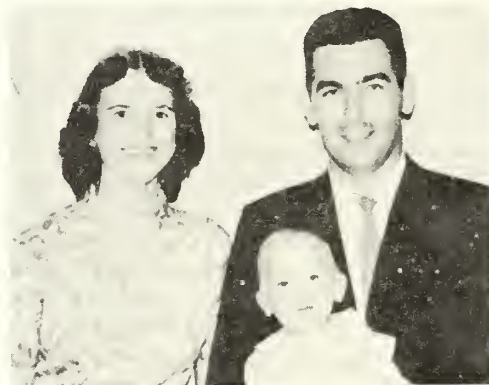


**Rev. Homer E. Willis, Director
National Home Missions**
Sponsored by the North Carolina State
Mission Board



Rev. Wesley Calvery (Japan, home on furlough): October 16, 11:00 a. m., Greenville Church; 7:30 p. m., Maranatha Church, Greenville; October 17, Elm Grove Church, Ayden; October 18, Jacksonville Church, Jacksonville; October 19, Mount Olive College (full day); October 20, Grace Church; October 21, Reedy Branch Church, Winterville; October 22, Mission Rally, Grace Church; October 23, 11:00 a. m. and 7:30 p. m., Winterville Church, Winterville.

Mrs. Wesley Calvery (Japan, home on furlough): October 16, 11:00 a. m., Greenville Church; 7:30 p. m., Grace Church; October 17, Elm Grove Church; October 18, Open; October 19, Mount Olive College (full day); 7:30 p. m. Goldsboro Church, Goldsboro; October 20, Maranatha Church; October 21, Ayden Church; October 22, Mission Rally, Grace Church; October 23, 11:00 a. m., Rocky Mount Church; 7:30 p. m., Dawson's Grove Church, Enfield.



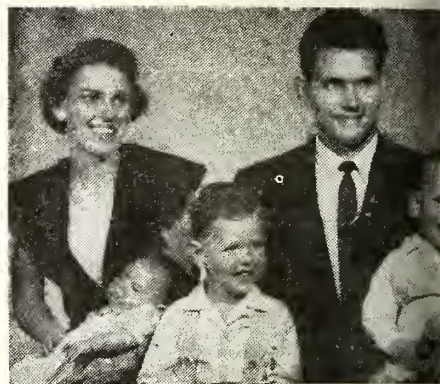
Rev. and Mrs. Bill Fulcher (South America): October 16, 11:00 a. m., Gum Swamp Church, Belvoir; October 16, Parker's Chapel Church; October 17, Ayden Church; October 18, Open; October 19,

Grace Church; October 20, Marsh Swamp Church, Sims; October 21, Greenville Church; October 22, Mission Rally, Grace Church; October 23, 11:00 a. m., Hope Church, Scotland Neck; 7:30 p. m., Jacksonville Church.

Mrs. John Moehlman (Latin America): October 16, 11:00 a. m., Ayden, Church; 7:30 p. m., open; October 17-21, open; October 22, Pinetown Youth Rally; October 23, open.



Rev. and Mrs. Kirby J. Godwin (Alaska) October 16, 11:00 a. m., Grace Church, Greenville; October 23, 11:00 a. m., Sa Plain Church, Pink Hill; 7:30 p. m., St Church, Stacy.



Rev. John Moehlman (Latin America) October 16, 11:00 a. m., Reedy Branch Church; 7:30 p. m., Tarboro Church, Tarboro; October 17, open; October 18, V liamston Church, Williamston; October Parker's Chapel; October 20, Washing Church, Washington; October 21, of October 22, Youth Rally, Pinetown; O ber 23, 11:00 a. m., Selma Church, Sel 7:30 p. m., Elm Grove Church.



Rev. and Mrs. Bobby Aycock (So America): October 16, Greenville Chu October 17, open; October 18, 7:30 p. Ayden Church; October 19, 2:00 p. Missionary Prayer Fellowship at Green Church (all missionaries will attend); 7 p. m., Juniper Chapel Church, Cra County; October 21, Grace Church, Gr

October 22, Mission Rally, Grace Church; October 23, 11:00 a. m., Parker's Memorial Church, Greenville; 7:30 p. m., Rocky Mount Church, Rocky Mount.



Rev. Louis Moulton: October 17, Grace Church; October 18, Maranatha Church; October 19, Washington Church; October 20, Owen's Chapel Church; October 21, Jack Church, Greenville; October 22, Greenville Church; October 23, 11:00 a. m., Jacksonville Church; 7:30 p. m., Greenville Church.



Rev. Rolla Smith: October 19, Winterville Church; October 20, Cedar Grove Church, Martin County; October 21, 10:00 a. m., Mount Olive College; 7:30 p. m., Greenville Church; October 22, Mission Rally, Grace Church; October 23, 11:00 a. m., Tarboro Church; 7:30 p. m., Grace Church.

Services begin each evening, on the stated date, at 7:30. When two services are held on the same day, both hours are given. The hour for other services is given. The location of each church is given in the text.

The Privilege To Drink

by Rev. Walter E. Isenhour
Taylorsville, North Carolina

WHEN the 18th Amendment of the Constitution of the United States was repealed, and men could buy legalized beer and liquor, the nation gave millions of people the privilege to drink. This was pleasing to vast multitudes; and yet it was highly displeasing to multitudes of others. Those who hate alcohol because of its destructiveness despise the privilege that the government gives the drinkers and drunkards. They know such a privilege is displeasing to God, and that it means heartaches, sufferings, sorrows and death, not only to countless thousands who drink, but to thousands who are sober; for we know the drinkers endanger the lives of the innocent.

It is a known fact that if we oppose drinking, many people say we want to take their privileges away from them; that it is their business if they drink, and we should quit meddling. They delight in their privilege to partake of alcohol, some of whom may despise us because we desire to take such a privilege from them. When we see people who have the privilege of curs-

ing their own lives and damning their souls, and then trampling on the privileges we have of being sober, and of living clean, Godly lives, we feel that such a cursed privilege should be taken away. If the privilege to drink only brought sufferings upon the drinkers it might not be bad; but when it involves the sober, then we believe we have the right to strongly and sincerely oppose. Even to give men the privilege to wreck, ruin and destroy themselves, if the innocent be exempt, isn't right. It can't be right to grant men the privilege of destroying their lives and damning their souls if it can be prevented.

The privilege to do wrong is never right. Men have the privilege to curse and use profane language, but it isn't right regardless of how many indulge in it, nor their standing in the world. Let me repeat it, it isn't right. Men have the privilege of being dishonest, but this, too, is absolutely wrong. Multitudes today have the privilege of dressing in such a way until it is cursing the nation and the world with adultery, but it's not right. People have the privilege of marrying and divorcing, but it isn't right. Men have the privilege of gambling, but it isn't right. Yes, people have the privilege of doing many things that are not right, even though God has forbidden such. Multitudes of people make it their privilege to disobey God, to travel the broad way hellward for a few fleeting pleasures, but they have to meet the final outcome.

Men have the privilege of reading a low type of literature, of becoming slaves to tobacco, of turning a deaf ear to the Holy Bible, of absenting themselves from the church, of becoming atheists and infidels, of feasting upon the corrupt and degrading programs of television and the theater, but that doesn't make it right. When men and women take the privilege of doing wrong they have to take the consequences. God never compels anyone to do right, but He will compel all mankind to appear before Him at the great judgment day, there to be judged according to the deeds done in the body.

Yes, men have the privilege of drinking, but it is a cursed privilege. It is a privilege that countless millions have regretted they ever accepted. The privilege to drink is the privilege to waste money, waste time, waste health, waste home, waste talents that are God-given, reject golden opportunities that are precious and priceless,
(continued on page eight)

Rev. Kenneth Walker (D. C.): October 17, Jacksonville Church; October 18, Grace Church; October 19, Spring Branch Church, Walstonburg; October 20, Greenville Church; October 21, Winterville Church.



Rev. Melitino Martinez (Miami): October 19, Greenville Church; October 20, Jacksonville Church; October 21, Owen's Chapel, Elm City; October 22, Mission Rally, Grace Church; October 23, Maranatha Church.

North Carolina. Services will begin Sunday school at 10:00 a. m., follow with the morning worship at 11:00, the Rev. J. W. Alford of Morehead delivering the home-coming message. Mamie Royall of Smithfield, will be guest soloist for the morning service and also sing during the afternoon program. Picnic lunch will be served on the church grounds at the noon hour.

The afternoon program will consist of congregational singing, recognition of former members, members and guests, and a special musical program. The Rev. Jerry Rowe of Mount Olive, North Carolina, will bring the home-coming thoughts during the afternoon program.

Former members and members who live in other localities are urged to come home-coming. Former pastors and friends are urged to attend. A great day in the Lord is planned for all who attend.

Revival in Progress at Sarecta Church

Revival services are in progress at Sarecta Free Will Baptist Church near Kenansville, North Carolina, with the Rev. Kirby Joe Godwin doing the preaching. Services begin on October 9 and will continue throughout the week. Mr. Godwin, missionary-elect for the district, is the son of the pastor of Sarecta Church, the Rev. M. E. Godwin.

The pastor and the church extends an invitation to everyone to attend the evening and night meetings of this meeting.

Members Oppose the Election of a Catholic President

The ministers of the Central Conference of Original Free Will Baptist Churches in North Carolina, in their annual meeting on October 4, 1960, at Ayden Free Will Baptist Church, voiced their opposition to the election of a Roman Catholic to the White House office in the land: namely, the President of the United States. The resolution is as follows:

That whereas our forefathers came to this country seeking religious freedom, and many of them fought and died for the liberties which we now enjoy as individuals before God; whereas Roman Catholicism is a religious and political system; whereas the Vatican recognizes no civil authority; whereas the Roman Catholic church claims it is the only true church; whereas it seeks the uniting of church and state; whereas it does not allow religious freedoms to those of other faiths in countries of the world where it dominates; whereas Protestant missionaries are even now suffering persecution because of the influence of Roman Catholic priests in different countries of the world; whereas there is a fear among true Protestant believers of pressure being applied by the Vatican in this coun-

try to a greater extent, therefore, be it resolved:

"That we, the ministers of the Central Conference of Original Free Will Baptists of North Carolina, voice our opposition to the election of John Kennedy to the presidency of the United States, who is a loyal son of the Roman Catholic church.

"Be it further resolved, that we urge our people to prayerfully study, in the spirit and love of Christ, the problems involved, and seek divine guidance before going to the polls in the November election."

Home-Coming and Harvest Day At Moseley's Creek Church

Moseley's Creek Free Will Baptist Church near Dover, North Carolina, will observe its annual home-coming and harvest day Sunday, October 16. Services will begin with Sunday school at 10:00 a. m., followed with worship service at 11:00. A picnic lunch will be served at the noon hour.

The pastor, the Rev. Albert Rollins, and members of the church extends a cordial invitation to all former members, former pastors and friends of the church to attend.

Central Conference Mission Work At Weldon, N. C.

Approximately a month ago a mission work was started by the Central Conference Mission Board of North Carolina in the town of Weldon. The work is under the supervision of the Rev. Charles Keith of Washington, North Carolina. Cottage prayer meetings are being held in different homes each Thursday evening at 7:30.

If you have any friends or relatives living in or around Weldon, please send their name and address to Mr. Keith, 208 East Ninth Street, Washington, North Carolina.

Ruth's Chapel Church To Observe Home-Coming

Home-coming will be observed at Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, Sunday, October 16. Services will get underway with Sunday school at 9:45 a. m., followed with morning worship at 11:00. A picnic lunch will be served at the noon hour.

The church and the pastor, the Rev. A. L. Hines, invites all former pastors, friends and members to attend and enjoy the Christian fellowship together.

Rev. Wilbert Everton to Conduct Beulaville Revival

Revival services will begin Sunday evening, October 16, at the Beulaville, North Carolina, Free Will Baptist Church with the Rev. Wilbert Everton, superintendent of the North Carolina Free Will Baptist Children's Home, as the evangelist. Services will begin each evening at 7:30. The church

and the pastor, the Rev. Gene Outland, extends to everyone a special invitation to come to these services.

Ormondville Church Announces Fall Revival, Oct. 23-29

The Ormondville Free Will Baptist Church, Ormondville, North Carolina, announces its annual fall revival October 23-29, with the Rev. L. B. Manning of Fountain, North Carolina, as the evangelist. Mr. Manning will be assisted by the pastor, the Rev. Clifton Rice. Services will begin each evening at 7:30 and will feature special music each evening.

The church and the pastor request your prayers for the success of the meeting and extends a cordial invitation to everyone in the vicinity of Ormondville to attend these services.

Rose Hill Church Announces Fall Revival

Rose Hill Free Will Baptist Church located three miles east of Ayden, North Carolina, announces its fall revival October 16-22, with the Rev. Floyd B. Cherry as the evangelist. Services will begin each evening at 7:30.

The church and the pastor, the Rev. Clifton Rice, ask your prayers for the success of the meeting and extends a cordial invitation to everyone who can to attend these services.

Saints Delight Church Host To Eastern Conference

The sixty-fifth session of the Eastern Conference of North Carolina Free Will Baptists will convene with Saints Delight Church, Craven County, October 19, 20, 1960. The following program will be followed throughout the conference:

Wednesday Morning Session

- 9:00—Registration
- 10:00—Devotions, the Rev. Norman Ard
- Welcome Address, the Rev. James Lupton
- Response, the Rev. S. R. Kennedy
- Partial Report of the Credentials Committee
- Call List of Ministers
- Enrollment of Visitors
- Appointment of Committees, Modified (continued on page sixteen)

NOTICE TO N. C. CHURCHES

The North Carolina State Convention no longer has a treasurer on the Christian Education Board; therefore, all church treasurers are urged to send their donations directly to the college of their choice, and not to the former treasurer, the Rev. Earl H. Glenn.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold." Why would God tell the Children of Israel to borrow that which He knew and which they knew they would never return to pay back?—Alice Fleming, Illinois.

Answer: We find this Hebrew expression from which the word borrow is translated several times in Exodus, but in no place does it mean borrow as we use the word today. The revised version renders this Hebrew word, ask, which in the present day use is more correct than borrow.

This being true, what would be wrong with God requiring of His people that had come into Egypt as men of wealth and the relatives of the prime minister, Joseph, whom he had used as a medium to direct Egypt to store surplus grain that would be in abundance for seven years, to take care of the poverty of the coming seven years famine that He foreknew would come, who now by the unethical scruples of the Egyptians had been reduced to poverty? Not only had the Egyptians confiscated their wealth, reduced them to slaves and gained much wealth from the Israelites' servitude, but they were seeking to further torture and humiliate them by destroying each male child born, when God took over. God is always just a step ahead of the schemer, so He required that the Israelites each demand gold, silver and precious jewels from his oppressing lord or boss.

This the Egyptians would have never yielded to it if it had not been for the tremendous pressure God brought upon them in the ten plagues, so discreetly arranging and timing as to have the last one fall on the night of Israel's departure from their land. The death of the first-born in every home with the grief and mourning that followed did just what God wanted it to do. I am sure that everything Israel demanded and received that way fell far short of all the Egyptians had gained from Israel's contribution to their well being. They had done much of the skilled as well as all the most menial labor for hundreds of years which helped to make Egypt one

of the most prosperous nations of the world, perhaps the most important.

In reading all the book of Exodus carefully, you will discover God's main reason for directing His people to take with them expensive and precious jewels. They were to be used in the construction of the tabernacle as a place in which Israel was to worship God. Temporary though it was, the tabernacle was one of the most expensive structures of its day. The gold in the candlesticks alone cost \$29,085; "Of a talent of pure gold shall he make it, with all these vessels" (Exodus 25:39). Then in addition to this, some of the furniture was covered with brass (very expensive in that day) and some with gold (more precious and more expensive even than the brass). In addition to this expense, the boards were mounted or placed in sockets of silver. There was also the mercy seat made of fine gold. There were the precious stones in the breastplate which were rare and extremely high in value as were those on the shoulder of the high priest. So altogether God was requiring of His people in worship symbols that cost a great deal for the times which called for it. So, if wealth were needed for no other purpose, the tabernacle itself called for more than could have been gotten together any one of the many existing nations of that day using the greatest human ingenuity of the time. This, then, which they needed, God enabled them to get in back pay which was many years past due. He engineered the project and all they needed to do was follow His directions. This is what His followers always need to do in accomplishing His purpose and to receive His well done, no more, but, indeed no less, and in that the job will always be correctly and efficiently done.

Getting the gospel to every creature of the whole world in a single generation seems an impossible task for the Christian church, whose consecrated members are so few; but if we were to let God engineer the whole affair, it could be as quickly and as easily done as the demanding and receiving precious materials of the Egyptians and the building of the tabernacle was to Israel.

Question: Please explain, "And it repented the LORD that he had made man

on the earth, and it grieved him at heart" (Genesis 6:6). Do all the reasons to God's repentance simply mean that it appears to man that He changed His mind, or does He actually feel sorry in some instances?—Mrs. L. D. J., Tennessee.

Answer: Let God's Word answer "Known unto God are all his works from the beginning of the world" (Acts 15:1). In reality it is man who repents and changes, never God, which in some cases may make it appear that God repents. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Malachi 3:6). "And also the Strength of Israel will not repent: for he is not a man, that should repent" (1 Samuel 15:29); "God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say to the children of Israel, I AM hath sent me unto you" (Exodus 3:14). The name God gives Himself and that both Hebrew men of fidelity, character and spiritual insight have said of Him indicate that the sense men are said to repent; God never has or ever can do it. Thus we recognize the fact that in talking to men, God sometimes uses language that, when not understood, might seem to indicate He repents; but when viewed in the light of all that Scripture says of Him, we are foreed to conclude that He never repents as we are called upon to do.

The Privilege to Drink

(continued from page five)

waste morals and refuse salvation, and the privilege of going to hell. With all the facts and many more that could be presented, do you think the privilege of drinking is worth accepting? How does it appeal to your better judgment?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

"Repent ye therefore, and be converted, that your sins may be blotted out, . . ." (Acts 3:19).

"Jesus saith unto him, I am the light of the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). ". . . Believe on the Lord Jesus Christ, and thou shalt be saved, and thy household" (Acts 16:31).

"Seek ye the LORD while he may be found, call ye upon him while he is near" (Isaiah 55:6).

"But as many as received him (Jesus) to whom they gave he power to become the sons of God, even to them that believe on his name" (John 1:12).—Pilgrim Tract Society, Randleman, North Carolina.

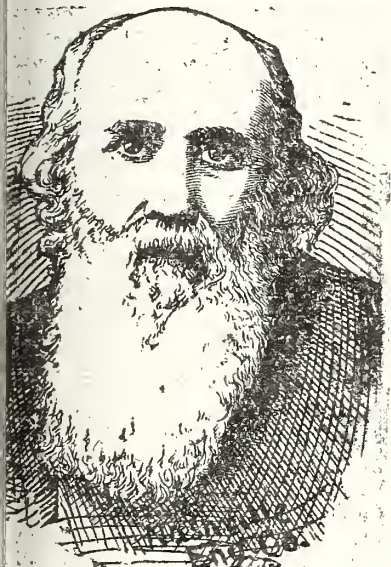
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If you have information
concerning outstanding Free
Baptist people or events
of the past, please submit
it to us for publication in
this column.



HUBERT BURRESS
Box 326
PINETOPS, N. C.



ELDER R. K. HEARN

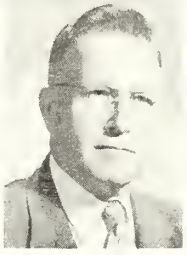
R. K. Hearn, son of Elder Howell Hearn Sarah Hearn, his wife, was born October 31, 1819; died March 21, 1894. He married daughter of Richard Reaves the 12th November, 1846. The much esteemed minister, united with the church at Gum Spring November 25, 1850, and was ordained preacher of the gospel August 1, 1853. He never moved his membership, but remained with the church of his first love. His death took him to join the church of the first-born of God, in heaven. He did his duty as a minister of the gospel, and visited several churches at a great sacrifice, of health and means, that he might bring souls to Christ and obtain the promise which awaits the faithful in Christ. He stood firm in defense of the doctrine of the Free Will Baptist denomination. Whenever it was assailed he came to the front and defended the cause he perceived to be right. He taught the leading principles of doctrine the way his brother was always ready to defend, salvation through Christ, believer's baptism by immersion, open communion, and following the saint's feet. These he so faithfully contended for, that we as a body of survivors, were led to success and triumph; for which we all should let the name of R. K. Hearn have a resting place in our hearts while his body is mouldering to its last center on earth, and his spirit gone to join

the angel's throne above. We should let his influence live with us while we are permitted to live.

The dear brother is gone never to return to defend the doctrine anymore for us but we should be guided by his counsel when he says, "Stand in the ways, see and ask for the old path and walk therein, that we may find rest to our souls." The dear brother has lain down the cross to take up the crown that is laid up in heaven for the final faithful.

Rest on dear brother, we hope to join you by and by, where there will be no more parting: where we will sing the song of the redeemed of the Lord, where there will be no sorrows, no pains, no night, but one eternal day to chant the praises of the Lamb of God forever.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE WAY TO DESTRUCTION

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13, 14).

The last two weeks were devoted to meditations dealing with the wages of sin, and life as the free gift of God. During the next two weeks we will be considering the ways to destruction and to life. Verse 13, which we are considering this week, states the ease with which we may go to destruction. *Wide is the gate, and broad is the way.* This implies the ease of entering and traversing the way to destruction. To enter in at this gate is the beginning of a life of rebellion against God. The facility of passing through this gate is in exact proportion to its dimensions. As the gate is wide the entrance is made with ease. But, to divest the subject of all figure and implication, I want to point out that such is the depravity of Adam's descendants, who, as soon as they become competent to discern between good and evil, choose evil. In entering on such a course, nothing is

necessary but to act out the natural inclinations of the heart. This is easy to do. Hence the facility with which sinners go to hell.

Charles Simcon, commenting on this verse, said, "There is no difficulty at all in entering upon an ungodly life; we need only follow our natural bent and inclination. Nor will they who frequent the broad road at all interfere with each other. The gross sensualist, the proud Pharisee, and the specious hypocrite, may have ample scope for their respective pursuits. Sin may be indulged in ten thousand shapes; for 'All we like sheep have gone astray; we have turned every one to his own way; . . .' (Isaiah 53:6)."

The text also teaches that it requires little or no effort to pursue a sinful course to destruction after it has been commenced. Broad is the way that leads to destruction. The breadth of the way promotes the ease and the rapidity of the traveler's progress. No self-denial is required of those who go in this way. Every sinful passion may be indulged. Every unhallowed desire may be gratified. Every depraved appetite of lust may be consulted and yielded to. Those who walk in the broad way may give the utmost latitude to their wickedness. They may indulge in every variety of crime. It is a broad way. It will accommodate all classes of sinners. The swearer may take God's holy name in vain; the liar may continue to utter his falsehoods; the drunkard may indulge in his liquid fire; the licentious may go on in their lusts; the desecrators of the Lord's holy day may go on in their pleasure-mad way; the worldly may become more worldly; the neglecters of so great salvation may still longer and longer neglect it; they may do all these things and more, and yet they may still all continue in this broad way. There is ample space for all, and there are abundant facilities for the rapid descent to perdition.

But the tragic fact is that they who travel in the broad way have the great majority of the world on their side. Many go in at the wide gate. Untold numbers are always to be found traveling on the broad way. Those who want to go with the large crowds will find them on the broad way that leads to destruction. How easy it is to go with the crowd! How little difficulty in floating on the popular current! Popularity is everything with some. Some will even make their way to the chambers of eternal death, because it is popular to go with the crowd. Some will sacrifice their immortal interest at the shrine of popularity. Some feel that there can be no danger where the multitude is so great, forgetting that many enter and walk the broad way that leads to nothing but destruction.

"Destruction and misery are in their ways" (Romans 3:16).

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Missionary Radio Station Power Increased

The Evangelical Alliance Mission (TEAM) has announced approval by the newly-organized Chang government in Seoul, of its year-old application for authority to increase power of its Missionary Radio Station HLKX at Inchon, Korea, from 20,000 to 50,000 watts.

The setup in output from the Korea radio station will virtually double the coverage and, thus, the potential listening audience behind the Iron Curtain, according to Tom Watson Jr., founder and director of the work, who is now in the United States.

HLKX for nearly four years has been broadcasting in Chinese, Russian, Korean and English, beaming its gospel programs into the Communist countries of Northeast Asia. Letters received in response to Chinese and Russian broadcasts indicate that the programs are heard regularly at points as far away as 2,600 miles to the northwest of the salt water antenna location on the edge of the Yellow Sea at Inchon.

Engineering studies have indicated that when the 50,000 watt transmitter goes into operation this distance may be increased by more than 50%. Watson says, "We pray that God's people in the homeland will move swiftly to help us take this giant stride forward in TEAM's radio ministry. There are scores of thousands in the Communist countries who have no other way to hear of God's great provision for all men in the death and resurrection of Jesus Christ."

Work Progressing in Washington, D. C.

The Lord continues to bless our work. We had our record attendance of 42 on Sunday, August 21. We had prayed for more workers and God is sending them our way. If our growth continues we will be able to organize into a church around the first of the year.

I am more convinced than ever of the great need for fundamental preaching in this place. Hearts are hardened with materialism. Ears are deaf to the gospel. (A man bragged to me recently that he was an

agnostic!) Moral convictions are at an all-time low; but my, what an opportunity to see the power of the gospel manifested! It can still save. Pray that our witness here would go forth in the power of the spirit.

This preacher is more keenly aware than ever that this is not a battle of flesh and blood. This is a spiritual battle and only those seeking the face of God in continual prayer and fasting will win the battle for Christ. We need a deep moving of the Spirit of God upon our people and the unsaved! Nothing short of this will do.

Pray that God will convict the unsaved of their sins and convince them of their need of Christ. God is giving us the unsaved to preach to. Pray for their salvation that God would be glorified in this place.

The Kenneth Walkers

News from National Home Missions Office

Baby daughter, Andrea Marie, born to Missionary and Mrs. Mack Owens, Littleton, New Hampshire, September 1. This is their second child.

Mission church at Wenatchee, Washington, sent third student to Free Will Baptist Bible College. Miss Annis Foreman joins Mr. and Mrs. Doyle Goldie who came last year.

Miss Mollie Barker, missionary to Mexico, now is a student nurse at General Hospital in Nashville, Tennessee. She is on leave from the National Home Missions Board, until her training is finished.

Miss Bessie Yeley is now settled in her new work among the Spanish speaking people of Miami, Florida.

The Arthur Billows have bought property and begun the building for the school in Monterrey, Mexico. They have adopted two more children.

Free materials are available from the National Home Missions office for those who will be having National Home Missions services in November. Write for tracts, pictures, key rings, offering envelopes, place mats, new booklet on Hawaii and many, many other items.

Rev. and Mrs. Kirby Joe Godwin and Rev. and Mrs. Roy Thomas are available for

some missionary services before they leave for their fields of ministry. Write if you would like them in your church.

Rev. Kemieth Walker and Rev. Mel Martinez will be speakers at the annual missionary conference at Greenville, N. Carolina. Plans are in the making to chase property for the new mission church in Washington, D. C.

Rev. Homer E. Willis, general director of National Home Missions, will visit mission work in Hawaii early in December. He and Missionary Luther Sanders will make a survey of the major islands.

The eleventh annual missionary conference held at Nashville, October 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, well attended and gave good evidence of being one with lasting results. Speakers were Dr. Laverne Miley; Rev. Roy Thomas; Rev. Kirby Joe Godwin; Rev. Bobby Cock and Rev. Homer E. Willis. Rev. F. Smith gave the charge to new appointees both foreign and home fields.

The Statehine Association of Alabama sponsored a missionary conference in connection with their annual meeting recently. Homer E. Willis and Roy Thomas were speakers.

Now is the time to plan to observe November as National Home Missions Month and Sunday, November 20, as National Home Missions Sunday. On that day make a Thanksgiving offering for National Home Missions.

THE MAIL BOX

A JOB WELL DONE

"I congratulate you on the good job you have done since you accepted the position of editor. We need more enlightenment among our people. This week's copy of *The Free Will Baptist* is especially interesting with its articles from our lay members. I feel that our paper is very essential during the present political crisis since many of our daily newspapers are pro-Kennedy.

"Our prayers will increase for you as you try, through the power of the pen, to rally support for our college and other enterprises. Please accept our thanks for a job being done well."—Rev. Herman Grubbs, Route 1, Box 170, Mount O. North Carolina.

CHURCH SEEKS MINISTER

"We are endeavoring to establish a Free Will Baptist church here in Grand Prairie, Texas, located between Dallas and Worth, Texas. We have a nice building with all conveniences, and a wonderful opportunity to establish a work for Christ. If there are preachers, who read this would be interested, please contact us as soon as possible. Write, Bob Harless, N. W. 15th Street., Grand Prairie, or 23085, Grand Prairie."—Bob Harless.

NOTES

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QUOTES



By J. C. Griffin

KNOWLEDGE OF GOD

us said, in speaking to His followers, He went away, "I have many things I have said unto you, but ye cannot bear them now."

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: before said I, that he shall take of mine, and shall shew it unto you" (John 16:12-13).

Upon the authority of the words of Jesus Christ, I am bound to believe that there is much knowledge that we have not received. There are some who feel that they have obtained all the knowledge of God, but I do not claim to have obtained the full knowledge of God. But I do have the blessed assurance from the Master, that if I seek to know of Him, He will open the way that I may keep on learning, and someday that I will no longer see through a glass darkly (darkened glass), but I shall see Him face to face. Paul puts it this way: "Now we see through a glass darkly; but then face to face: now I know in part; then shall I know even as also I am known" (1 Corinthians 13:12).

Another glorious hope of perfect knowledge is recorded by John when he says, "I loved, now are we the sons of God, but it doth not yet appear what we shall be, but ye know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

According to these Scriptures, it appears that we can never know it all while here on earth. We can get to where people say, in speaking about others, "Man is an animal of great knowledge," and tell the world. Then we can get to the place where we think that we are smart and know it all, and finally be brought down to earth where we find that we are ignorant of many things.

Someone has said that knowledge is the only instrument of production that is not subject to diminishing returns. Here are some quaint and interesting quotations about knowledge:

The more knowledge a man has the better he'll do his work.

Knowledge without integrity is dangerous and dreadful.

Integrity without knowledge is weak and useless.

Knowledge advances by steps, and not by leaps.

The only wealth which will not decay is knowledge.

Whosoever acquires knowledge and does not practice it resembles him who plows but does not sow.

Knowledge is a comfortable and necessary retreat and shelter for us in advanced years; and if we do not plant it when young, it will give us no shade when we grow old.

Knowledge exists to be imparted.

May we notice in the above saying, "The more knowledge a man has the better he will do his work." Paul says, "For we are labourers together with God: . . ." (1 Corinthians 3:9). This being true, the more we know of God, or the better that we know God, the better workers we will be, certainly this is true.

IN NATURAL THINGS

The more the physician knows about diseases and the remedy for ills, the better prepared is he to treat the sick. The more the lawyer knows about law, the better prepared is he to plead the cause of his client. The more the teacher knows about the sciences of life, the better prepared is he or she to teach. One that does not know, will soon be found out in all these sciences. But the greatest knowledge obtained from any source is that knowledge that comes from above. James says, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given unto him" (James 1:5).

Now do not get it into your mind that all a man has to do is to get down on his knees, or in some quiet place, and ask God to give all the knowledge that he needs for everything that he is called to do. God has not promised to do any such thing. God requires us to go the right way to find the knowledge that we need for everything for every day.

SOME POINTERS

"Search the scriptures; . . ." (John 5:39).

"Study to shew thyself approved unto God, . . ." (2 Timothy 2:15).

Listen to those who know and teach truth: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast

learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:14, 15).

As has been said before, for us to sit down and wait for God to fill our mouth, it will only be filled with air, sometimes hot air. God has the knowledge for us, and has given to us the Holy Ghost as a teacher; however, the Holy Ghost does the most of His work through God as a teacher of His work through men and women who have searched the Scriptures prayerfully, and with much care and have learned to impart that which they have acquired by study and seeking. This is why we have colleges, universities and seminaries in which we learn that which is necessary to our best interest for this life and that to come.

KNOWLEDGE WITHOUT INTEGRITY IS DANGEROUS AND DREADFUL

Nikita Khrushchev has great knowledge. He is no fool at all in the knowledge of the earth and the people of the earth. He is a dangerous man; he has no knowledge of justice or uprightness. His knowledge is to destroy all that he cannot rule. It is said by United States observers here (New York), give this interpretation of Khrushchev's aim: "What he cannot control he will attempt to crush. He has found that he cannot control Dag Hammarskjold, nor can he hope to control any future secretary-general, who would be wholly satisfactory to the West. So Khrushchev is attempting to crush the office itself."—William L. Ryan, Associated Press News Analyst, United Nations, N. Y. So according to this news analyst, Mr. Khrushchev is out to destroy the world that he cannot control. This spirit has come all the way from the earliest days of man on the earth. Cain could not control Abel and his offering, so Cain killed Abel.

GET YOUR HISTORY

I have recently read, for the second time, a large part of Fox's *Book of Martyrs*, and find that according to the records that Christians were persecuted by the Romans and the Roman Catholic church because they could not control these Protestants. Not only persecuted, but were tortured in the most unmerciful way: burned at the stake, cut into pieces, saturated with oil and burned, flayed alive, etc. If you do not believe these things, get you a Fox's *Book of Martyrs* and read for yourself. These Christians that could not be controlled suffered death before going back on their faith and practice. Would you, my reader? But even today, this day in

(continued on page twelve)

STORIES for our BOYS and GIRLS

LITTLE LEAGUER

by Marjorie Walter

July 30

Dear Uncle Bill,

Thanks a lot for the nice pitcher's glove. It's going to be a big help winning games. It wasn't my birthday or anything. It sure was a surprise.

Little League is what I like best. Well, not really best. Not since last summer when I went to Crusade Camp. I've tried to put Jesus first since I became a Christian. It's hard sometimes. Like when Ken Phillips teases me about going to church and things. He's my best friend, but he's not a Christian. I have been praying for him. My minister prays for him too. He says when two of us pray for something, God will answer according to His will.

I can hardly wait for camp. It starts next week. Ken promised he'd go this year. I told him he could pitch on one of our teams out there since he didn't get a Little League bid. He was awfully angry about not getting a bid. You'd think it was my fault. Mom says he's jealous. He wouldn't be jealous if he were a Christian would he?

Next week the managers are going to choose the all-stars to go to Centerville for a big game sometime in August. I think I'd have a good chance of being chosen except I'll be at camp and will miss that game. It took me a while to decide that one. But Ken needs to be saved and I know he won't go to camp unless I do. I sure hate missing that game, though.

Mom just called up the stairs. It's time for me to go to bed. So, good night, Uncle Bill.

Love,
Ron

August 4

Dear Ron,

I surely enjoyed your letter last week. I'm writing this so you will receive it at camp. I remember how much fun getting mail at camp is.

I have been praying for your friend, Ken. I am confident that God will hear our prayers and Ken will be won this year at camp as you were last year.

I wrote a letter to your minister. We

were good friends all through school. I told him how much being at that Little League game would mean to you. It may be that he could arrange it so you could get into town that afternoon. Ask him and see.

Uncle Bill

Crusade Camp
August 8

Dear Uncle Bill,

Do I ever have some news today! We won! And I got on the all-stars! Ken went to the game and was glad we won because now he's a Christian after last night. We're sure very happy here.

My minister did work it all out. He said he had to go to town today, anyway, and he went to the game with us, then bought us pop after. He said he played professional ball until he was saved. He was a pitcher too.

The Centerville game is August 30. Dad and Mom are going. They said to ask you. Can you come? Mom even went to today's game. She said afterward that the reason she went was so she would be in practice for the big game. But she doesn't care much about baseball. I can tell.

We had a campfire last night. Ken gave his testimony. I can't remember what he said. Going into town today he

One Kind Word

Drop a word of cheer and kindness
just a flash and it is gone,
But a half a hundred ripples go
a-circling on and on,
Bearing hope and joy and comfort
on each splashing, dashing wave,
Till you can't conceive the volume
of the one kind word you gave.

Drop a word of gospel kindness—
in a minute you forget,
But the gladness that it started
swells and circles even yet;
And you've rolled a wave of com-
fort whose sweet music can be heard
Over miles and miles of water,
just by dropping one kind word.

—The Gideon.

made me help him memorize a verse counselor gave him. It was John 3:16. I think that is the first verse I learned.

Ken says he's going to work real hard and maybe next year he'll make Little League. This is my last year and I'm not going. I made the all-stars, but I hope he'll make it next year. He should have an uncle give him a pitcher's glove.

I am supposed to lead devotions tonight. I have been thinking about Romans 12:17 all day, so maybe that is what I should lead tonight. I wish that camp could go on another week. All the fellows feel that way. Especially Ken. He doesn't want to go home. I can't blame him because folks aren't Christians yet.

There goes the siren. End of rest time. Good-by, Uncle Bill.

Ron

August 8

Dear "All-Star" Ron Anderson,

Praise the Lord!

And congratulations, Little Leaguer. I'll be at that game!

Uncle Bill
—My Pleasure.

NOTES and QUOTES

(continued from page eleven)

which we live in splendor under the stars and stripes, we have those who claim to be Christians, who are out to crush those who are weak in the faith, which they cannot control. Thus we live in a divided nation, politically, religiously, socially, and live with hatred, jealousy, and with hearts filled with even murder in many instances. John says, "Whosoever hateth his brother is a murderer: and whosoever hath not loved his brother, who hath seen the light, shall not abide in him" (1 John 3:15).

"Fox's Book of Martyrs can be bought from the Free Will Baptist Press, Ayden, North Carolina.

PLEASE NOTE

When sending in news items, feature articles, for publication "The Free Will Baptist," please mail them to Rev. C. H. Overman, Editor, P.O. Box 507, Ayden, North Carolina. This will help us in getting your item processed earlier.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Central Woman's Auxiliary Workshop

There will be a workshop conducted by North Carolina field worker, Mrs. Carl Spivey, October 26, 1960, at the First Free Will Baptist Church, Greenville, North Carolina.

Participants will have all auxiliary officers, the chairmen and prospected officers and chairmen attend this workshop.

H. L. Spivey
Regional Auxiliary Convention Field Worker

C. Woman's Auxiliary Convention Treasurer's Report

Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the quarter ending August 31, 1960:

Received		Disbursed		Balance	
Missions, General Fund	\$ 135.60	\$ 135.60	\$	\$	
Missions Special:					
a	5.00	5.00			
b	118.50	118.50			
c	27.50	27.50			
n Missions, General Fund	294.34	294.34			
n Missions Special:					
s	15.00	15.00			
t	6.00	6.00			
u	7.50	7.50			
v	25.00	25.00			
R. and W. C. Y. Jr.	505.50	505.50			
Will Baptist College	76.25	76.25			
ive College	99.86	99.86			
nnuation	79.50	73.50	6.00		
ont Assembly,	82.00	82.00			
borer	105.25	105.25			
en's	74.00	74.00			
C National	49.50	41.50	8.00		
bership	25.00			25.00	
cls	\$1,740.30	\$1,692.30	\$	\$	39.00
Received from					
ner Treasurer	\$1,509.82				
are in Treasury		39.00			

Received for Convention Work	144.00	
Total to Account For Expenses	\$1,662.82	
Delegates to National Convention	\$ 300.00	
Officer's Expense	21.13	
Treasurer's Salary	60.00	
Printing 1960 Minutes	135.66	
Total Expenses	516.79	
Balance on Deposit in Bank	\$1,146.03	

Principals in Eastern Auxiliary Convention



The five persons shown above were principals in the annual fall meeting of the Eastern Free Will Baptist Woman's Auxiliary Convention held at Mount Olive College, Mount Olive, North Carolina. Left to right; they are, Mrs. T. O. Terry, New Bern, president; Mrs. Nelson Simpson, Bridgeton, secretary; the Reverend Jerry Rowe, ministerial student of the college, and pastor of Piney Grove Church in Pitt County, who delivered the convention sermon; Mrs. Rom Mallard, Trenton, treasurer; and Mrs. J. C. Moye, Snow Hill, president of the State Auxiliary Convention. Delegates from nine eastern North Carolina counties were among the 250 persons attending.

Bethel Host of Cape Fear Woman's Auxiliary Convention

The Cape Fear Woman's Auxiliary Convention will convene with Bethel Free Will Baptist Church, Johnston County, North Carolina, Wednesday, October 12, 1960. The theme will be: "Challenge of the Cross—Missions," and the Scripture, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The program is as follows:

Morning Session

- 9:30—Registration
- 10:00—Devotions, "The Challenge to Pray for Our Missionaries, Mrs. Kirby Joe Godwin
- President's Remarks, Mrs. Herman Hersey
- Introductory Business Session
- Challenge of the Chairmen:
 - Study Course Chairman
 - Personal Service Chairman
 - Children's Home Chairman
 - Enlistment Chairman
 - Program-Prayer Chairman
 - Youth Chairman
- 11:00—Morning Worship Service
- Special Music, Mrs. Eugene Waddell
- Message, Rev. Harold Stevens
- 12:00—Recess for Lunch
- Afternoon Session
- 1:00—Devotions, "The Challenge of Supporting Our Missionaries," Mrs. Bobby Aycock
- Special Music, Mrs. Lester Warrick
- Greetings:
 - State Mission Board
 - Mount Olive College
 - Foreign Mission Board
 - Free Will Baptist Bible College
 - Cape Fear Mission Board
- 2:00—Panel Discussion, "The Challenge of Directing Our Youth in Missions," Led by Mrs. Chester Phillips
- 2:45—Report of Committees
- 3:00—Adjournment and Benediction

DARE WE

(Continued from Page 3)

the flood of Noah's day. O. don't you believe there was a flood as the Bible teaches?

It is no wonder that one of the democratic electors of Texas said that he would not vote for Kennedy even if he did win the popular vote. He said, "The election of John Kennedy would be the worse calamity to ever befall this nation." I am not against Mr. Kennedy as a man, but as a politician I am against him with all my strength because I know, notwithstanding his so-called commitment, that his politics and his religion are bound together, and he is bound to the Pope of Rome. If Mr. Kennedy wins the election, Rome wins the United States of America. Christians, think!

Annual Report of N. C. Children's Home

GREETINGS

God has blessed the Free Will Baptist people this year, granting them the happy privilege to use a part of that with which He has blessed them in the support of the children of the Children's Home. The generous gifts from churches, individuals and other sources have made it possible to operate debt free. For these blessings from God and your generosity, we are grateful.

COUNSELING

The children have been counseled from time to time with the purpose in mind of helping them meet and solve the many problems of life.

CHURCH PROGRAM

The Rev. J. O. Fort was our pastor this year, and he was a great help and inspiration to us. To Mr. Fort we are very thankful. We have Sunday school and league services each Sunday, preaching each first and third Sunday, and vesper services on Wednesday evening of each week.

FARM SUPERINTENDENT

The farm was operated again this year by Children's Home personnel and children, with Mr. H. E. Mixon again serving as farm superintendent. Along with Mr. Mixon, Mr. Herman Stocks and the children have done splendid work with the farm.

IMPROVEMENTS

On our campus we have one major improvement. The remodeling of the kitchen to meet the requirements of the State Board of Health, was completed in the spring.

HEALTH PROGRAM

The health of the children has been good again this year. Dr. Zyba K. Massey of Zebulon, has co-operated wonderfully in meeting the dental needs of each child. Dr. Josephine Newell has also taken care of the medical needs of the children.

SUPPORT AND FUTURE IMPROVEMENTS

We want to thank you for your support this past year and urge you to continue your support in the future so that we can take care of the children and make necessary improvements. We pray that God, in His love and mercy, will guide and bless our efforts as we enter this fiscal year.

Respectfully submitted,
J. W. Everton, Superintendent-Treasurer

FINANCIAL STATEMENT

August 31, 1960

ASSETS

Cash on Checking with People's Bank and Trust Co., Middlesex, N. C.	
Superintendent's Account	\$ 7,174.87
Capital Account	4,051.23
Total in Checking Account	\$11,226.10
Cash on Savings with People's Bank and Trust Co.	
College Student's Fund	\$ 810.16
Hawkins Educational Fund	295.40
Swimming Pool Account	1,450.00
Superintendent's Account	10,360.86
Special Account	10,000.00
Total on Savings	22,916.42
Total Deposit in Bank	\$34,142.52
Notes, Bonds and Petty Cash	
McLeod Educational Loan Fund	\$ 810.00
McLawhorn Educational Loan Fund	700.00
Petty Cash	100.00
Total Notes, Bonds and Petty Cash	1,610.00
Total Assets	\$35,752.52

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

September 1, 1959, Through August 31, 1960

Cash on Hand September 1, 1960	\$ 30,118.80
<i>Receipts</i>	
Religious Organizations	\$58,871.98
Duke Endowment	10,583.76
Parents and Relatives	1,966.23
Friends and Other	8,930.30
Refunds	842.07
Concert Class and Field Representative	9,445.99
Farm Cash Sale	6,799.42
Capital Receipts	3,175.16
Transfers from Other Funds	11,186.62
Total Receipts for Year	111,801.53
Total for Which to Account	\$141,920.33
<i>Disbursements</i>	
Salaries	\$18,031.91
Office Supplies	716.25
Telephone and Telegraph	806.49
Insurance	2,348.64
Administrative Travel and Conference Expense	2,249.66
Financing and Publicity	5,036.81
Travel Relative to Care of Children	2,473.69
Food	14,971.92
Clothing	5,549.06
Laundry	1,440.89
Household Supplies	3,425.74
Religious Supplies	119.03
Recreation	917.44
Health Supplies	856.02
Education Supplies	2,230.36
Fuel, Lights, Water, Ice, Etc.	7,437.30
Plant Replacement and Repair	10,983.33
Farm Supplies	6,968.49
Farm Replacement and Repair	643.36
Replacement of Livestock	3,342.19
Annuity Bond Interest Payment	270.00
Transfers to Other Funds	11,186.62
State, Federal, F. O. A. B. Taxes and Retirement	3,378.78
Loans and New Equipment	2,429.69
Total Disbursements for Year	107,801.53
Cash on Hand August 31, 1960	\$ 34,118.80
Total Accounted For	\$141,920.33

BUDGET RECEIPTS FOR YEAR

September 1, 1959—August 31, 1960

Conference or Association	Conference Quota 1959—1960	Raised in '59 and General, Clothing, Building, Music Concert Class, etc.
Albemarle Conference	\$ 5,650.00	\$ 4,591.04
Blue Ridge Association	3,151.00	740.88
Cape Fear Conference	8,525.00	5,691.96
Central Conference	13,170.00	19,103.64
Eastern Conference	27,155.00	17,885.90
French Broad Association	5,125.00	2,721.27
Jack's Creek Association	3,775.00	1,213.65
Mount Mitchell Association	750.00	484.26
Piedmont Association	3,475.00	1,562.40
Pee Dee Association	975.00	804.86
Rockfish Conference	275.00	396.99
Toe River Association	675.00	204.50
Western Conference	17,350.00	13,205.51
Yadkin Valley Association	600.00	312.00
Western Yearly Association	40.00	37.00
Totals	\$100,691.00	\$ 68,955.98

DONATED COMMODITIES

Food	\$ 9,445.99
Food by Department of Agriculture	1,200.00
Clothing	4,000.00
Farm and Household Supplies	1,200.00
Total Donated Commodities	\$3,800.00
Coupons Received September 1, 1959—August 31, 1960	39,150.00

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Our Need of God

(Lesson for October 23)

Text: Psalm 42:1-11.

Lesson Text: Psalm 42:11.

INTRODUCTION

There is a law of nature that man has certain needs which must be met if life is to be sustained. The physical body, however, lives on bread alone. In other words, there is more to complete life than the physical. This is what Jesus was teaching. We must remember that the most important need of man is the need of God. Complete relief of soul can only be found in God. The psalmist used some of the most beautiful language here that has ever been written. "As the hart panteth after the brooks, so panteth my soul after thee, O God" (Vs. 1). The hart is the male of the species of deer, perhaps the fallow deer. We can see the figurative picture of the soul as it thirsts after God. The hart, hot and thirsty, longs for the cool water that will restore its strength. "So panteth my soul after thee, O God," the psalmist cried. Just as the hart longed and thirsted for the cool refreshing water of the brook, so the psalmist's soul longed for God. (See *The Bible Student* (F.W.B.).)

HINTS THAT HELP

Every servant of the Lord passes through long periods of trial. There are times when the Lord permits us to be tested longly beyond endurance. The psalmist is passing through such a period of heartache as he writes Psalm 42. His enemies taunt him because his prayers seemingly not answered. "Where is thy God?" they asked. He is reminded of the fact that he was the one who led the multitudes to the house of worship. He had been faithful. Yet, it appears the Lord has deserted him. He likens his sorrows to tornadoes that sweep his soul. The thunders of God are rolling and his confusion is increasing. He has wept night and day because his enemies have been deriding his testimony. But in this very hour of trouble, his soul thirsts for God as a deer will yearn for the brook in the mountains. He won-

ders when he may again worship the Lord in His holy temple; for he recognizes that the answer to his troubles will be discovered in the place of prayer.

7. He is cast down but not defeated; he knows the Lord will yet hear his cry and exalt him, even though he is temporarily forsaken. He rebukes his spirit for permitting doubts to overwhelm him.

8. Good teachers hold that Psalms 42 and 43 constitute one poem, and this seems probable for several reasons: (1) The thoughts in both are similar; (2) the forty-third has no heading; (3) there are three stanzas in all each closing with the same call to a disquieted soul (42:5, 11; 43:5). The whole poem forcefully expresses our need of God.—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" (Vs. 3). While the first two verses describe the thirst of the soul, this verse would indicate that perhaps the psalmist had such intense longing for God that he spent his time crying rather than eating.

The last part of the verse shows perhaps the bitterest dregs in the cup of captivity. The Babylonians did not believe in the one true God. They worshiped idols. To have these idol worshipers throw this question in the face of God's people was a humiliating insult almost too great to bear. A Godly person like the psalmist would, however, think more about the honor of his God than about his own feelings.

2. One of the greatest possessions anyone can have is a great store of pleasant memories. No one can take them from you. They serve as a storehouse from which we may take comfort in the time of our sorrow and distress. The wise person tries to increase his storehouse of pleasant memories (Vs. 4, 5).—*The Advanced Quarterly* (F.W.B.).

3. Illustration: Satan, according to a fable, offered his tools for sale. Each tool was marked with its sale price. Each tool was labeled — hatred, envy, jealousy, deceit, lying, pride, gossip, etc. Apart from the other tools, was a harmless looking tool. It was well-worn and priced very high. "What is the name of this tool?" asked one. "That is discouragement," tersely replied the devil. "Why have you priced it so high?" "Be-

cause it is more useful to me than the others. I can get inside a man's heart with that tool when I couldn't get near him with other tools. It is badly worn because I use it on almost everyone. So few people seem to know that it is I who fills the soul with discouragement."—Selected.

4. Scholars tell us that the Psalms 42 and 43 belong together and that many Hebrew manuscripts actually unite the two as one. A casual observer of the two Psalms together will convince the reader that Psalm 43 continues the thought started in Psalm 42. The dramatic monologue, a form common in the Psalms, is between the psalmist and his soul. However, his soul does not answer but only listens, while he encourages his soul in the dark hours of tribulation.

5. The mood expressed is a curious blending of despair and hope in the midst of deep depression. In modern terms, we might say that the psalmist is suffering from a severe case of *the blues*, for we must admit that people of all times have suffered such feelings. The main difference between the psalmist and many others who suffer the blues is that the psalmist never gives way to complete despair. In other words, the psalmist never gives up completely because he is aware of the presence and care of God who is still on his side; therefore, he hopes for the day when the Lord will deliver and the sunlight of joy will burst forth again in the soul.

6. It is better to complain to God than to complain about God. Though he seems to be forgotten, the psalmist still is sure that God is his rock, a safe foundation, a shade from the sun, and a shelter from the storm.

7. The psalmist of our lesson was a fortunate man. He had his troubles, many of them; but he still retained his spiritual hunger. He needed God, and he certainly knew it. His "song in the night" was both a song of hope and a song of triumph over tribulation.—*The Standard Commentary*.

8. A missionary who labored in Africa, wrote home and pleaded with his supporters to send money for a sound truck, so that he could broadcast the gospel to those who had not heard. He waited and prayed. The truck did not arrive.

One morning he heard a sound truck as it approached the village. He ran from his cabin hoping that his prayers were being answered. Could this be the truck for which he prayed so many months? Were they surprising him by delivering the truck without advance announcement of its arrival?

As the truck drew into the village, his heart melted. He saw that the truck was sent by the Communists to woo the people to Communism instead of Christ. Psalm 42 expressed his innermost feeling.

NEWS NOTES

(continued from page seven)

- erator
- Moderator's Address, the Rev. S. A. Smith
- Report of Free Will Baptist Children's Home, the Rev. J. W. Everton
- Offering for the Children's Home
- Introductory Sermon, the Rev. S. A. Smith

12:00—Lunch

Wednesday Afternoon Session

- 1:00—Devotions, the Rev. J. B. Starnes
- Report of the Executive Committee
- Report of the Examining Board
- Report of the Free Will Baptist Press, the Rev. N. B. Barrow
- Report of Church Finance Association, Inc., the Rev. M. L. Johnson
- Report of Superannuation (the Board), the Rev. Walter Reynolds
- Report of Missions

- Miscellaneous Business
- 3:00—Adjournment
- Wednesday Evening Session
- 7:30—Service in charge of the Examining Board
- Thursday Morning Session
- 9:00—Devotions, the Rev. Sheldon Iard
- Reading and Approving Minutes Previous Day
- Call List of Ministers
- Enrollment of Visitors
- Committee Reports
- Miscellaneous Business
- Report of Mount Olive College, Dr. W. Burkette Raper
- Offering for Mount Olive College
- Conference Sermon, the Rev. I. Lightsey
- 12:00—Lunch
- Thursday Afternoon Session
- 1:00—Devotions, the Rev. Graham Iard
- Finish Committee Reports
- Miscellaneous Business
- Treasurer's Report
- Allocations Committee Report
- Petitions
- 3:00—Adjournment

SO MUCH FOR SO LITTLE

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Community Chapel Reports Successful Fall Revival

The Rev. P. D. Jenkins completed a day revival meeting at Community Chapel, Free Will Baptist Church near Maple, North Carolina, Thursday night, September 22. There were several rededications and thirteen accepted Christ as their Saviour. The Rev. P. D. Jenkins is pastor of Community Chapel and the Rev. B. Taylor is assistant pastor. Mr. Jenkins states: "We thank God for the groups from the neighboring churches who rendered special singing in this meeting and the co-operation of the different churches."

The Book of God

I like to read the Book of God—
The Bible is its name;
It tells us that to save our souls
Our loving Saviour came.

It comforts me when I am sad,
It shows me how to live;
It teaches me to lovingly
My help to others give.

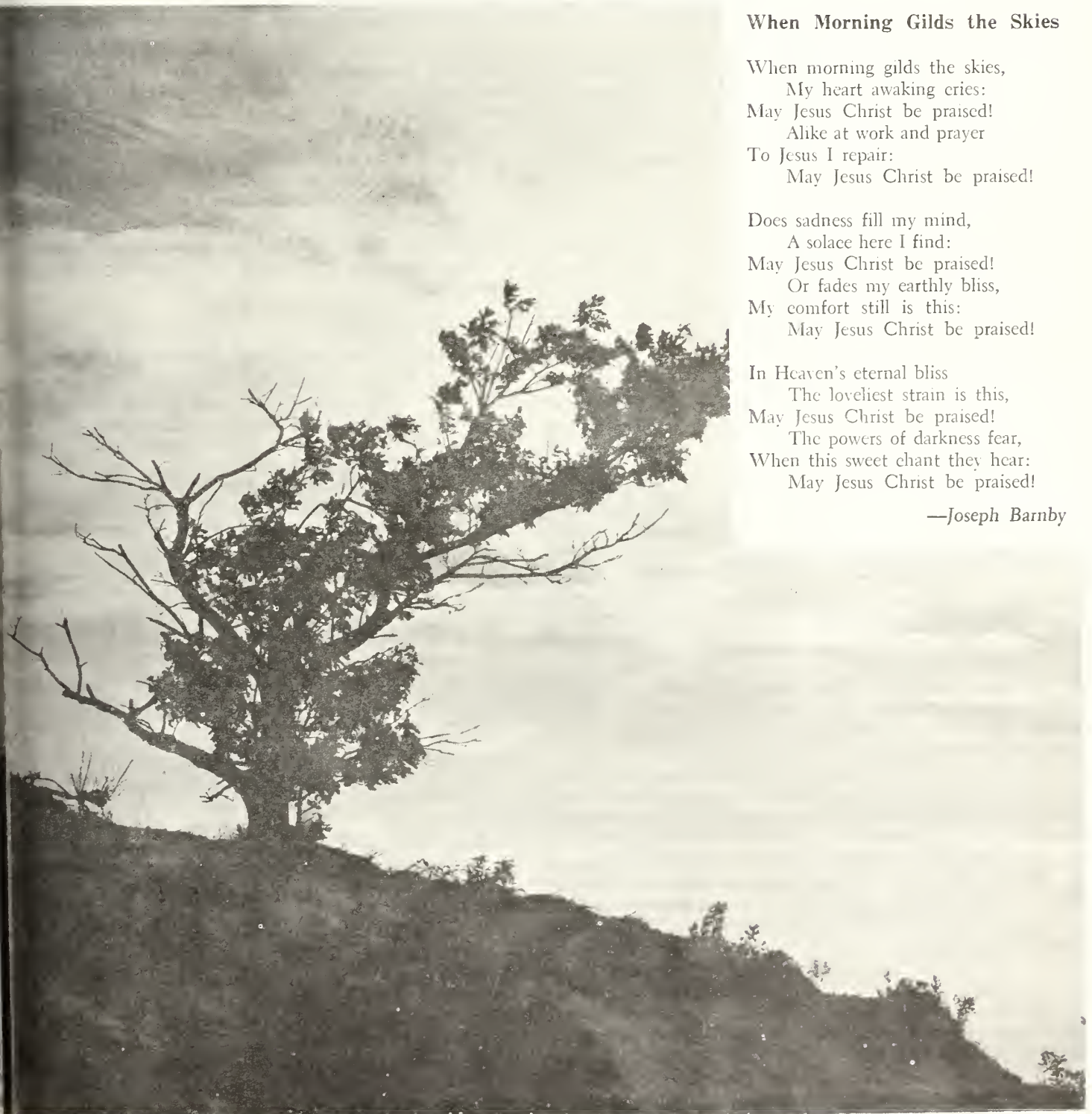
It is God's own sweet voice of love
Though written down with ink
And when I read it, to my heart
It is as food and drink.

the
Free Will Baptist

DS ✓

Ayden, North Carolina, Wednesday, October 12, 1960

19



When Morning Gilds the Skies

When morning gilds the skies,
My heart awaking cries:
May Jesus Christ be praised!
Alike at work and prayer
To Jesus I repair:
May Jesus Christ be praised!

Does sadness fill my mind,
A solace here I find:
May Jesus Christ be praised!
Or fades my earthly bliss,
My comfort still is this:
May Jesus Christ be praised!

In Heaven's eternal bliss
The loveliest strain is this,
May Jesus Christ be praised!
The powers of darkness fear,
When this sweet chant they hear:
May Jesus Christ be praised!

—Joseph Barnby

Guarding Our Thinking

By Charles J. Noble

E. Wanatchee, Washington

Finally, brethren, whatsoever things are whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be virtue, if there be any praise, think on these things" (Philippians 4:8).

Someone has said, "Thinking is talking to one's self, and talking is thinking out loud." This is true, unless we talk about thinking, which is very often the truth when he said, thinking is the talking of the soul with

THINKING IS A PERSONAL MATTER

No one else can do our thinking for us, at least no one else should. As mortal beings we are the masters of our thinking. With God's help, it is possible for us to control our thinking, and to direct it into proper channels.

In Isaiah 26:3 we read, "Thou wilt keep in perfect peace whose mind is stayed on thee." Wilkins once said, "Garner up thy thoughts in your mind, for pleasant thoughts make pleasant lives." Another, Marcus-Antoninus, said, "The happiness of your life depends upon the quality of your thoughts; therefore, guard accordingly, and take care that you entertain no useless unsuitable to virtue and reasonable

Thinking is far more important than most we realize. In fact, thinking is so important that the Christian battle is either won or lost on the ground of thinking. By thinking right, we may lift our eyes to heavenly things, and God will chart our way to the land of endless day. If we give way to evil thinking, we not only make ourselves miserable, and cast a shadow on those with whom we associate, but we will miss the mark. If we miss the mark at the end, we have missed the mark somewhere before the end. Channing expressed well when he said, "All that a man does outwardly is but the expression and communication of his inward thought. To work equally, he must think clearly; to act nobly he must think nobly."

THINKING CANNOT BE HIDDEN

This is an unusual statement, but it is true. If one thinks right, one will live right; if one thinks evil, one will practice evil. This holds true regarding everything we do. This holds true in regards to the matter of segregation. The issue on segregation is a touchy issue, and has brought about a great confusion in the United States. There are many opinions regarding this matter, but regardless of our opinions or convictions on this issue, if we are children of God, we must conduct ourselves as such, and not allow bitterness to spring up in our hearts. As Christians, we are no stronger than our weakest points. Good, sober thinking, together with Paul's admonition to the Corinthians, will help us in solving the segregation problem, or any other problem in or out of the church. Writing in 1 Corinthians 13:5, Paul said that love does not behave itself in an unchristian way; it does not seek things for its own; is not easily provoked and thinks no evil. The wiseman, Solomon, said, "Far as he thinketh in his heart, so is he: . . ." (Proverbs 23:7). In our language, Solomon would say, "A man is no better than his thought life." This being true, it is certainly advisable for all of us to pay close attention to our thought life.

J. W. Teal said, "It is the habitual thought that frames itself into our lives. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as do the thoughts which we harbor."

THINKING MAY BE INFLUENCED AND CULTIVATED

It is true that no one can do our thinking. Yet, it is possible for our thinking to be influenced and cultivated. The greatest force which influences our thinking is our early home life. How true the words of Solomon: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6).

Just as surely as the fruit tree needs to be pruned and cultivated, we can be equally assured that our thinking needs to be pruned and cultivated. There are many things that come to our minds that must not be allowed to remain; the intruding thoughts must be driven out. Thoughts of evil should not be allowed to become evil deeds. B. P. Porteus said, "Everyone must see and

feel that bad thoughts quickly ripen into bad actions." In his letter to the Philippians, the Apostle Paul exhorts the Philippians to *think on things that are just and pure; things that are lovely and of good report*. A happy and healthy soul can be produced only by directing the thought life into constructive channels. To do this, one must not pass his opinion on a matter having received only second hand information. He must know the truth of a situation, and then knowing the truth, he must channel his thinking and action in such a manner that will prove helpful to his own soul and the situation at hand. To always do this is sometimes difficult, with God's grace, and with our best co-operation, much improvement would come to all of us. It was Mackay who said, "An arrow may fly through the air and leave no trace, but an ill thought leaves a frail like a serpent."

Every true child of God is interested in growing in grace. To make any progress toward this end, one must think on the highest things in life. This does not mean, however, that we are to ignore the other side which oftentimes is unlovely. On the other hand, if we are to remain Christians, we must not retain anything in our thinking that would cause bitterness, jealousy or envy to rise up in our hearts which will result in destroying our spiritual power. It would be well for us to give heed to the words of Young: "Guard well thy thoughts; our thoughts are heard in heaven."

I am reminded of the days when I was just a lad. My mother would sift the chaff out of the corn meal (the chaff was cast out), but the refined corn meal was used to help feed the family. Likewise, we as Christians must be on our guard, lest we be given over to a reprobate mind. It behooves us as Christians not to be shaken in mind, but be of a sound mind.

Thinking is one of the greatest powers God has given to man. If we use our thinking powers properly, we shall conquer. If we leave our thinking unguarded, our thinking will conquer us.

The prayer that the psalmist prayed might very well be made our own: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer" (Psalm 19:14).

A Great Gift

by Rev. Virgie H. Day
Laurel, Mississippi

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:17, 18).

THESE verses of Scripture tell us that every good and perfect gift comes from our heavenly Father. He must be acknowledged as the cause and source of everything that is good. How many gifts we have received from our Father in heaven! How wonderful it was when we received them! Yes, God has blessed us in many ways, many times. However, the highest and the best gift that God has bestowed upon us is the gift of regeneration.

The new birth is necessary, for man comes into this world destitute of spiritual life. If he is to have fellowship with God, there must be a divine change. There are those that would have us believe that man is essentially good. There are others who believe that living a good moral life is the only essential for heavenly membership. Nicodemus was a very good man, morally, but Jesus told him that he needed regeneration. "Marvel not that I said unto thee, Ye must be born again" (John 3:7). To be regenerated is not to be self reformed. It is a new birth; the recreation of the soul after the divine image, through the infusion of a new spiritual principle. It involves a new heart, a new character, a new life entirely. A true Christian is a creature begotten anew. He becomes as different a person from what he was before the renewing influences of divine grace as if he were formed over again and born anew.

The power that can renew the soul of a man lies not in that man himself, neither does it lie within the power of any group of men, or of any organization, or anything of this world. Such a change can only be effected by the power of God. It is the special office of God, the Holy Ghost, to bestow this gift of regeneration. It is not by any skill, or power, or from any good foreseen in us, or done by us, that has caused God to bestow this gift upon us. He is not constrained to give it by fate. He is not moved by fitful impulse. We are regenerated purely by the good will and grace of God. Not one of us can say that we deserve such love. But it is God's nature to love, and bless, and bestow gifts of grace

upon the undeserving. How wonderful to know that God loves us enough that He will give us a new birth of His own will.

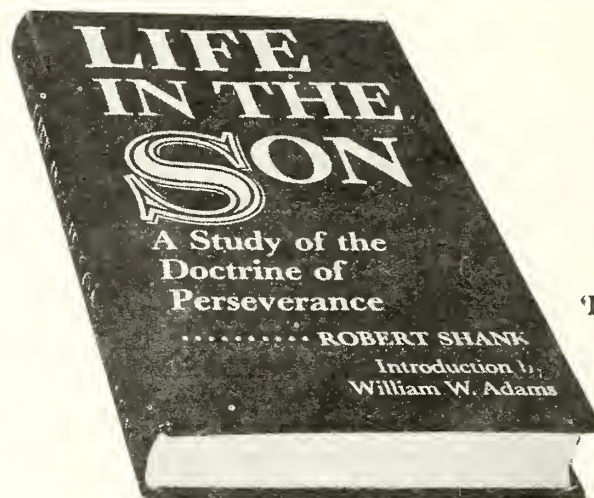
While the Holy Spirit is the agent in regeneration, God uses the Word as the instrument. The Word of truth, that is, the gospel, is indeed a word of truth, or else it could never produce such real, such lasting, such great and noble effects. In the hands of the Holy Spirit the Word of God becomes living and powerful. The Word is needed in regeneration as the means of calling forth the new thoughts and feelings of the new life. Only as we lay hold of revealed truth can we begin to be-

lieve the gospel, or love the Saviour, or any way grow spiritually.

That we should be a kind of first fruits of his creatures. These words refer to God's gracious purpose towards His people. Under the provisions of the Hebrew ceremonial law the first fruits of the harvest, and the first-born of man and beast, were consecrated to God. Therefore, since we are a kind of first fruits, we should be God's portion: a treasure, consecrated to Him. We are to serve Him day and night, at home and abroad. To show God our gratitude in bestowing the gift of regeneration upon us we should let others know of His wonderful gift.

Do we have the assurance that this comparable gift is ours? Can we say with complete assurance, "He begat us"? We have a joy to know that we have passed from death unto life!

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because we desire to see *The Free Will Baptist* going each week into every home in every denomination, we have adopted three plans whereby subscriptions are solicited for on the field:

The Every Family Plan: Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us names and correct mailing addresses of families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent to the churches on this plan according to the calendar quarter.

The Church Group Plan: This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as Sunday school class, the woman's auxiliary, a league or other group wishes to place subscriptions for us, we ask that they place five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with names and correct mailing addresses of those to whom subscription is solicited. For instance: if a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of the fiscal year, July 1, and no credits given in any one year may be carried over and added on the new year.

Individual Solicitations: In any church which is not following Plan 1 or 2, we offer every individual an avenue of outstanding service to the Lord. Any individual who will place five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year we shall allocate a bonus subscription as credit; he may use this bonus to reimburse his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send

The Free Will Baptist for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2 should contact us and let us send receipt books and subscription blanks for their convenience in administering this service.

Editorial Department
The Free Will Baptist Press
Post Office Box 507
Ayden, North Carolina

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *THE FREE WILL BAPTIST*.

Rev. C. J. Harvey

The Rev. Charlie J. Harvey was born January 6, 1889, and fell asleep in Jesus, August 2, 1960, in Albany, Georgia.

Brother Harvey gave much of his life in the ministry of the Lord Jesus Christ. He was especially interested in the Georgia State Youth Camp and gave much time and energy to it. He traveled thousands of miles pleading for the state youth camp. The youth camp has never had a greater friend.

Funeral services for Brother Harvey were conducted in Greenwood Free Will Baptist Church, Camilla, Georgia. He served this church as pastor for a number of years and enjoyed a fruitful ministry there. He also started a youth camp at this church and a number of sessions were held here.

The Rev. K. V. Shutes and the Rev. Leroy Knighton officiated at the funeral services. A goodly number of his ministerial friends were present and each one was given a chance to speak a word in his behalf.

His only son died of a heart attack in August of 1958, and four weeks and four days later his wife died. His only daughter was killed by lightning a few years ago. Brother Harvey leaves several grandchildren, a sister, one brother and a host of friends behind.

K. V. Shutes

PLEASE NOTE

When sending in news items, or feature articles, for publication in "The Free Will Baptist," please mail them to Rev. C. H. Overman, Editor, P.O. Box 507, Ayden, North Carolina. This will help us in getting your item processed earlier.

Religion Is the Issue

By Rev. M. L. Sutton

Party politicians on both sides of the aisle are trying to keep religion out of the presidential campaign. This is impossible because the main issue with most people, notwithstanding that they say otherwise, is the religious issue.

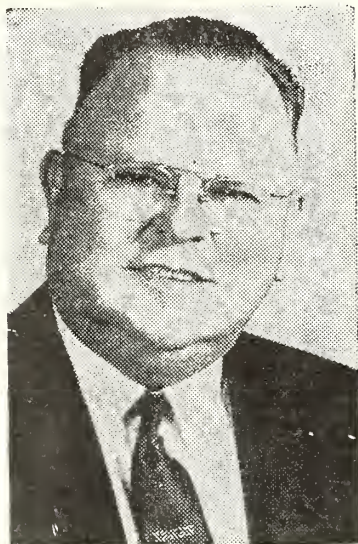
Regardless of what Mr. Kennedy says about not dictating to him, he has not severed his connection with the Roman Hierarchy; and so long as he is bound to it, he is bound to a dictator whose program includes ruling the world by any means. The Pope believes this to be his God-given right, and as long as Senator Kennedy is a part of this system, the protestant people will be afraid of his religion.

We who are classed as Protestants do not want any part with Rome or the Roman religion, but if Romanism can get strong enough in our nation to elect a president of their creed, we will have a part with it whether we want or not. It is alright with the average American to be taxed for public schools, but we deeply resent having our tax money go for religious denominational schools. I for one, and I am confident that I speak the sentiment of my brethren, would resent any part of a tax dollar going to a Free Will Baptist school for any purpose. Free Will Baptists believe in the absolute separation of church and state, but Mr. Kennedy does not and cannot if he believes what his church teaches. If he does not believe what his church teaches, he is playing the part of a hypocrite with his church. However, those who have made a study of the history of Rome do not believe that he is playing the part of a hypocrite with his church, but that both he and his church are pulling the wool over the eyes of many non-Catholics Americans.

Some Americans have just a few short weeks to make up their minds whether or not they will vote to preserve our religious freedom—our freedom of worship, freedom of the press and speech, the right to assemble peaceably, and our public schools. Remember that Roman Catholicism is an avowed enemy of these principles and institutions. If we value them as we should, we will not take a chance on losing them by electing a Roman Catholic to the high office of president. If we do not value them, we will soon lose them, and we will deserve to. This is the time to stand up and be counted. This is certainly no time to let sentiment over ride our judgement. "Let the redeemed of the Lord say so." (See Psalm 107:2).

NEWS NOTES

Pearce Chapel pays tribute to Rev. M. L. Hollis



On Friday night, September 16, more than one hundred persons assembled at the Pearce Chapel Free Will Baptist Church, east of Smithville, Mississippi, to pay tribute to the pastor, the Rev. M. L. Hollis, for thirty-five years service of preaching "one gospel, Christ and Him crucified" in this small country church.

At the altar where Mr. Hollis was seated was a large and beautiful floral arrangement of snow-white lilies. A program, beginning with the reading of Psalm 1, was then given in his honor, and a love offering was presented to him as a token of appreciation from members of the church and friends who consider him "our pastor" although they may be non-members or members of other churches.

As Mr. Hollis reminisced, he related how he had come as a young boy to the church in 1923, from Vernon, Alabama. Since then he has baptized more than four hundred members for this church, conducted numerous funerals and performed every wedding ceremony which has been held in the church, in addition to many other weddings. He has always been ready and willing to go to those in spiritual need, regardless of weather conditions and forgetting his own strength, often going when he was physically unable.

After the program, Mr. and Mrs. Hollis led the way to a well supplied dining hall. They were followed by the deacons and the oldest members of the church. The oldest members present were Mrs. Lou

Burrow, Mrs. Mattie Francis and Mrs. O. O. Robinson.

The table for the guest of honor was decorated with a white and gold cake in the shape of an open Bible and bearing the inscription, "Holy Bible," on top. On the side was written, "Best Wishes, Rev. Hollis." Thirty-five candles were blown out by Mr. Hollis signifying a climax of his thirty-five years of faithful service. Golden floral arrangements used throughout the dining hall were suggestive of the many golden moments the members of the church will hold dear as they look back over the years. The congregation was dismissed with benediction by Mr. Hollis and the singing of "God Be With You."

Mr. Hollis, who recently resigned after the vote to secure a full-time pastor, preached his final sermon as pastor on Sunday, September 18, and used for Scripture, Acts 20:17-38. As was typical of his many early morning services, one member, Mrs. Burl Riggan Sr., was added to the church.

Revival in Progress at British Chapel Church

Revival services are now in progress at British Chapel Church near Kinston, North Carolina. Services began Monday, October 17, and will continue through Sunday, October 23. Services are beginning each evening at 7:30, with the Rev. C. L. Patrick delivering the messages. Special music is being featured in each service.

The pastor, the Rev. A. J. Lyczkowski, request your prayers for this revival and the work of the church. A cordial invitation is extended to all.

Juniper Chapel Church to Observe Home-Coming

The Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, will observe its annual home-coming on October 23. Sunday school will begin at 10 a. m., with morning worship service to follow.

The pastor, the Rev. Henry Armstrong, invites all former pastors, members and friends to come and enjoy the blessings of God. There will be some good preaching and singing.

N. C. Children's Home Report For September, 1960

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the fol-

lowing receipts for September, 1960. Receipts have been mailed to each individual auxiliary, or organization contributing, totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

General Fund

Albemarle Conference	\$ 190
Blue Ridge Association	20
Cape Fear Conference	90
Central Conference	61
Eastern Conference	81
French Broad Association	10
Jack's Creek Association	20
Pee Dee Association	20
Piedmont Association	50
Rockfish Conference	20
Toe River Association	70
Western Conference	24
Miscellaneous and Sale of Tobacco	8,170
Farmer Picture Program	1,190

Clothing Fund

Albemarle Conference	80
Cape Fear Conference	170
Central Conference	61
Eastern Conference	35
French Broad Association	40
Piedmont Association	90
Western Conference	74

Kitchen Fund

Cape Fear Conference	100
Western Conference	100

Central Conference Building Fund

Central Conference	61
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College Student Fund

Miscellaneous	20
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Total September Receipts \$13,690

Revival in Progress at Casey's Chapel Church

Revival services are now in progress at Casey's Chapel Free Will Baptist Church near Goldsboro, North Carolina, with Rev. Eustace Riggs as the evangelist. Services began Sunday, October 16 and continue through Saturday, October 22.

The pastor, the Rev. Ronnie Peck, the church members extends a cordial invitation to the public to attend the revival nights of this meeting.

Coming Events

- October 19, 20—Eastern Conference N. C., Sts. Delight Church, Craven County
- November 3, 4—Cape Fear Conference N. C., Goldsboro Church, Goldsboro
- November 4, 5—Florida State Association Unity Church, Jacksonville, Florida
- November 9, 10—Central Conference N. C., Free Union Church, Granville County
- November 15-17—Georgia State Association, Baxley, Georgia

Blah Church Announces Annual Fall Revival

Revival services will be held at Beulah Free Will Baptist Church near Pamplico, South Carolina, October 23-30, with the Rev. Norman Ard of Pink Hill, North Carolina, as the evangelist. Mrs. Ard, the sister Margaret Vance, will direct the singing.

A hearty welcome is extended to everyone. The pastor, the Rev. Julius B. Vance.

Ma Church Host to 2nd Quarterly Meeting of S. C. Conference

The Second Quarterly Meeting of the South Carolina Conference will be held at the Free Will Baptist Church near Ward, South Carolina, Saturday, October 14, 1960. The program is as follows:

Morning Session

- 10—Opening Hymn
- Devotions, Host Church
- 10—Roll Call
- 10—Appointment of Committees
- 10—Intermission
- 15—Morning Message, Julius B. Vance
- 10—Lunch

Afternoon Session

- 10—Devotions, Tyler Wadford
- 15—Report of Committees
- 10—Adjourn

Illinois Free Will Baptist Sunday School Alliance

The Illinois Free Will Baptist Sunday School Alliance will meet October 22, 1960, at the Sunday School Alliance Tabernacle, Chicago, Illinois, the president, Claude Hampleman, announces. Each Sunday School is to send five delegates and \$5. Checks payable to Illinois Sunday School Alliance. Each person is requested to bring a lunch of sandwiches and cookies. There will be no evening service. The program is as follows:

Morning Session

- 10—Song
- Welcome, David Shores
- Meditation, Kay Sweetin
- 15—Call to Order, Claude Hampleman
- President's Message
- 10—Business
- Reading of Letters
- Seating Delegates
- Reading Minutes
- 10—Message, the Rev. Everett Beatty
- 10—Lunch, Webbs Prairie in Charge

Afternoon Session

- 10—Meditation, Mary Bain
- 15—Business
- Election of Officers
- Afternoon Service, Bethel in Charge
- 15—Dismissal

Dr. Raper to Conduct Annual Fall Revival

The fall revival at the Oriental Free Will Baptist Church, Oriental, North Carolina,

will begin Sunday evening, October 23, and continue through Saturday evening, October 29. Services will begin each evening at 7:30 with Dr. W. Burkette Raper, president of Mount Olive Junior College, as the evangelist.

The church and the pastor, the Rev. Clinton Lupton, extends a very cordial invitation to the public to attend these services.

Home-Coming and Revival At Winterville Church

The Winterville, North Carolina, Free Will Baptist Church will observe its home-coming Sunday, October 23, with the Rev. Wesley Calvery, returned missionary from Japan, bringing the message. A picnic lunch will be served on the church grounds at 12:30 p. m. All members, former members and friends are invited to attend.

Sunday evening, October 23, revival services will begin with Mr. Calvery preaching through Wednesday evening. The pastor, the Rev. Adam Scott, will bring the messages the rest of the week. The church extends a cordial invitation to everyone to attend these services.

Revival Services at St. Mary's Church, October 24-30

Revival services will be held at St. Mary's Free Will Baptist Church, New Bern, North Carolina, October 24-30, with the Rev.



Louis H. Moulton as the evangelist. Services will begin each evening at 7:30.

The pastor, the Rev. Ralph Lightsey, and the church members extend a cordial invitation to the public to attend these services.

Hull Road Church Announces Fall Revival

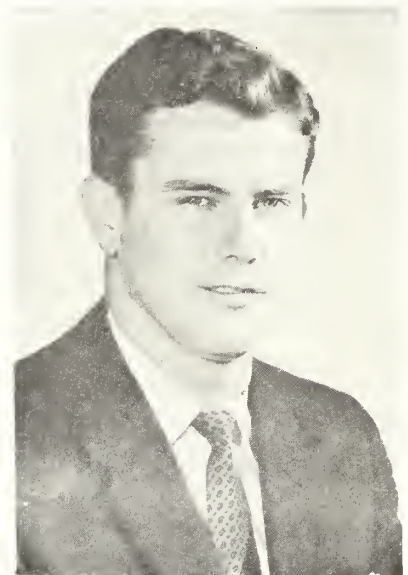
The Hull Road Free Will Baptist Church, near Snow Hill, North Carolina, announces its fall revival, Sunday, October 23. The pastor, Rev. Walter Reynolds, will begin the revival and speak through Wednesday evening. The Rev. Wesley

Calvery, missionary to Japan, will bring the message Thursday evening and will continue through Sunday evening, October 30. Services will begin each evening at 7:30.

Special music will be presented by the adult and youth choir. Also there will be solos, duets and quartets. Mrs. Carl B. Barrow will be the organist and Miss Mary Seymour, pianist. The congregational singing will be led by the choir director, Mr. George Harrison.

The pastor invites everyone to come and enjoy these services.

Maury Church Announces Revival



Maury Free Will Baptist Church, Maury, North Carolina, announces revival services beginning October 23, continuing through October 29. The evangelist for these services will be the Rev. A. L. (Bud) Hines. Services will begin each evening at 7:30.

Mr. Hines is pastor of Ruth's Chapel Church, New Bern. He is a graduate of Free Will Baptist Bible College, Nashville, Tennessee, and he has a love and deep concern for lost souls.

The final service, on October 29, will be a singspiration service at 7:30 p. m. There will be a message in song during each service of the revival. The pastor, the Rev. Henry Hagens, and the church, extend a cordial invitation to all interested persons to attend these services.

Macedonia Church Announces Singspiration

The Macedonia Free Will Baptist Church, Erul, North Carolina, is having a singspiration on Saturday night, October 22, beginning at 7:30. A cordial invitation is extended to all singers and listeners to come and join in this joyful occasion. A freewill offering for the parsonage fund will be received.

(continued on page sixteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me" (John 5:45, 46). How can some folk believe and trust Moses and deny Christ?—A. D. B.

Answer: There are scores of people today that are trusting Moses, or the law of Moses, for their salvation but do not believe what Moses wrote, for he wrote about Christ. I have had a life-time acquaintance with a man who passed on into eternity only a few weeks ago after living ninety years. He claimed to keep the Ten Commandments and the Sermon on the Mount and that was all he needed to get him into heaven. So far as I know he died thus believing and trusting, which if true he will never go to heaven because the Bible teaches, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36); "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The sacrifice which Moses gave Israel in conjunction with the law well indicates his knowledge of the fact that they could not keep the holy precepts. In fact, the sacrifice was a part of the law. The commandments made every honest Jew acknowledge his unworthiness and inability to keep any of the moral demands a holy, sin-hating God might require of a sinner, that he be restored to a right relation with God. Therefore, such a Jew would not only be willing to make the sacrifice but rejoice in the grace and mercy that such an offering indicated as belonging to our God.

The Israelites of Jesus' day presumed to keep the law of Moses and rejected Christ, the only Saviour of whom the whole Old Testament testified in such glowing presumption. They, as the majority of Gentiles in this day, were seeking to gain righteousness through the works of the flesh rather than the marvelous gift of God's free grace. Since the Pharisees in Jesus' day refused to give up the law as a means of salvation and receive Christ apart from it, they were not saved. The few, like Mat-

thew, who did give up the law and accept and follow Christ by faith only found both salvation by grace and happiness in service. He wrote the Gospel of Matthew. This official attitude on the part of the Pharisees as a body was the cause of Jesus setting them aside and building His church. Now in the church age, God is in Christ calling Himself a people out of the world from both Jews and Gentiles, who, when called out, are Christians, but officially neither Jew nor Gentile.

The Seventh-Day Adventists and many others of unwarranted cults are seeking salvation on the grounds of works. Such so-called Christian groups are just as much and probably more in error than are the Jews of this day, who are the descendants of the Pharisees of Jesus' day. With the Pharisees, they trust Moses (the law) and yet the same law they claim to be keeping is a testimony against them because they, nor anyone else, have ever kept it; furthermore, they cannot keep it and neither will anyone else ever keep it. The Old Testament testify to the fact that the law is a witness against all breakers of it and the New Testament makes clear that all have broken it. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee" (Deuteronomy 31:24-26); "For all have sinned, and come short of the glory of God" (Romans 3:23).

The law has not once nor can it ever witness for one single person. It will never witness for a single person's salvation. If anyone, whosoever he may be, is not trusting Christ and Him alone for salvation, it will be that one against whom the law testifies. Let us see what the Word says on this score. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" (Galatians 3:19). The law was given to Israel to show her need for the Messiah. It was

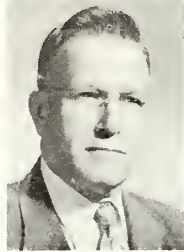
given to serve this purpose until God Jesus. It was never given to Gentiles in that sense; so when Christ had come offering salvation by faith alone, the law's use was over and its use in this sense was his. "Now a mediator is not a mediator of God but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise of faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the law which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For we are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Gentile, neither bond nor free, neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's seed, and heirs according to the promise" (Vs. 20-29).

This teaching of Jesus the Pharisees refused to believe; therefore, Jesus told them, "You trust Moses, but you do not believe Moses." This is not only true of the Pharisee but can be said of all that trust the law. Even today there are many that trust the law but do not acknowledge the atonement of the shed blood. It is said in the law about the shed blood, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17:11). When Moses came down from Mt. Sinai with the law, he instructed them to bring offerings for sins. Through all this, God was giving intelligence as to the fact that the curse of the law made sacrifices necessary and that Israel was in need of redemption which was to come as "the Law of God which taketh away the sin of the world."

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.
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The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*My word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

THE WAY TO LIFE

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go therein: but strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13, 14).

We are considering this week the last verse of this text. It suggests that Christians will have difficulty on the way to heaven. Why is this true? Because a great effort is necessary in beginning and continuing the Christian life. By this statement I do not mean to suggest that salvation can be obtained by our works: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10); but no one will dispute the fact that it requires effort, and many times difficulty, to renounce and repent of our sins, which we must do in order to accept Christ as Saviour and Lord. To come and continue as Christians it is required that we must deny ourselves. Self-denial is never easy, but there can be no Christianity without it. Strait and narrow is the gate.

There is much to impede the progress of Christians after they pass through the strait gate, because narrow is the way which leadeth unto life. Does not this statement clearly imply that pilgrims on the way to Zion have to encounter difficulties? This is manifest from many other portions of Scripture. The Christian, when referred to as a soldier in the army of the great Captain of our salvation, is exhorted to endure hardness as a good soldier of Jesus Christ. Endure hardness! Does not this show that it is difficult to go to heaven? The life of a believer is a life of constant self-denial—a life of action—a life of labor. I read the other day the following statement: "The most formidable enemies, the world, the

flesh, and the devil, that first oppose an entrance through the strait gate, oppose the saints all along the narrow way. They are under the necessity of fighting the good fight of faith, that they may lay hold on eternal life. They have opposition at every step, and did not God infuse strength and courage into their souls, they would fall by the way. They go forward with difficulty."

This is spoken of as the way of the few. *And few there be that find it.* It is so much easier to go with the large crowds. It is never easy to walk alone or with the few, but this is the Christian way—Christ's way. Comparatively few enter in at the strait gate, and walk the narrow way. Probably more enter than continue to walk in the way of Christ. We have seen that sinners are in

the majority, and Christians, being in the minority, are frowned on by the world. They are considered a peculiar people—and they really are—for they proceed in holy singularity, from strength to strength, until they appear before God in Zion. They are a little flock, but it is the good pleasure of their heavenly Father to give them the Kingdom. But a thousand influences are exerted against them, and the difficulties they encounter are many and great indeed.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17, 18).

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

SIN, THE MOST DANGEROUS THING IN THE WORLD

(Romans 6:23)

I. THE EMBARKATION OF SIN

1. In the universe (Ezekiel 28:15-17; Isaiah 14:12-14).
2. On the earth (Genesis 3; Romans 5:12).
3. Into the heart (Psalm 51:5; Galatians 3:22).

II. THE ENVIRONMENT OF SIN

1. One is often surrounded with unsavory characters (Daniel 5:1-13).
2. One is sometimes confronted with temporary plenty (Luke 12:16-20).
3. One is always ultimately brought low (2 Kings 5:20-27).

III. THE EMBARRASSMENT OF SIN

1. The evil deeds of man are often discovered by others (Exodus 2:11-14).
2. The evil deeds of the saved will be known to Christ at the Judgment seat of Christ (2 Corinthians 5:10).
3. The evil deeds of the unsaved will be known to God at the judgment of the great white throne (Revelation 20:11-13).

IV. THE EVOLUTION OF SIN

1. The progression with Eve was that of seeing, taking and hiding (Genesis 3:6, 7).
2. The progression with Lot was that of seeing, choosing and dwelling (Genesis 13:10-12).
3. The progression with Achan was that of seeing, taking and hiding (Joshua 7:21).

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

Survey Team Visits Mt. Olive College

President W. Burkette Raper announced today that Mount Olive College, Mount Olive, North Carolina, will learn in early

December whether or not it has met the requirements for regional accreditation by the Southern Association of Colleges and Secondary Schools. A survey team representing the Standards Committee and Admissions Committee of the Association have

V. THE EJECTION OF SIN

1. It far removes one from God (Isaiah 59:1, 2).
2. It far removes one from loved ones (Luke 15:13; 16:28).
3. It far removes one from peace and happiness (Isaiah 57:20, 21; Psalm 137:1-4).

VI. THE EXECUTION OF SIN

1. The unsaved are now dwelling under it (John 3:18, 36).
2. The unsaved will after death fully realize it (Revelation 20:15).
3. The unsaved have no hope but Christ (Acts 4:12).

VII. THE EMANCIPATION FROM SIN

1. Sin can only be taken away because of the death of Christ (1 Corinthians 15:3).
2. Sin can be cast into the depth of the sea (Micah 7:19).
3. Sin can be forgiven and forgotten (Isaiah 43:25).

WHAT A CHALLENGING FIELD, CHALMERS!

When a young man, Dr. Chalmers left his great church and a host of admiring friends in Forfarshire to labor in the slums of Edinburgh. It was a dreary day when he reached his new work. Clouds hung oppressively low and the rain descended in a dismal drizzle. Rags and pillows were stuffed in broken windows. Dr. Chalmers became sad and heavy-hearted. As he trudged along, he heard a cheerful voice! "Greeting, Chambers," said Dr. Thomas Guthrie, adding, "what a fine and challenging field you have in which to work!" "Why I never thought of it in that light," said Dr. Chalmers. "I saw the needy people through my eyes, and not as the Lord sees them—a flock that somebody must shepherd!" Seeing those people in the Edinburgh slums as God saw them, his heart was filled with love and compassion for sinful men and women, boys and girls. His work was crowned with success!—
Walter B. Knight.

been at Mount Olive College the week of October 3, 1960.

Making the survey were Dr. James B. well, chairman, president of Cumberland College, Williamsburg, Kentucky, and President William Smith of South Georgia College in Douglas.

A comprehensive report, detailing history, curriculum, program and future plans of the college was presented to the survey team. Standards for evaluation include the organization and administration of the college, the qualifications of faculty, effectiveness in carrying out philosophy of education, adequacy of physical facilities, size, quality and use of the library, laboratory equipment, financial support, community service, general tone of student life and guidance program, performance of graduates in four-year colleges and universities, entrance and graduation requirements, salary scale, and the general tone of educational atmosphere of the college.

Mount Olive College was chartered by the North Carolina State Convention of Original Free Will Baptists in 1951 and began operation in Mount Olive in 1952. State accreditation was granted in 1958.

Mount Olive Graduates Continue Education

Every associate in arts graduate from Mount Olive College, Mount Olive, North Carolina, since 1956 has enrolled in a four-year college or university, Mrs. Josephine Ricks, registrar, has disclosed. Only liberal arts graduates in the history of the college have not continued their education.

The academic performance of Mount Olive College graduates in senior institutions has been commendable, Mrs. Ricks declared. Out of 427 grades received by Mount Olive College graduates in four-year colleges, 13 have been below "C"; 310 grades have been either "A" or "B." Ninety-seven per cent of the grades earned by graduates of the local college in four-year institutions have been "C" or above, and seventy-three per cent have been "A's" and "B's."

Senior colleges to which Mount Olive College graduates have transferred are: Atlantic Christian College, Wilson; Appalachian State Teachers College, Boone; Carolina College, Greenville; Free Will Baptist Bible College, Nashville, Tennessee; Greensboro College, Greensboro; North Carolina Baptist Hospital School of Nursing, Winston-Salem; and the University of North Carolina.

NOTES

QUOTES



By J. C. Griffin

BEING HANDSOME CANNOT DO THE JOB

The owner and editor of "The Mirror," a New Bern paper, said, when he was making a survey among the citizens of New Bern, he found a young lady who said she would vote for Kennedy because he was handsome. Let me quote all that J. Gaskill Daniel said in the paragraph: "And, in these trying times, winning a beauty shouldn't be one of the requirements for landing in the White House. However, not to be disregarded, is the remark in the young matron interview in our survey: 'Kennedy is handsome,' she drooled, 'I'd vote for him no matter what party he was representing.'"

This writer says that it takes more than being handsome to fill the place of president. It is going to take grit and grace, a lot of brains and experience, with many years ago to fill the place of president of the United States during the next four years.

Not only will it take the above stated characteristics, but the president will have to have the ability to stand up against destructive criticism. He will be judged by those who do not have as much judgment as the president. But that makes no difference with people. It does not take any person to pass his or her judgment on another. We have big critics and little ones. Someone said, "It takes all kinds of people to make a world." But I say, "We have all kinds of people in the world: right, self-righteous, the exalted, the abased, the rich and the poor, constructive and destructive critics. Jesus said, 'Let the wheat and the tares grow together.'" But thank God one day it will all be cleared away, and no seed will be growing with the wheat.

JUDGMENT

Speaking of judgment, even the Master said that he was not the judge when he came here on earth in person. Jesus said, "I have come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth

not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:46-50).

Notice that Jesus said, "So I speak." Speak what? The words of life everlasting. Did Jesus mean what He said? He said, "I speak not of Myself." Jesus never bragged on Himself. I often hear preachers bragging on what they have done. I heard one say, in talking about his preaching and fruit-bearing, "I can shake the tree as hard as anyone," talking about winning souls. I just wonder if he did not shake off a lot of green fruit, for other preachers who followed had a lot of trouble with trying to get them ripe. Green fruit in your congregation will cause a lot of trouble. I think that often a lot of testimonies are self-praise.

I met a man, a few days back, who remembered me, but I could not remember ever seeing him. This fellow got hold of my hand and would not let go. He said, "I have been converted" and told the name of the preacher that converted him. If I have any discernment at all, the poor fellow was half drunk. He could walk, but worse than any sober man would walk. This is not judging, it is seeing a man and listening to his talk. Yes, the preacher had converted him; and when a preacher converts a fellow, that convert will not last very long, but while he does last he makes a good critic. He usually sees the fault of all the members of the church, and sometimes he turns against the preacher that converted him. Only God can convert a person. We preachers, I feel, keep begging and pointing right at a fellow in the congregation until the fellow feels so embarrassed until he goes to the altar to stop the preacher; or he goes because someone else goes. This is often true among young people and children. I have had young people to tell me that went because some of their special friends went up. The person who is overpersuaded stays in the church often in an unsaved state, and is ashamed to confess his lost state. He is powerless if he tries to fill an office in the church which they often do, and they keep things stirred up. They are great critics, and often envious of those who get more pats and compliments than they do.

I sat by the bedside of a church member who had served as deacon for many years, but he said, as I sat by him, that he was lost.

FANATICISM

I heard an old preacher, who is dead now,

or at least he has moved out of his earthly house into one unseen to us, say "If you are really saved, the devil wants you to stop this side of real consecration, and sit down on a block of ice, and remain in coldness, and if he cannot stop you on the cold side, he would get behind you and push you over into fanaticism and make you be a hot eritic; a busybody that would turn honest people against the church."

Now someone may not agree with me on these words spoken, or written rather, but I thank God I am my own judge, as the Holy Spirit teaches me. As already quoted, "The word as spoken by Christ, is our judge."

JAMES SPEAKS ON JUDGMENT

"Speak not evil one of another, brethren (notice that James said brethren. He was not talking to the underworld, but to brethren, so it is possible for a brother to speak evil of a brother). He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and destroy: who art thou that judgeth another?" (James 4:11, 12). James says, "Brother," in condemning a brother, but I think that the same law would apply to a sister, also. Now I say this because I have heard some very un-Christlike judgment, not too much, because I dislike gossip, and those who know me, know that I hate gossip that passes untrue judgment on others. But often I read of such judgment being passed on. Right now in North Carolina, some of our politicians are passing unjust, unchristian, unethical judgment. If some of these opponents are as unfit for office as each claim for the other, neither one is fit for the office that they are seeking. I am talking about undue, unjust and destructive criticism in order to get votes. Sometimes the political spirit gets into religious circles and the devil, I am sure, if he ever laughs at anything, he laughs at the spirit of destruction in a church.

Rev. E. Howard Cadle said over the air several years ago, before he went to his home in the glory world, "If I were the devil and wanted to destroy a church, I would start in the choir first, and if I failed there I would work in the pulpit." Well I do not know what I would do if I were the devil, but except that I would do as the devil does, work in every nook and corner to find a place to wedge in some propaganda and cause strife among brethren. Jesus said, ". . . Every kingdom divided against itself shall not stand" (Matthew 12:25). These are the words of Jesus Christ, who said, ". . . I came not to judge the world, but to save the world" (John 12:47).

STORIES for our BOYS and GIRLS

FEED MY LAMBS

by Mont Hurst

LUCILLE had been living in a native village in Mexico with her father and mother only a few days. Her father and mother were missionaries. Coming to Mexico had been a strange and interesting adventure for Lucille. They lived in a small village where the people hadn't heard about Jesus. It was a great chance for her parents to win the poor people for the Lord.

One day Lucille read in her Bible, where Jesus had said, "Feed My lambs." Lucille wondered about that. Where were the lambs Jesus said we must feed? The only lambs Lucille had ever seen were on her grandfather's farm. One day she had pulled up some tender grass and had fed the lambs. But Lucille just knew that wasn't what Jesus meant by feeding His lambs.

The next day a family moved into a hut near the one Lucille and her parents lived in. There were two children in the family. There was a boy named Juan and a girl named Juanita. They were twins. Their father raised chickens for the cock fights. Lucille went over to get acquainted with the ragged children.

Lucille knew only a few words of Spanish and the boy and girl knew a few words of English. So they got acquainted. Juanita had a tiny dog named "Chiquita." Their mother gave Lucille some delicious Mexican candy. Lucille invited them to visit her home.

When Juan and Juanita came to Lucille's home, she took them to play with her on the small back porch. Juan picked up Lucille's little white Bible.

"Story book?" asked Juan.

"Maybe a hero book," said Juanita.

"Oh yes . . . and it's more than that!" replied Lucille.

"How?" asked Juan.

"Why, it's the Bible. It is the Word of God . . . all in one book," replied Lucille. "It tells us how to live for God and of what Jesus did to save us from the devil."

Juan and Juanita looked puzzled. They didn't understand what Lucille was talking about. She saw they didn't understand. She told them what she knew about the Bible and what Jesus means. She told them of how Jesus, the only begotten Son of

God, died on the Cross that we might be saved and go to heaven when we die.

This was new and interesting to her new friends. They asked her a lot of questions about the Bible, her faith and her church people back in the United States. She told them how she worshiped God. She was glad she was able to tell them.

"You have no candles to burn, no crucifixes, no statues of Jesus, and no confession to make to priest?" Juan asked.

"No. All you do is to tell Jesus you want to take Him as your Saviour. Just talk to Him in prayer like you are talking to me," said Lucille.

"No go to mass? No cross to wear around neck? No beads to count for prayer to saints?" asked Juanita.

"Oh, no!" Lucille replied, "We just talk directly to God! Read the Bible and do what it says to do. Worship nothing but God through Jesus. Let the Holy Spirit come into your heart. He will come when you accept Jesus and ask Him to come. That is what God wants everybody to do."

"Well, maybe sometime you take us to your church. I like to know more about your religion," said Juan.

"Me too!" said Juanita.

"Oh, yes . . . and your father and mother will want to know about our religion, too!" said Lucille.

"Si! Si!" (meaning yes), Juan and Juanita exclaimed.

After they'd gone, Lucille told her father and mother about her new little friends and their desire to know about the Saviour and the Christian life. Her parents were delighted at her witnessing. They said she was a true child of God.

"You've been doing just what Jesus wants us to do," said her father. "You have been feeding His lambs!"

Feeding His lambs! Now Lucille knew just what it meant to feed His lambs! She knew His lambs are the people in the world and that He wants His followers to feed them with the Bread of Life. That is His Word and tells how to be saved. He wants His followers to feed them with the Bread of Life. That is His Word and tells how to be saved. He wants us to win them for Him. Lucille had started a good work. It wasn't long before Juan, Juanita and their parents had accepted Jesus as their Lord and Saviour. Soon they also joined the little group which were having services in the

little adobe mission they had built.

If we really love Jesus we will always to feed His lambs the way Lucille did.—L. Pleasure.

When you hear your Sunday school son, don't be like a funnel—letting the message go in one ear and out the other.—L. R.

The Lord's Day

How sweet is the Lord's Day with which we are blest,

The day of the week that I love the best,
The morning my Saviour arose from the tomb,
And took from the grave all its terror and gloom.

So teach me, my Saviour, though small I may be

I am not too young to be noticed by Thee
Strengthen my heart, keep me firm in Thy ways;

I'll love Thee and praise Thee through all the days of my days! —Adapted

THE MAIL BOX

CHANGE OF ADDRESS

"Will you please publish my change of address in *The Free Will Baptist*. My old address was 313 Turner Street, Beaufort, North Carolina, and my new address is 612 Clark Street, Rocky Mount, North Carolina."—Rev. P. C. Wiggs.

APPRECIATES STAND

" . . . That the forthcoming election of tremendous importance no true American citizen can deny. If we lose to Catholicism, it will only be a question of time until our freedom as Protestants will be taken from us. Our churches, schools and Protestant publications will be taken over by them, and we shall have to suffer the consequences. I would indeed hate to be under a Catholic president and under the pope of Rome.

"I am grateful to the Free Will Baptist for the stand they take against Catholicism. O that all of our Protestant denominations (continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Western Conference Auxiliary Workshop

The Western Conference District Women's Auxiliary Workshop will be held November 5, at Tippet's Chapel Free Will Baptist Church, Clayton, North Carolina, at 10 a. m. Those attending are requested to bring a picnic lunch. Drinks will be provided by the church.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met September 22, at 8:00 p. m., at the home of Mrs. Marjie Etheridge. The program was carried out as laid down in the year book. Those attending were: Mrs. Fred Brickhouse, Mrs. Neva Brickhouse, Lydia Brickhouse, Mrs. Nancy Sawyer, Zennie Taylor, Mrs. Bernice Maitland, Madge Van Horn, Mrs. Marjie Etheridge, Rev. Winfred Brickhouse, Kathleen Swain, Vera Swain and Ann Swain.

The business session was held after the program. The meeting adjourned with prayer by Rev. Winfred Brickhouse. The hostess served ice cream, cookies and drinks.

Deep Run, N. C.—The Y. P. A. of the Branch Free Will Baptist Church held its regular monthly meeting on Thursday evening, September 29, at the home of Leslie Etheridge. Suggestions were made on how to raise money for the Y. P. A. A decision was made to wash cars on October 15, at the Deavers. Car wash will start at 9:00 a. m. and stop at 5:00 p. m. The charge will be \$1.00.

The meeting place on October 17, is at the home of Faye Quinn's at 7:00 p. m. The program for next month is "Putting Love into Action." The project is "Visiting the Sick." All young people are encouraged to attend.

Newton Grove, N. C.—The Annie McCall Auxiliary met at the Oak Grove Free Will Baptist Church, Wednesday night at 7:30 p. m. with Mrs. C. I. Godwin, president, presiding. After the meeting was called to order the group sang, "Jesus Saves." The subject of the program was "Hold High the

Torch." Prayer and devotion that we may believe in the youth of our churches. Mrs. A. L. Rose read the minutes and called the roll. Mrs. Robert Lee Bass gave a financial report. During the business session, we voted to send a donation to the Auxiliary Convention at Bethel and represent by letters on account of sickness, etc., and to help all missionaries. Mrs. Roy Holland, program chairman, read the introductory of "Hold High the Torch," and made an interesting talk on how to take care of the youth of our church. Others who took part were: Topic "Why," by Mrs. N. C. Lee; topic "How," by Mrs. R. W. Tart; and topic "When," by Mrs. Tronia Jones. Another song was sung, followed with the benediction by Mrs. J. C. Warren. There were seventeen members present.

Installation Service for Auxiliary Officers

The officers of the Woman's Auxiliary of St. Mary's Free Will Baptist Church, New Bern, North Carolina, were installed in a most impressive ceremony held Thursday night, September 8, at the church with Mrs. Ralph Lightsey serving as installing officer.

The altar was arranged to carry out the theme, "A Garden of Service," with miniature trees and centered with a lighted facsimile of a church and cross pointing out that the church is the center of activities of the auxiliary and its members, who are workers in God's garden.

The emblems of each officer were arranged on the rostrum and each officer took her place beside the emblem of her office. The rainbow as the reflection of the hopes, dreams and plans for the future and the promise to help in carrying them out, represented the president, Mrs. W. E. Baldree.

A simulated blanket of green grass, reminding the members of the goals on the standard achievement chart, represented the vice-president, Mrs. A. C. Tilghman. Tall, stately plants, showing the need for new members, represented the enlistment chairman, Mrs. Alvin Stilley.

Stepping stones as the way to train the young people to love and serve the church, represented the youth chairman, Mrs. Bernard Adkins. A pool, representing the life-giving water and the sunshine of God's love to make the garden of service blossom into its fullest beauty, represented the program chairman, Mrs. D. W. Hancock.

A fountain inside the pool to keep the water deep and pure, represented the study chairman, Mrs. Milton Evans. A wide-spreading elm tree showing that the work of the auxiliary must spread out not only through the entire church but also the community, represented the personal service chairman, Mrs. S. W. DeBruhl.

The colorful, dependable and well-loved flower, the pentunia, represented the recording secretary, Mrs. Make Miller. The rose as the queen of the garden bringing beauty and happiness represented the corresponding secretary, Mrs. Obed Pate.

The mighty oak with its branches reaching toward the church and the community transforming money into service and spiritual values for others represented the treasurer, Mrs. Tull Register. Musical notes showing that music has an important place in the service to the church represented the pianist, Mrs. W. J. Gaskins. A clock showing that there are many times to give to the needs of the Free Will Baptist Children's Home represented the Children's Home chairman, Mrs. Ralph A. Morris.

The sponsors of the Go-Tell and Young People's Auxiliaries, Mrs. Hugh Cassaway, Mrs. Lester Williams, Mrs. Manly Jenkins and Mrs. Sybil Godley were urged to help the youth of these organizations and to prepare them to take their places of service in God's garden.

Special vocal music was rendered during the service by Sherrie Provo, Sandra Tilghman, Karen Hancock and Dianne Provo, with June Lightsey as pianist. The Rev. Ralph Lightsey gave the prayer of dedication.

A short business session was conducted with Mrs. Donald Tilghman giving the devotional and closing her remarks with a prayer. Members were reminded of the Eastern District Woman's Auxiliary Convention being held on September 22 at Mount Olive College. Mrs. E. L. Mallard reported on the Woman's Conference held at Cragmont Assembly at Black Mountain recently.

Mrs. James Harrison reported that over 3,000 coupons had been sent to the Children's Home at Middlesex during the past year.

Mrs. Adkins gave a short history of the Anna Phillips Loan Fund and a special offering was placed on the altar for the fund with Mrs. Adkins giving a dedicatory prayer.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Moulton Resigns as Promotional Secretary

On September 28, Louis H. Moulton, promotional secretary of the Foreign Mission Board, offered his resignation. His resignation to the board is carried below.

Dear Brethren:

With reluctance and a great deal of sorrow I tender my resignation as promotional secretary of this department of our National Association.

When I suffered a heart attack about four months ago I had one desire—to recuperate hurriedly and get back on the job. I started back the first of September even though the doctor had told me I'd have to take it easy for the first year following the attack.

My first love is foreign missions, but rather than hold on and just be able to do half a job, I, with deep regret, submit my resignation effective as of November 1, 1960.

You, the Foreign Mission Board, have been very kind to me and I am grateful beyond expression for your kindness. My future plans are incomplete, but whatever or wherever God leads or has for me, be assured that my heart is in foreign missions.

Gratefully yours in Him,
Louis H. Moulton

The Herseys Write from Japan

Nakamaichi 1 Chome
Bihoro Cho, Hokkaido
October, 1960

Dear Friends in Christ:

The recent demonstrations in Tokyo and throughout Japan have forcefully reminded us all that these are critical days in this part of the world. The political crisis in Japan did not last very long, but many people have been made to think. Many missionaries were made to realize especially that present gospel opportunities may be short lived. We need to pray like never before that God may send a real revival.

We especially want to thank you who were faithful in remembering in prayer the special services that we held during the past

few months. Once again our hearts were thrilled as we saw the power of the simple gospel message change the lives of sinners. The Bible Camp was well attended and one of the highlights of it was when two young women were baptized. Christians were strengthened as they prayed, fellowshiped and studied the Word of God together during those days.

The tent meetings were also well attended and a few of the people have started to attend our regular services. Many people made decisions of one kind or another. We would like to tell you a little about some of the results we have seen in the lives of people that you might rejoice with us and know better how to continue to pray for the work.

At Tsubetsu there is an older woman (about 67 years old) who has been coming to the services for over a year. She made a definite decision of faith, in Jesus for the first time during the tent meeting. Up to this time going to church had been more or less of a social outlet for her.

At Bihoro a young man attended every night and showed a real interest. He felt that life had no real meaning for him. He prayed and asked Christ to save him. He has no more desire to smoke or drink—he said he thought that as a Christian he should quit. Pray that the Holy Spirit might continue to work in his life and strengthen him.

Pray for these and others who are now attending services. We have been much encouraged since the tent meetings have ended. Pray for those who made decisions but as yet have not come to the regular church services.

Your letters are always an encouragement to us. We want to add a special "thank you" to you who have been supporting us with your financial gifts. We are grateful for the way you have supported us during the past four and one-half years. When we realize that we are due to go on furlough next spring, we would remind you that our account should be built up quite a bit so that there will be enough money to pay for our transportation expenses to the States.

Pray that these last days before furlough will be fruitful ones and that the Lord will

guide us in all that we do. May the richly bless each one of you.

Yours in Christ,
Fred and Evelyn H



TESTIMONY

This is the testimony of Wayne Golden, our first convert in New England and is now one of our most faithful workers and supporters in the Littleton Free Baptist Church.

Wayne P. Golden, a native of Littleton, New Hampshire, was born on August 12, 1942. He attended Littleton schools, graduated from Littleton High School in 1960. He is presently employed as a printer for the Courier Printing Company. He has worked in the printing industry for eight years. He is married and the father of three children: Debra 3, Diane 6, John 4.

"I was converted in January, 1960, through the preaching of my pastor, Rev. Maek C. Owens, who came here to start a Free Will Baptist church. I came under the influence of the gospel when my older brother was converted. I had heard while he told me about Christ and my need for Him, but at the time I could not feel my need for a Saviour. After attending Pastor Owens' church services, I began to feel my need for Christ as my personal Saviour. My wife and children have accepted the Lord and this too, through their prayers, convicted me and made me know how right they were with God, that the only way to salvation and life was through our Lord Jesus Christ.

"I now serve our church as Sunday school superintendent, Sunday school teacher and trustee of the church.

"We, here in New England, need your support; won't you pray for us?"

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Our Response to God

(Lesson for October 30)

Scripture: Psalm I; Romans 12:1, 2.
Lesson Text: Romans 12:2.

INTRODUCTION

Bible scholars have usually thought of this lesson as being introductory to the book of Romans. Saint Jerome says that many called the *Preface of the Holy Ghost*. David, however, is the author. He contrasts the character of the Godly man to that of the ungodly man.

The title of this lesson may seem to imply that everyone responds to God, but this is by no means true; for many never respond to God's call and His will for them. There are certain things which God has placed in this life which may lead a man to respond to God; that is, if it so happens. We will learn how to respond to God as we study the Scripture passages in this lesson, which are Psalm I and Romans 12:1, 2.—*The Bible Student* (F.W.B.).

HINTS THAT HELP

There are only two ways of life, two destinies and two destinies according to the Bible. We may be children of God or children of the devil, saved or lost, Godly or ungodly, righteous or unrighteous.

Never were the alternatives more clearly declared than in this Psalm. The contrast is of black and white. There is no middle ground or no gray. We can find no compromise between being a child of God or a child of the devil, between being saved or lost, between being Godly or ungodly.

The influence of a life can be great or small. Some live and die and the world is not affected by their existence. Others influence the world in which they live.

Psalm I is a guide to those who would live the right kind of life. If one chooses a life of wickedness and crimes, that life will come to crumble and disappear, like chaff which the wind driveth away.

John Dillinger lived and died. Alvin Karpis lived and died. They felt the urge for human power and personal glory. No one mourned their death and society was not the richer for their having lived.

Napoleon, Hitler and Mussolini lived in glory and died in shame. Their lives brought death to millions and broken bleeding hearts to millions more, who lived to

mourn the tragedy of their pathway.—*The Bible Expositor*.

7. In contrast to these men, note briefly how Paul, John Bunyan, George Mueller, John Wesley, Charles Spurgeon and many others, have been a blessing to the world through the power of God.

III. ADDITIONAL TRUTHS

1. Observe the progression of sin in this verse: First, there is the ungodly man, the man uninfluenced by God; second, there is the sinner, the person actively engaged in evil; third, there is the scornful, the person who is not only indifferent to God but is also in active opposition.

Note also that the ungodly has his counsel, the sinner has his way, and the scornful has his seat. The ungodly man may be inactive. He simply has not let the claims of God affect his life. The sinner is active in evil. He is a transgressor. The scornful is atheistic; he is active in opposition to God.

2. The things a person delights in or enjoys is a good index to character. Often men force themselves to do things they do not enjoy; but if our hearts are properly attuned to that of God, we will actually enjoy the pursuits that become a Godly person.

The delight of the Godly man is not only in the study of God's Word but also in seeing God's law kept and lived.—*The Advanced Quarterly* (F.W.B.).

3. The voluntary action of the righteous man of Psalm I is here in Romans 12:1 explained. What the righteous man is described as doing in the Psalm is set forth here in Romans to be the means of obtaining or achieving the steadfast fruitful life; namely, finding a delight in the Word and will of God. The first requirement is an unreserved presentation of the bodily strength in sacrificial living, a sacrifice made holy because of its acceptableness to God.

4. Note that the emphasis is upon that which is acceptable to God, not a sacrifice limited to the acceptable standards of men, but of God's standards. Too often man's standards fall pitifully short of God's standards, and quite often man thinks that God's requirements are unreasonable. Yet, this appeal to the Christian brethren at Rome is called reasonable because it is based on God's mercy toward men, as manifested in Christ Jesus. Therefore, what was asked

of the Christians at Rome is asked of every Christian, and the request is declared reasonable.—*The Bible Teacher* (F.W.B.).

5. *Psalm I Is Messianic*. The first part of Psalm I is a perfect portrait of our Lord Jesus Christ. He alone, of all born on earth, never sinned in thought, word, or deed. He never stood in the way of sinners, walked in the counsel of the ungodly, nor sat in the seat of the scornful. His delight was ever in the will of God, His Father, and so He grew up before Him as a lovely tree drawing its source of refreshment from the river of God's pleasure, the energizing power of the Holy Spirit. It is He who is here presented and whom, in our measure, we are called to imitate, for He left us an example that we should walk as He walked.—*The S.S. Times*.

6. *They Can Laugh You In—But Not Out*. “. . . or standeth in the way of sinners, nor sitteth in the seat of the scornful” (Psalm 1:1). I remember, when I was a little boy, how my mother would draw me to her knee and speak to me so solemnly of the importance of trusting the Lord Jesus Christ as my Saviour, and I would say, “Well, Mamma, I would like to do it, but the boys will all laugh at me.” She used to reply, “Harry, remember, they may laugh you into hell, but they can never laugh you out of it.”—*Dr. Harry Ironsides*.

7. A mechanic was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible. “What good do you expect from that?” he asked. “The Bible is out-of-date. Why, you don't even know who wrote it.” The mechanic puzzled for a moment. Then he looked up. “Don't you make considerable use of the multiplication table in your calculations?” “Yes, of course,” returned the other. “Do you know who wrote it?” “Why, no, I guess I don't.” “Then,” said the mechanic, “how can you trust the multiplication table when you don't know who wrote it?” “We trust it because—well, because it works,” the astronomer finished testily. “Well, I trust the Bible for the same reason—it just works (Psalm 1:2).”—*Selected*.

PRICE INCREASE

Due to the increase in the cost of printing materials, we have found it necessary to increase the price of Sunday school and league publications \$.01 on each copy. This became effective on October 15, 1960.

NEWS NOTES

(continued from page seven)

Wintergreen Host to Fifth Eastern Union Meeting

The Wintergreen Free Will Baptist Church of Cove City, North Carolina, will be host to the Fifth Eastern Union Meeting, Saturday, October 29. The program is as follows:

Morning Session

9:30—Congregational Singing

9:45—Devotions, the Rev. James Lupton
10:00—Roll Call of Ministers
10:05—Appointment of Committees
10:10—Recognitions and Report of Denominational Enterprises
10:30—Congregational Singing
10:35—Reading of Church Letters
11:00—Praise Service, the Rev. Albert Rollins
11:15—Message, the Rev. Ray Harrison
11:50—Offering for Children's Home
12:00—Lunch and Fellowship

Afternoon Session
1:15—Congregational Singing
1:20—Devotional, the Rev. Willie
1:30—Final Roll Call
1:40—The Master's Men, the Rev. Griffin
2:10—Business Period
2:30—Adjournment
Song director, the Rev. T. O. Terr

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50 Issues of The Free Will Baptist for only \$2.00

Only \$2.00 will bring you an issue of "The Free Will Baptist," our denominational weekly, each week for fifty weeks. Keep up with our denomination's activities and news for this small price. Put a "Baptist" in every home!

Each issue contains information of interest to every Free Will Baptist; such as, missions news, Christian education news and woman's auxiliary news.

Regular features include, Stories for Boys and Girls, St. Claire Bible Class (a prepared Sunday school lesson), Pastor's Notebook, The Lighted Pathway, Questions and Answers, Indelible Imprints, Notes and Quotes and News Notes.

There are features each week of special significance in our time, and editorials of current interest.

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Frank Harrison to Conduct Love Offering Service

Frank Harrison, a ministerial student Mount Olive College, Mount Olive, North Carolina, will be guest speaker when E Chapel Free Will Baptist Church near Ston, North Carolina, observes its a love offering service at 11:00 a. m., Su October 23.

A special prayer of dedication for e furniture and Free Will Baptist hymna be given by the pastor, the Rev. Lyczkowski. Special music will be prc by the choir.

The pastor invites all member friends to come to this service.

Revival and Home-Coming At Core Point Chapel

Core Point Chapel Free Will B Church, Blounts Creek, North Car will observe its home-coming Sunday, ber 23.

Monday evening, October 24, reviv ices will begin at Core Point Chapc the Rev. Charlie Rice as the evangeli sisted by the Rev. Raymond Har Services which will begin each even 7:30 will continue throughout the The pastor and the church extends a c invitation to the public to attend service.

THE MAIL BOX

(continued from page twelve)

would do this! So many Protestan uninformed in regard to Catholicism. just don't know their awful histor have no idea what they aim to do.

"May God bless you in your star truth and righteousness. Remember in prayer. I am a retired Wesleyan odist minister, 71 years of age, bu God's precious people everywhere. writings go into many publication many thousands of people read them. desire of my heart is to do all the can."—Rev. Walter E. Isenhour, T ville, North Carolina.

DS -

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 26, 1960



PHOTO BY EWING GALLOWAY

America the Beautiful

Beautiful for spacious skies,
amber waves of grain,
purple mountain majestics
the fruited plain!
America! America! God shed His grace on
thee,
and crown thy good with brotherhood
from sea to shining sea!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America! May God thy gold
refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America! God shed His grace on
thee,
And crown thy good with brotherhood
From sea to shining sea!

The Communistic Threat

by George H. Branning

THE COMMUNISTIC threat to this country is greater today than it has been at anytime in its history. In our government outlawed the Communist party. Since then we have been led to believe that they no longer pose a threat to freedom, but this is not true. Communists have been so successful in infiltrating our entire society that it is now possible for them to take over our country at any time. This is the statement of a leading communist.

It will be best for us to consider some of the basic thinking of the communist and then to explore its work of infiltration. There are at least five points in which communism and Christianity cannot do not agree. Communism considers the private ownership of property, the profit motive in business. Power, power, is the God of communism. The individual is swallowed up in the class, no longer allowed to think and act for himself. All morality is class morality, anything that is done for the good of the class is right. Thus, the communist will cheat, steal and kill with no twinge of conscience. He is justified if it serves the best interest of the class. Government exists to serve itself, and smash anything that opposes it.

In summary, the end justifies the means, and is to serve the party, so anything that does not serve the best interests of the party is wrong. This explains why the communist will do as he pleases, and makes so many zig-zags. With these things in mind, let us look at some of the areas in which the communists have infiltrated our society, and how they serve the party in these areas. There is no doubt that they have successfully penetrated many of the Protestant churches in this country. Anyone who denies this is simply blind to the facts. According to the same ex-communist mentioned above, there are from six to seven thousand ministers in this country who are either carrying communists or are fellow travelers. This is less than one per cent of the Protestant ministers, but these are the ministers who hold high positions in churches and claim to represent the voice of Christianity in this country.

A few months ago the Air Force published an annual in which they pointed out this situation. They were made to apologize, but not for what was said, rather for saying it. The House Committee on Un-American Activities has all the facts in the cases, and

know the charges to be true.

You may be asking, "How can the communist line be promoted through religion?" The answer is, "By preaching peaceful co-existence, brotherhood and disarmament." Such preaching is deceitful. How can we live at peace with the devil? How can we shake the hand of a murderer, and call him a brother? Dare we disarm ourselves without the assurance that our enemy will do the same? Remember, he is not governed by the same morals that we are. Anything that will promote the cause of communism is good so far as he is concerned.

Another part of our society that has been infiltrated by the communists is that of the teaching profession. At least two of the teachers that this author sat under during the years 1943-1948 have since been fired for their communist activities. It is estimated that there are 16,000 teachers in this country that are either card-carrying communists, or fellow travelers. A Mr. Long

has made an extensive study on this subject, and he shows the duties of communist teachers. Their first duty is to direct the spirit of rebellion in the student. Another duty is to write textbooks from the Marxian viewpoint. Still another is to defend socialism. The ultimate aim is not to make everybody communists, but to convert a small core of dedicated party workers, and to teach the masses in such a way that they will accept communism.

Communism poses a very serious threat to our freedom and liberty, even more serious than the Catholic church does. Our government says that there are more communists in the United States today than there were in Russia when they took over there.

Below are listed three places where you might obtain some more literature on this vital subject:

20th Century Reformation Hour, Collingswood, N. J.

Christian Crusade, Tulsa, Okla.

U. S. Government Printing Office, Washington, D. C.

In addition to this, you might read such books as, *I Led Three Lives*, *Masters of Deceit*, and *Marx Meets Christ*.

A Challenge to the Free Will Baptist Church

by Rev. Cleron M. Coates
Smithfield, North Carolina

I COUNT IT a pleasure to write this article concerning our superannuation program. In taking an inventory as to what we have done for our superannuation program, it makes me, and should make all Free Will Baptist ministers, ashamed. Our retired brethren have worn out their lives carrying this wonderful gospel of Christ Jesus to the lost and saved people in their day. Now it is our duty and we are feasting on their labors.

These good brethren organized most of the churches you and I are now pastoring. Brothers and sisters in Christ, these retired preachers got the skim milk and we today are getting the cream. In reading over a certain church record book, I read where those brethren received \$30 a year. Can we, as Free Will Baptists, still be satisfied with our retired, or God retired, servants getting \$17 a month while you and I are getting the hundreds a month? I say no. May God stir up us and all the laymen.

I heard one of our deceased brothers say he received \$1.25 for holding a week of revival services. It wouldn't have been this small if a thunder cloud had not passed over at church time. There was one love offering which was given on this night. There were three present, one gave \$1.00, one 10¢ and one 15¢, which totaled \$1.25. Brother preachers, would we preach for what they got? I'm afraid not. Could we 40,000 Free Will Baptists in North Carolina give the price of a pepsi cola a week? At 7¢ per drink this would amount to \$145,600.00. We then could give those who are retired \$247 per month. The good men on the board has asked us to raise \$20,000.00 in gifts. Let's do better than that, the aged man needs more, may we give more.

Why not let's all try the above plan, giving 7¢ a week. It's not our wish to let these superannuation preachers go lacking, let's do something about it. We got to teach our congregation the need of supporting this program. The checks cannot be increased until the gifts are increased. Pray, then give.

Send all gifts to the Rev. Walter Reynolds, Route 2, Snow Hill, North Carolina.

Freedom Of Speech Has A Price

WHAT HAPPENS when an American takes the freedom of speech clause in the Constitution at face value and speaks his mind? A great deal depends on the subject matter of his speech, of course, but one man's story is very revealing.

Dr. J. Elwin Wright of Tujunga, California, is not a pugnacious man. He is rather mild-mannered, and when you talk to him you sense something of the New England culture which is his background. His Christian character also shows through.

A few weeks ago he became concerned about the need for intelligent, high level discussion of the religious issue in the presidential campaign and helped found the Citizen's Committee for Religious Freedom. (He was also one of the founding fathers of the National Association of Evangelicals and the World Evangelical Fellowship.)

In an interview, Dr. Wright said: "One of our objectives in forming Citizens for Religious Freedom was to present the religious issue factually and without personalities or invective."

A conference of the group, held in Washington in September, was attended by 150 Protestant leaders. It was widely reported in the press—usually with an unfavorable slant—with Dr. Wright's name given prominent mention. And what was the result of exercising this American right of private assembly and freedom of speech in which no hate or prejudice was involved?

Let Dr. Wright tell it!

"I did nothing for several days after the story appeared in the press, except answer the phone and some of the more urgent letters. I was greatly shocked at the violent abuse heaped upon me by Catholics, usually in the form of obscenities and curses—sometimes with veiled threats.

"I have many Catholic friends and expect to meet some of them in heaven, but the one I regarded as the closest sent me a message that if I ever dared step a foot into his yard he would wipe up the ground with me. These reactions have made me wonder if we are safe from mob violence if we stand up and be counted on any vital issue touching liberty of speech.

"I realize now why one dear friend called me from Europe and begged me to drop the whole thing. He talked with me for 20 minutes. I was deeply touched but knew I could not remain silent."

In addition to the bulging file of letters which he has received, Dr. Wright says, "There have been numberless telephone

by W. Stanley Mooneyham

Editor of "United Evangelical Action"

calls from every section of the United States."

Most of these were anonymous, with many of the local calls coming after midnight. These midnight callers greeted the "Hello" from the Wright's end with dead silence—broken by the click of a receiver being dropped back into place. Finally it became necessary for the family to stop answering at midnight even at the risk of missing important personal calls.

The letters have been equally numerous—and nearly as vile. One began, "My dear Mr. Anti-American." Another said, "If your D. D. stands for an honorary title, to us it stands for a 70-year-old D—Dope."

This came on a postcard: "You should hang your head in shame. Being affiliated with that . . . group lowers your dignity, but I guess it is reversion to type."

Another letter closed with this paragraph: "I have always considered myself tolerant of other religions, but now I see my error and the truth of my church in labeling your brand of Christianity as heretic—to which the label, . . . and bigot, can now be added."

A Los Angeles writer said: "We wonder just what kind of brains are in the skulls of such un-Americans (Citizen's Committee for Religious Freedom). Probably the skulls are too large since we imagine the brains would fit inside the head of an ordinary pin. It might be a good idea to sue you for about \$10,000,000 . . . There is no room in this country for you—go to Russia or Cuba."

One person waxed prophetic: "In a couple of generations the Catholics will be 60 per cent of the population, the Jewish people 30 per cent, and the rest of the denominations ten per cent. There will be no worry about a Catholic president then if the Catholics care to elect one. There is lots of time for a Catholic to become president."

Not all of the letters which Dr. Wright received were derogatory. Actually, a few more than half of them were complimentary. Comments ran something like this:

"Allow me to commend you for your forthright, courageous steps to enlighten voters . . ."

"Make it plain that we are not opposing

religion, but Catholic politics."

"I feel impelled to comment on courage . . ."

"I am glad to see one man stand up and be counted . . ."

One noted leader in the church-state separation fight—who himself went through a seven-year boycott—summed it up by saying, "When a man stands up, he'd better stay there."

J. Elwin Wright—and tens of thousands of others—intend to do just that. But sometimes isn't any easy thing to do, in a land that under its Constitution to its citizens freedom of speech, for freedom of speech often has its price.

WOMAN'S AUXILIARY

Scotland Neck, N. C.—The Woman's Auxiliary of Hope Free Will Baptist Church met for its monthly meeting, October 12, at the home of Mrs. Allie Moore, with members and one visitor present. The meeting opened with the group singing, "Sweet Hour of Prayer," followed with Mrs. Williams leading in prayer. The Scripture was taken from 2 Timothy 1:1-5. The topic for the program was "Hold High the Torch." Those taking part on the program were: Mrs. Agnes Eason, Mrs. Irene M. and Mrs. Nannie Harrell. During the business session the minutes were read and approved. The meeting adjourned with prayer by Mrs. Agnes Eason.

Refreshments were served by the hostess and enjoyed by all present.

Batesville, Ark.—The Woman's Auxiliary of the Allen's Chapel Free Will Baptist Church met September 12, with eight members and three visitors present. A new member was added.

Scripture was read by the president, Ruth Leonard. Following the business period, a very interesting program was presented in the form of a radio show. The announcer, Mrs. Velda Tucker, introduced the members presenting the parts as follows: Mrs. Etta Bowser, Mrs. Alverda Harris, Iva White, Mrs. Opal Sturch, Mrs. Robbins and Mrs. Willa Jean Lewis. Wilma Manuel gave the latest news on mission work in Japan. Sister D. King gave the commercials between two Mrs. Eloise Branseum sang, "We've a Story to Tell." Mrs. Daisy Staggs gave the benediction.

(continued on page five)

A Statement Of Concern

Adopted by the Board of Administration of the National Association of Free Will Baptists,† representing 38 denominations and 28,000 church congregations, in its mid-year meeting at St. Louis, October 11, 1960:

The National Association of Free Will Baptists is a member of this body.

THE religious issue in the present political campaign has been distorted. It must be made clear that the mode of worship exercised by any candidate for public office is not in question. The manner of man's approach to God must be a matter of his own choosing.

Nevertheless, when an ecclesiastical system advocates the use of government to achieve its particular religious objectives and insists that it has the right to control the political actions of its adherents, the religious issue must be considered by the citizen. The record of the Roman Catholic Church on these two points, despite wishful thinking to the contrary, is a matter of historically documented and well known.

The failure of the Roman Catholic hierarchy to repudiate and abandon this interference in private conscience and in the political affairs of governments impels non-Catholics to register their position in the present campaign.

When we have approached the problem with candor and we repudiate such a prejudiced attitude. But the concerted attempt to intimidate men of good will who foresee political problems and have the courage to voice their convictions is just another brand of prejudice.

In the interest of free speech we call for the elimination of the following:

Emotional attacks carried widely by the public media of information against fair discussion of the issue. The evident bias in the treatment of feeling on one side of the issue. The long-suffering and tolerance of Protestants have been shown by their patience in bearing the word, bigot, which has been hurled freely by the public media of information—a word, incidentally, which is to be applied only to Protestants. Name-calling only guarantees emotional outbursts and sheds no light of real understanding which the public media of information has as their purpose.

2. Threats of reprisal on the part of government agencies and quasi-official judges of individual action. Such efforts throttle a full discussion of legitimate issues and are in open conflict with the right of free speech provided in the Constitution and are repugnant to every American.

3. Boycotts and social and economic pressures applied against individuals and organizations who have had the courage to speak their convictions. These practices, whether done openly or more subtly, are as un-American as are the uses of threat and intimidation.

These are the concerns of a fair-minded Protestantism as it seeks to relate itself to the current political situation. They involve basic American liberties. These are things with which we must not trifle. If for our concern we must be subjected to name-calling and other abuses, this is only more evidence that our concern is justified. We are ready to pay the price. The history of the settling of this country is a record of religious refugees looking for sanctuary from tyrannical hierarchies abroad. It is only natural, therefore, for the descendants of these pioneers to hold a strong resolve that this land—conceived in freedom—shall know no form of religious tyranny.

Children's Home Board Pays Tribute

Once again the Board of Trustees of the Free Will Baptist Children's Home, Middlesex, North Carolina, have paused in the midst of its deliberations to pay tribute to two of its members: the Rev. M. L. Baxley and Dr. M. Hinnant, both deceased. These two brethren have been for a long time members of the board, and both of them have shown a great love and interest for the institution.

The board, in a recent session, expressed sorrow as the members missed the two deceased members and sympathy for their families.

It is hereby ordered by the board that a copy of the above be forwarded to The Free Will Baptist Press and a copy to the families of these two deceased members.

R. L. Spencer, Secretary

Woman's Auxiliary

(continued from page four)

Following the meeting refreshments were served.

An installation service for new officers for the coming year was held Sunday night, September 18. On the altar was a poster with a picture of a cross with evergreen at the base to form a mountain. While each officer was kneeling in front of the cross, a light was focused on her, and the pastor, the Rev. Bob King, gave the charge. New officers are: President, Mrs. Ruth Leonard; vice-president, Mrs. Wilma Manuel; recording secretary, Mrs. Noma Manuel; corresponding secretary, Mrs. Velda Tucker; treasurer, Mrs. Iva White; study course chairman, Mrs. Nellie King; program-prayer chairman, Mrs. Geraldine Johnston; Y. P. A. Chairman, Mrs. Alverda Harris; personal service chairman, Mrs. Ann Robbins.

Pocahontas, Ark.—The Woman's Auxiliary of Sutton Free Will Baptist Church met at the church Monday night, October 3, for its regular meeting, which was also called family night. The meeting was called to order by the president, followed with the group singing "Jesus Saves." Prayer was offered by Dorothy Childress. Scripture was read from 2 Timothy 1:1-5 by Anna Sheets. The program chairman then took charge. The introduction was read, "Hold High the Torch," with the topics being discussed by different members. During the business session, old and new business was discussed. Christmas cards were ordered to be sold by the auxiliary. There were 11 members present and 2 new members. All received a blessing. Closed with prayer.

Christian Education Former College Students Ordained

Two former students of Mount Olive College were ordained at the annual session of the Western Conference of Original Free Will Baptists held at Micro Church, Micro, North Carolina. They were:

Andrew Hill, a member of the Wilson Free Will Baptist Church, attended Mount Olive College in 1955 and graduated from Atlantic Christian College in 1960 with an A. B. Degree. He is pastor of Sound View Church in the Eastern Conference and is a teacher at Brinson Memorial School, New Bern.

James Joyner, a member of Sharron Acres Church, Durham, attended Mount Olive College from 1958-1960, and is now a junior at Atlantic Christian College.

NEWS NOTES

Ala. State Association Convenes With East Birmingham Church

The Alabama State Association of Will Baptists will convene with East Birmingham Free Will Baptist Church, 10th Avenue North, Birmingham, Ala. November 10, 11, 12, 1960. The theme for the convention will be "Faithful Stewards." The Scripture will be taken from Corinthians 4:2, "Moreover it is required of stewards, that a man be found faithful." The program is as follows:

Thursday Morning, November 10

- 9:30—Song Service, Rev. Charles Hostler, head
- 9:35—Devotion, Rev. Lee Hanks
- 9:45—Welcome, Rev. Jim Drummond
- 9:50—Response, Rev. J. L. Lavender
- 9:55—Moderator's Message, Rev. E. Ledlow
- 10:05—Stewardship of Personality, Jimmy Brown
- 10:35—Stewardship of Possessions, William Atkinson
- 11:00—Song Service, Rev. Charles Hostler, head
- 11:15—Message, Rev. Willie Justice
- 12:00—Lunch, Host Church

Thursday Afternoon

- 1:00—Song Service, Rev. Charles Hostler, head
- 1:05—Devotion, Rev. Gilbert Lacey
- 1:15—The Tithe, "What Is It and How to Do It," Rev. James Pickett
- 1:45—Faithful Stewards in the Church, Rev. Jack Rollins
- 2:15—Business
- 3:00—Adjournment
- 3:30—Meeting of the General Board

Thursday Evening

- 7:00—Devotional, Rev. M. D. Harp
- 7:20—Special Singing
- 7:30—State Association Called to Order by Clerk, Rev. Chester O'Donoghue
- 7:35—Welcome Address, Richard W. Hostler, Host Church
- 7:45—Response, Rev. W. C. Patterson
- 7:50—Appointment of Credentials Committee
- 8:00—Foreign Mission Service
- Adjournment

Friday Morning, November 11

- 9:15—Devotional, Rev. G. C. Lawler
- 9:40—Moderator's Message and Standing Delegates
- 10:00—Reorganizing Visitors and Responding Delegates
- 10:15—Report of Credentials Committee
- 10:25—Reading Letters and Seating Delegates
- 10:45—Appointment of Committees
- 10:50—Intermission
- 11:00—Devotional, Rev. S. W. McDonogh
- 11:10—Home Missions Service, Rev. J. W. Willis
- 12:00—Lunch

Revival in Progress at Cabin F.W.B. Church

Revival services are now in progress at the Cabin Free Will Baptist Church, Beulaville, North Carolina. Services began Monday, October 24, and will continue through Sunday, October 30. The evangelist for these services is the Rev. Johnny Eason, pastor of Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina. Services are beginning each evening at 7:30.

The church and pastor, the Rev. Joseph Ingram, extends a special invitation to all to come and enjoy these services.

Sandy Plain Church to Observe Home-Coming

The Sandy Plain Free Will Baptist Church located between Pink Hill and Beulaville, North Carolina, will observe its home-coming Sunday, October 30. The Rev. J. C. Griffin of Bridgeton, North Carolina, will bring the home-coming message. A picnic lunch will be served on the church grounds at the noon hour.

The church and the pastor, the Rev. Gene Outland, extends a cordial invitation to all former pastors, former members and friends to attend the home-coming and enjoy the fellowship.



Executive Committee of North Carolina State Convention

Pictured above is the newly elected Executive Committee of the Free Will Baptist State Convention of North Carolina (left to right): Walter Carter, pastor of Alco Church, Piedmont Association; Clarence Bowen, pastor of Shady Grove Church, Cape Fear Conference; S. A. Smith, president of the convention and pastor of Deep Run and Pearsall's Chapel Churches, Eastern Conference; C. L. Patrick, vice-president and pastor of Free

Union Church, Central Conference; Michael Pelt, secretary and dean of Mount Olive College; and Rom W. Mallard, treasurer, layman from Friendship Church, Trenton. (Not present: Oscar Webster, member of Trinity Church, Albemarle Conference.)

The executive committee held its first meeting in the conference room located in the faculty office building of Mount Olive College. President W. Burkette Raper has announced that the conference room is available to any board or committee of the denomination and that dining accommodations are available in the college cafeteria.

Friday Afternoon
 —Devotional, Rev. Durwood Atkinson
 —Report of Alabama State Woman's Auxiliary Convention, Mrs. Wm. Atkinson
 —Report of State Sunday School and League Convention, Rev. Walter Jones
 —League in Action, Ray Turnage
 —Report of General Board
 —Report of Association Treasurer
 —Report of National Association, Rev. E. B. Ledlow
 —Report of Home Mission Board
 —Report of Superannuation Board, Rev. Roy Johnson
 —Report of Trustees, Children's Home
 —Adjourn

Friday Evening
 —Devotional, Rev. L. V. Collier
 —Special Singing
 —College Service
 —Adjourn
 Saturday Morning, November 12
 —Devotional, Rev. Jimmy Howell
 —Special Singing
 —Report of Auditing Committee
 —Report of Executive Board
 —Report of Superintendent of Children's Home
 —Election of Officers
 —Delegates to National Association
 —Recess
 —Devotional, Rev. R. P. Ritch
 —Special Singing
 —Message, Rev. Billy Melvin
 —Adjourn

**Financial Report of
 W. B. League Board**

The following is the financial report of the National Free Will Baptist League for the year July 1 through September 30, 1960: Cash in Bank, July 1, 1960 \$ 139.00

Receipts	
Offerings	\$ 571.76
Gift Contributions	210.27
League Monthly Subscriptions	204.12
Gifts of Promotional Literature	169.17
Contribution to National Free Will Baptist League	46.17
Operating Plan Support	342.80
League Manuals	46.20
League Kitchen Campaign	278.45
Book Sale of Literature	665.87
Dividend Income	52.00
Donations	232.98

Miscellaneous Sales	10.51
Total Receipts	2,830.30
Total to Account For	\$2,969.30
Disbursements	
Secretarial and Promotional Services	\$1,489.60
Postage	69.21
Purchases for Promotional Items	31.39
Printing	235.00
Office Supplies	2.25
Employees' Insurance	77.60
Travel Expense	525.48
Miscellaneous Expense	191.28
Internal Revenue	215.64
Total Disbursements	2,837.45
Balance on Hand, June 30, 1960	\$ 131.85

Coming Events

October 19, 20—Eastern Conference of N. C., Sts. Delight Church, Craven County
 November 3, 4—Cape Fear Conference of N. C., Goldsboro Church, Goldsboro
 November 4, 5—Florida State Association, Unity Church, Jacksonville, Florida
 November 9, 10—Central Conference of N. C., Free Union Church, Greene County
 November 15-17—Georgia State Association, Baxley, Georgia

**Revival in Progress at
 Beaufort Church**

Revival services are now in progress at the First Free Will Baptist Church, Beaufort, North Carolina. Services began Monday, October 24, and will continue for two weeks. The guest speaker is the Rev. Billy Morris, pastor of the Sherron Acres Free Will Baptist Church, Durham, North Carolina.

Special music is being featured each night under the direction of the Minister of Music, Mrs. Sid Willis.

The pastor, the Rev. Randy Cox extends a warm welcome to all friends to come and enjoy the meeting. He asks the prayer of all that this might be a real God-sent revival such as He has blessed the church with during the last two seasons of revival.

**Rev. Melvin Worthington to
 Conduct Reunion Chapel Revival**

The Reunion Chapel Free Will Baptist Church, on Maul Swamp Road, near Vanceboro, North Carolina, announces it fall revival beginning Sunday, October 30. The Rev. Melvin Worthington, pastor of Union Chapel and Palmetto Chapel Churches, will

be the evangelist. Services will begin each evening at 7:00.

Any singing groups or soloist are especially invited to come and join the song service.

**The Julia Matthew's Bible
 Class Observed Monthly Meeting**

The Julia Matthew's Bible Class of St. Mary's Free Will Baptist Church, New Bern, North Carolina, met the night of September 29 at the Enock Wadsworth Home with nineteen members present. Mrs. L. R. Thomas gave the devotional. Mrs. B. H. Dixon led in the opening prayer. The program was centered around Verse 16 of the third chapter of St. John. Mrs. Thomas gave a reading entitled, "Father and Son Gift," and read a poem, "The Grace of Living." Mrs. Donald Tilghman, class president, and Mrs. E. L. Mallard sang a duet, "Wonderful Story of Love."

The president then presided over the business session. Minutes of previous meeting were read and approved. The nineteen members answered to the roll call, each reciting a favorite Scripture verse.

Reports were given of work done during the past month consisting of prayer meetings held and flowers carried to the sick. The members voted to enroll with the Booster Band of the Cragmont Assembly and sent \$58 for the twenty-nine members enrolled in the class. Plans for the incoming month were to visit the sick and shut-ins and contact absentees.

The class meeting was dismissed with prayer.

A social hour was enjoyed by all with Mrs. Paul Carnell and Mrs. Kenneth Bodenheimer serving as hostesses.

**Ruth's Chapel Church
 Reports Successful Revival**

Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, experienced a great revival September 26 through October 9, with the Rev. Jack Paramore as the evangelist.

During the meeting personal workers recorded 40 re-dedications and 31 first time decisions for Christ.

The pastor, the Rev. A. L. Hines states: "We had a record attendance in Sunday school of 317 on October 9. We feel this is the evidence of real revival in our church."

**Fourth Union Meeting Convenes
 with Spring Branch Church**

The Fourth Union Meeting of the Central Conference of North Carolina will convene with Spring Branch Free Will Baptist Church, Walstonburg, North Carolina, Saturday, October 29, 1960. The theme will (continued on page nine)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Why is it that your church keeps the first day of the week rather than the Sabbath which the Jews keep and the law teaches should be kept?—R. Reed, Tennessee.

Answer: Just simply because our Lord and Saviour arose from the dead on the first day of the week. His followers, some of them the inspired writers of the New Testament, kept the first day of the week for this very reason. We, together with them and other believers that have been custodians of the faith and followed their example in this keep the first day of the week in commemoration of His resurrection which was the sign to us that we who believe in Him, shall have our bodies raised in like manner in which He did. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:20-22); "For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:26-29); "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Romans 5:12, 17).

Sabbath observance was included in the requirements of the Levitical covenant, or Mosaic Law, that has been done away with in Christ. He kept the law for us, which was impossible for sinful man of His day as well as for us of today; for remember that in this phase of law keeping, as in all else, one who was, or who is guilty of breaking the least, was and is guilty of the whole law. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). Christ deliberately taught and healed on the Sabbath Day and

in it stirred up the legalistic Pharisees. In this He showed Himself to be ". . . the Son of man . . . Lord even of the sabbath day" (Matthew 12:8). In this, with many other acts, He proved Himself to have come ushering in a new order, a new covenant.

This all, however, gives no Christian license to make the Lord's Day one of amusements and idleness. The Lord's Day should be one of rest from secular toil and world social activities, for at least one-seventh of man's time still belongs to God, the Creator and Sustainer of all. Therefore, the Christian, who goes with the godless world to its places of worldly amusements on the Lord's Day, shows his lack of respect and love for Him who bought us with His precious gift of love. Such a person will never, while he habitually does such, be able to give a good testimony before this sin-cursed, Christ rejecting world. The Jewish sabbath, which is the seventh day of the week, commemorated God's six days in which He did all creative activities. It was compulsory even to the extent that a person under the Levitical covenant could be stoned to death when guilty of either gathering sticks or kindling a fire on the hallowed day. The old or first creation was thus represented in the keeping of that day.

"Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death" (Exodus 35:2); "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses" (Numbers 15:32-36). The Christian Lord's Day, the first day of the week, commemorates Christ's resurrection from the dead. It commemorates His finished redemption. On it voluntary worship is expected of His followers. Christ went about doing good on the Sabbath Day

showing in this that He was Lord of the Sabbath as well as the end of the law that that believeth (Matthew 12:1-8). The keeping of the first day of the week commemorates the new creation. "Therefore if any man be in Christ, he is a new creature: all things are passed away; behold, all things are become new" (2 Corinthians 5:17). The first day of the week was given to Christians under grace, and was kept by the children of grace when thus given. It is to be kept by all of us under grace.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THE BOOK OF HEAVEN by Oswald J. Smith

In the fall of 1832 five Indians traveled to St. Louis—a distance of over two thousand miles—in search of a white man's Book of Heaven. They had heard about it from explorers and traders. It took them several months to reach their destination. They journeyed on foot through a wilderness of hostile tribes. One of them died on the way.

When they arrived they were received by General Clark and entertained for three weeks. However, two others died during the winter months, leaving only two of the original five.

In the spring, when they were ready to leave, General Clark gave them a banquet. During the banquet one of them died. He made a farewell address. Finally, the two survivors started back to their tribe, but one perished on the way and only one of the five ever returned to his tribe again.

Following is the touching speech that was made at the banquet by the Indian who had traveled 2,000 miles in search of the white man's Book of Heaven, only to be disappointed. He carried images and burning candles, and never found a copy of the Bible.

"I came to you over the trail of the moons, from the setting sun. You are the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people who sit in darkness, but I came back with both eyes closed. How can I go back blind to my blind people?"

I made my way to you with strong arms
ough many enemies and strange lands
t I might carry much back to them. I
with both arms broken and empty. Two
ers came with us. They were the braves
many winters and wars. We leave them
ep here by your great water and wig-
ns. They were tried in many months
their moccasins wore out.

My people sent me for the white man's
ok of Heaven. You took me to where
y worship the great Spirit with candles,
the Book was not there. You showed
the images of the Great Spirit and the
ures of the good lands beyond, but the
k was not among them to tell us the

I am going back to my people in the
s land. You make my feet heavy with
s, and my moccasins will grow old with
ying them, and yet the Book is not
ong them.

When I tell my poor, blind people, af-
the more snow, in the Big Council that
d not bring the Book, no word will be
cen by our old men or by our young
es. One by one they will rise up and
out in darkness, and they will go a long
n to other hunting grounds. No white
n will go with them and no white man's
k of Heaven will make the way plain. I
e no more words."

What a fearful catastrophe! What a ter-
e denunciation! Would to God there
been a Christian with a copy of the
e, who could have met the need of the
ans, sent as they were by the Spirit of
l. What, I wonder, will the people of
Louis of that day have to say when they
d before God? Had they had a copy
the Bible, a whole tribe might have been
ngelized. Now they are lost, and lost
ver. God have mercy on them.

ut now may God speak to our hearts, lest
too, fail Him. May we do what we can
ive the Book of Heaven to those who
not have it. Remember, a thousand
es still wait in darkness and midnight
m for the gospel of the Lord Jesus
ist. How will we excuse ourselves if we,
fail Him in this dark day and hour?—
Peoples Press.

NEWS NOTES

(continued from page seven)

"Education." The program is as fol-

Morning Session

10:00—Devotions, Rev. David Hansley Jr.

10:05—Welcome, Mrs. Ruby Ellis

—Response, Rev. R. L. Norville

10:10—"Education," Rev. C. H. Overman

10:20—Moderator's Message, Rev. Fred
Powers

10:30—Business and Reports

11:05—Singspiration

—Special Music, Spring Branch
Church

—Offering for Children's Home

11:30—Sermon, Rev. C. D. Hamilton

12:00—Luncheon

Afternoon Session

1:00—Devotions, Mrs. Albert Proctor

1:15—Business

1:45—Special Music by Saratoga

2:00—Report of Denominational Enter-
prise

2:30—Adjournment

Fourth Union League Convention

Evening Session

Song, "Onward Christian Leaguers"

Devotions, Saratoga League

Special Music, Local Church

Business

Program, Saratoga League
League Benediction

Second Union Meeting Convenes with Rock Springs Church

The Second Union Meeting of the Wes-
tern Conference of North Carolina, will
convene with Rock Springs Free Will Bap-
tist Church, October 29, 1960. The church
is located on Highway 264, between
Middlesex and Bailey, North Carolina. The
following is the scheduled program for the
meeting:

Morning Session

10:00—Devotion, Rev. R. E. Clegg

10:10—Welcome, Mrs. Luther Bissette

10:15—Response, Mrs. Eason

(continued on page ten)

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by
the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

THE BELIEVER AS AN EXAMPLE

I Timothy 4:12

Introduction: "Be ye followers of me, even as I also am of
Christ." Those are the words of the great apostle, Paul. He is
saying that our lives should be lived so close to the Lord that we
could actually tell people to do as I do and you will be found doing
right! The believer is to be an example. We are to follow Christ's
pattern.

I. THE BELIEVER SETS THE EXAMPLE IN WORD

1. He knows that a good word makes the heart glad (Proverbs 12:25).
2. He knows that a fitly spoken word is worth its weight in gold (Proverbs 25:11).
3. He knows that a good word spoken at the proper time brings blessing (Proverbs 15:23).

II. THE BELIEVER SETS THE EXAMPLE IN CONVERSATION

1. He knows that his conversation should be honest among all men (1 Peter 2:12).
2. He knows that his conversation is indicative of his citizenship (Philippians 3:20).
3. He knows that his conversation will follow him the rest of his life (Galatians 1:13).

III. THE BELIEVER SETS THE EXAMPLE IN CHARITY (LOVE)

1. He knows that love strengthens (1 Corinthians 8:1).
2. He knows that love is the greatest force of expression (1 Corinthians 13:13).
3. He knows that love is the end of the commandment (1 Timothy 1:5).

NEWS NOTES

(Continued from Page Nine)

- 10:20—Union Call to Order
- 10:25—Reading of Minutes
- 10:30—Roll Call of Churches and Ministers
- 11:00—Business Session
- 11:20—Offering for Children's Home
- 11:25—Special Music
- 11:30—Sermon, Rev. L. H. Boykin
- 12:00—Lunch
- Afternoon Session
- 1:00—Devotion, Mrs. Paul Lee
- 1:10—Special Music
- 1:20—Report of Committee
 - Foreign Mission, Mary Frances Lewis
 - Home Missions, Rev. Horace Med-

- lin
- Superannuation, Rev. J. B. Ferrell
- Sunday School, Rev. Bill McClintock
- Education, Rev. L. H. Boykin
- Temperance, Lucille Sherrod
- 2:00—Business Session
- 2:30—Adjournment

Washington Church Announces Fall Revival

The First Free Will Baptist Church, Washington, North Carolina, announces its fall revival November 7, which will continue through November 13, with the Rev. Raymond Riggs, Norfolk, Virginia, as the evangelist. Services will begin each eve-

ning at 7:45.

The church and pastor, the Rev. Char Keith, extends a cordial invitation to everyone to attend these services.

Fourth Union Sunday School And Auxiliary Convention

The Fourth Union Sunday School Convention and Auxiliary Convention of the Central Conference of North Carolina will convene with Spring Branch Free Will Baptist Church, Walstonburg, North Carolina, October 30. The program is as follows:

Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mrs. Bessie Goff
- 11:10—Welcome, Mrs. Robert Bynum
 - Response, Mrs. Ray Cunningham
- 11:20—Recognition of Ministers and Delegates
- 11:25—Offering for Children's Home
 - Special Music, Spring Branch Quartet
- 11:30—Sermon, the Rev. N. D. Beaman
 - Alternate, the Rev. R. L. Norville
- 12:00—Announcements
- 12:15—Lunch

Afternoon Session

- 1:15—Devotions, Mrs. Robert Oakley
- 1:25—Special Music, Miss Bettie M. Webb and Mrs. Peggy Parker
- 1:30—Business
- 2:00—Program, Local Church
- 2:30—Adjournment

Faith Brotherhood to Sponsor Oyster Roast

The Brotherhood of Faith Free Will Baptist Church, Morehead City, North Carolina, will sponsor an oyster roast at church Saturday evening, October 29, 7:30. All church members and friends are invited.

Faith Church Announces Revival, Nov. 7-13

The Faith Free Will Baptist Church, Morehead City, North Carolina, announces its fall revival November 7-13, with Rev. W. S. Burns as the evangelist. Services will begin each evening at 7:30. The church will feature special singing each evening.

The church and the pastor, the Rev. B. Starnes, invites the public to attend these services.

Singspiration Service at Maury Church

There will be a special singspiration service Sunday, October 30, at 7:30 p. m. at Maury Free Will Baptist Church, Maury, North Carolina. The pastor of the Maury Church is the Rev. Henry Hagens, who invites everyone to attend this special service. Singing groups are invited to attend and take part in the service.

(continued on page thirteen)

IV. THE BELIEVER SETS THE EXAMPLE IN SPIRIT

1. He knows that unless his attitude is right, he cannot truly worship God (Luke 18:9-14).
2. He knows that his attitude reflects his spiritual life (Acts 16:25).
3. He knows that men observe his attitude and act accordingly (Galatians 2:11-13).

V. THE BELIEVER SETS THE EXAMPLE IN FAITH

1. He knows that whatsoever is not of faith is sin (Romans 14:23).
2. He knows that he must fight the Christian warfare with unwavering faith (1 Timothy 6:12).
3. He knows that by faith he is to complete his course (2 Timothy 4:7).

VI. THE BELIEVER SETS THE EXAMPLE IN PURITY

1. He knows that he must keep his conscience pure (2 Timothy 1:3).
2. He knows that he must keep his body pure (1 Timothy 5:22).
3. He knows that he is going to enjoy the pure river of life (Revelation 22:1).

It's Just Like God

A little girl was reading one morning with her mother in the New Testament. At length they came to the well-known verse, John 3:16: "For God so loved the world." Stopping for a moment in the reading, the mother asked, "Don't you think it is wonderful?" The child looked surprised. She said, "Why, no, Mother. It would be wonderful if it were anybody else, but it is just like God, for God is love!"—Rev. Walter B. Knight.

Something God Can't See

Said a little boy to his mother, "Guess what our teacher told us at Sunday school!" "What did your teacher tell you, my boy?" "Mommie, teacher told us that there is one thing God can't see!" The mother, in astonishment, asked, "Are you sure your teacher told you that there is something God can't see? Why, God sees everything!" "But teacher said that God can't see our sins when they are covered by the blood of Jesus!"—Rev. Walter B. Knight.

NOTES AND QUOTES



By J. C. Griffin

FAULT FINDING

I read about the United Nations meeting in New York, I find that Premier Khrushchev is still finding fault with everybody who does not agree with his way of thinking. He finds fault with every representative of every nation that is not Bolshevik. He is set on destroying Hammarild, and if he fails in destroying Hammarild, he will destroy the whole United Nations program. He is filled with the same spirit that has come down from the first man born outside of the Garden of Eden—the Cain spirit, who slew his brother, Abel, because God blessed Abel and refused to bless an offering that was given from a cursed earth. Because Cain did not get what he wanted, he rose up and slew his brother. This same spirit, let me repeat, has come all the way down. It is the spirit of Satan—if I cannot rule, I will ruin. This spirit in many instances has dominated politics in nations, states and counties, and down to city governments in many places and down into churches sometimes. When the spirit of Cain gets into any order, it ruins, and plainly demonstrates, the spirit of Cain. Its foundation is envy and hatred. As the Bible said, and he knew that it was envy that delivered Jesus Christ into his court, for he (Pilate) knew that for envy they delivered him (Jesus)” (Matthew 27:18). Yes, it was the spirit of Cain that had gotten into the religious camp—the Pharisees who were very religious; those whose leaders could stand up and say, “Thank God that I am not as other men are. I am far above that poor Publican down there in the gutter.” Yes, envy that was in Cain’s soul descended to Pilate’s judgment hall in such a way that Pilate could see it bulging out of every face crying, “Away with Him.” There were envious people in the wilderness. Moses was harassed by those who wanted to go back to Egypt and fill themselves with garlic and onions. Yes, Moses was harassed on every side and the devil wanted to take over and conduct the funeral of the body. (See Jude 9 and the truth.)

STARTLING HEADLINES

Here are some of the headlines seen in

the newspaper reports of late: REDS THREATEN TO IGNORE UN; GOP’S FARM POLICY DRAWS KENNEDY FIRE; SOUTHERN GOVERNORS ENTERTAINED BY FANDANGO DANCERS IN ARKANSAS; GOVERNMENT WARNING U. S. CITIZENS TO STAY AWAY FROM CUBA; REDS ARE DETERMINED TO DELIVER FORMOSA, and many headlines that asserts in plain language that we are close to the end of time.

After these observations, I am satisfied that Christians should stop murmuring over petty differences and get behind the gospel that saves men from the guilt of sin, and that places sinners in the family of God. Preach the essentials, such as, “What must I do to be saved?” and preach loud the answer as given by the men of God, “Believe on the Lord Jesus Christ and thou shalt be saved and thy house.” This doctrine will stand at the judgment bar of God.

WHY USE CAPS?

I have been asked, “Why use caps?” Answer, “Because of emphasizing a truth that I want to get over.” I learned this method from Mr. C. E. Putnam, an extension representative of the Moody Bible Institute many years ago, who was the author of about forty books and different periodicals. So it is my likings to emphasize words that I want to get over.

If I differ with a man, thank God I can pray with him, for him and love him. There was a time when I could not do this. I was like a great many others, “If I differed with him I wanted to get him out of my way.” But when Jesus came in and took complete control all envy, jealousy and destructive criticism went away.

The spirit of Khrushchev, inherited from Cain, is dressed in full dress and headed for the fair grounds of destruction parading its envy and hatred. When I differ with a man, I do not hate him nor try to destroy him. I differ with many men over religion and politics, but I do not hate them.

SOME WITH WHOM I DIFFER

I differ with some Free Will Baptist friends, but not on the fundamentals. All Free Will Baptists believe that the Bible is infallible; that it is given to us by inspiration of the Holy Ghost, as set forth in both the National and the North Carolina Treatise. I have never seen a Free Will Baptist preacher that did not believe this. We believe the Word declares that Jesus was born of the virgin Mary, begotten by the Holy Ghost, and in fact, we believe the whole Bible, but we differ in some respects in the polity of the organic body. The National Treatise gives us this right. We say, “Union Meeting”; out west they say, “Quarterly Meeting.” We believe in washing the saints’ feet; some Free Will Baptists do not believe this, but I do not hate them. There

are other differences between us and some of our western brethren, but I do not hate them, nor try to destroy them because we differ in minor things.

BOOKS THAT I READ

I have the Book of Mormon. I have read it right much, but the reading of this book does not make me a Mormon; it drives me further away from the doctrine. I know that it is not of God. I read Russell’s work and also Judge Rutherford’s writings, but if I did not own some of their books and read them I would be ignorant in the discussion of their unchristian doctrine. I have the Roman Catholic Bible, but this Bible does not make me a Roman Catholic. Their own Bible contradicts some of their religious activities. They say that Peter was the first pope. The Bible does not teach that the pope must not marry. Peter was married and his mother-in-law was living when Christ was here on earth. Let us see, “And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever” (Matthew 8:14). But having the Bible that the Catholics use, let me repeat, does not make me a Roman Catholic.

IS EVERYBODY WRONG?

Well, some of we human beings sometimes get to where all others are wrong except us. Mr. Nixon is sure that he is right in his thinking, and Mr. Kennedy is just as sure that he is right, both may be right in some things or they both may be wrong in some things. I have my choice, you have yours. But I do not want either of them destroyed by tongues that are set on the fires of hell. If I vote a Republican ticket that is my business and no one’s business but mine. Some fellow who is a democrat might be envious enough to crush me for my belief. Now here is the clipping, read it carefully:

“The fault finding habit is a bad one. It is easily acquired, and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions blunder and fall short of the ideal. All people are erring creatures, and their faults of others, or to the defects of the world in which he lives.

“One may become a chronic fault finder, and in that case he will become a grumbler. And if he is not careful, he will degenerate into a growler. And if he growls long enough, and becomes a cynic, he has reached the bottom. There is nothing lower than cynicism. A cynic is of no account, either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.”—*Berean Banner*.

GOOD ETHICS

A long time ago, before many of our preachers and laymen were born, two of our

(continued on page sixteen)

STORIES for our BOYS and GIRLS

How Meing's Prayer Was Answered

by E. B. Clarke

"WONDERFUL news," cried Meing as she came running into the courtyard, "Have you not heard, my honorable mother, that there is a school opened down She'peng way by the foreign ladies? May I go?" she asked.

"I will speak to your honorable father about it when he returns from fishing," replied her mother.

All excited, Meing left the house, and went out to play. Eagerly she looked around for her friend who presently joined her from the opposite courtyard, full of news about the school to which she had been allowed to go. "Do ask your honorable mother to allow you to attend it, Meing."

"What do you do?" asked Meing.

"We learn Chinese figures, and how to read, and they pray to their God who, they say, is alive and answers prayer."

"What is their God like?" inquired the little girl. "Is He like our god in the pagoda?"

"No! They cannot see their God."

"How curious!" exclaimed Meing, who had never before heard of a god one could not see. "How queer the honorable ladies must be to pray to a God they cannot see."

"But He hears prayer, Meing. Why, the other day they prayed for Theeng Shee and she got better, and before that, the honorable Hie Lee said she would go blind!"

Oh, how Meing wanted to go to this school and see all these wonderful happenings for herself. How glad she was when her father gave consent. The ladies welcomed Meing kindly and she soon found herself in a big room with a number of girls about her own age who were learning Chinese figures. Meing was quick to pick up anything new and was soon enjoying her lesson. The ladies began and ended the school day with prayers and a short talk about the true God. Meing listened to everything with interest. Especially impressed was she with the thought that this God heard and answered prayer.

The second day was as full of interest as the first. How she longed for the time when she could read out of the book the honorable ladies read from. She carried

her reading book home to show her mother the second day. Eagerly she ran into the courtyard, but what was that sound of wailing she heard? Meing dropped the precious book and ran into the house. Her mother was sitting with her hands covering her face, rocking herself backward and forward as she wailed bitterly.

"My honorable mother, what is the matter?"

"Alas, your honorable father has been fishing and Ho Lung, who was out with him, has been here to say that your father and boat have been captured by brigands. Alas, alas, we have no money to give for his release, and unless we can pay, and pay what they demand, perhaps—perhaps they will kill him!"

Meing stood still with horror. Could anything worse have happened? Then she remembered something, and without asking permission, she ran down the road that led to the foreign school. "The honorable ladies prayed to their God and He answered prayer." Perhaps He would save her father from the brigands—it was worth trying! She rushed into the school and between her sobs, told the story.

"Oh, please will you pray to your honorable God and ask Him to save my father?" cried Meing. "Do you think He can?"

"Oh, of course, He can, but you can ask Him too!"

Meing looked surprised. How could she pray to a God she had never seen?

"Yes," said the lady, "we will all kneel down here and pray to the true God who lives in heaven and who loved us so much He sent His dear Son to take the punishment of our sins and die for us. He loves each one of us—you, too, Meing."

Then they all knelt down and somehow Meing felt there was Someone in the room who was mighty to save, although unseen. Meing prayed too. She got up off her knees and thanked the honorable ladies and ran home.

Her mother and grandmother had been too stricken with grief to notice their daughter's absence, but when they looked at her her face was beaming. She felt the unseen God would bring her father back. She told her mother, but she had no faith in the white women's God, but Meing went to bed quite sure her father would be saved.

It was midnight when her mother was startled by seeing her husband enter the

house. A fog had suddenly arisen and made his escape with his boat. When morning woke next morning and saw her father her joy knew no bounds. The true God had indeed answered prayer. Never again would she bow before the idols in the pagoda. The true God was the God who answered prayer. Henceforth, Meing would love and serve Him only.—*Gospel Herald*

THE MAIL BOX

NEW PASTOR AT LAGRANGE

"I would like to advise the public that we have succeeded the Rev. Kirby Joe Go as pastor of the LaGrange Free Will Baptist Church, effective as of September 1960."—*The Rev. Thurman B. Hall, Box 527, LaGrange, North Carolina.*

WILLEYS HAVE NEW ADDRESS

"We were wondering if you would be in the favor of putting a notice in *The Free Will Baptist* to the effect of our change of address for the time being. As you know, I'm sure, the State Department advises American women and children to leave Cuba. We came over on October 7, and Mother will be staying in Miami sometime until something else develops. Father and I plan to return to Cuba to do the work sometime this coming week."

"Please word this however you think best, and also include an urgent plea for the prayers of our people everywhere. These are extremely tense days in Cuba, and a day which people are ready to listen to the gospel as never before. Especially we need His wisdom in knowing what to do and what move to make. We will stay there as long as conditions permit, yet, should we absolutely have to leave, thank the Lord for fine national workers who will continue to carry on and give the message."

"We are looking forward to the time when we shall all be able to return to the place of the Lord's choosing. The news makes it sound impossible, but our Lord is able."—*Tom Willey Jr. (Please send a response for Willeys Jr. and Sr. to N. W. 12th Avenue, Miami, Florida.)*

CONTRIBUTIONS APPRECIATED

"We, the people of Zion Free Will Baptist Church of Millwood, Georgia, hereby appreciate every contribution that could be made to our church by the readers of *The Free Will Baptist*. The offering to be used in the construction of a new brick church which we have started. Please send all contributions to Zion Hill Church, Millwood, Georgia. Mrs. Mamie Mercer, Clerk.

NEWS NOTES

(continued from page ten)

Wintergreen Host to 5th Eastern Sunday School Convention

The Wintergreen Free Will Baptist Church, Cove City, North Carolina, will host to the Fifth Eastern Sunday School Convention, Sunday, October 30. The theme will be, "Our Response to God." A special part of the program will be the anniversary program as presented by the children of the Free Will Baptist Children's Home. The morning message will be delivered by the superintendent, the Rev. J. W. Everton. The program is as follows:

Morning Session

- Prayer, Mr. Walter R. Sandlin
- Hymn, "He Keeps Me Singing"
- Welcome Address, Mr. A. B. Tilgham
- Response and Devotions, Mr. Herman L. Ireland
- Business Period
- Offerings
- Sunday School Lesson, Mr. R. M. Wood
- 40th Anniversary of Children's Home
- Special Music, Children's Home Choir



- Message, the Rev. J. W. Everton
- Lunch and Fellowship
- Afternoon Session
- Devotions, Mr. North A. Gaskins
- Business Period
- Program, Host Sunday School
- Visiting Quartet, Tabernacle Baptist Male Quartet
- Program
- Special Music, Prescott Quartet, Wintergreen Senior and Junior Quartets, Evangels, Arapahoe and Meledy Trio
- Election of Officers, the Rev. J. C. Griffin
- Benediction

Wilson Co. Sunday School Institute Oct. 31 - Nov. 4

A Sunday school institute for all the schools in Wilson County, North Carolina, will be held during the week following the fifth Sunday in October (October 31 - November 4) at Little Rock Church in Lucama. The institute is being sponsored by the Wilson County Fellowship Supper in co-operation with the State Sunday School Convention, and will be under the direction of the Rev. L. E. Ballard, field secretary of the convention.

Sessions will be held each evening beginning at 7:30, with three division workshops: One for teachers, workers and pupils of the cradle roll, beginners, primary and junior departments; one for teachers, class officers and pupils of the intermediate, senior, young people and adult departments; and one for the pastors, superintendents and all general officers of the schools and of the district convention. Each group will have a carefully selected instructor.

The committee in charge of all arrangements is the Rev. Leonard Woodall, Mr. Leslie Hawley and Mr. H. E. Jomp.

Albemarle District Meetings Convene at Trinity Church

The Albemarle district meetings will convene with the Trinity Free Will Baptist Church, Pantego, North Carolina, October 29, 30. The programs are as follows:

Union Meeting October 29

Morning Session

- 10:00—Devotions, Mr. Howard Ferbee
- 10:10—Welcome Address, Local Pastor
- Response, Mrs. Olive Reynolds
- 10:15—Moderator's Address, the Rev. Herbert Bryan
- 10:20—Minutes of Last Union
- Appointment of Committees
- Roll Call of Ministers and Churches
- Greetings
- Announcements
- 11:15—Congregational Singing and Worship
- Offering
- Special Music, Host Church
- 11:30—Union Message, the Rev. Johnnie Eason
- 12:00—Lunch

Afternoon Session

- 1:00—Devotions, Mr. Andreleo
- 1:15—Business Period
- Report of Treasurer
- Report of Committees
- Announcement of Next Union
- 2:15—Closing Hymn and Benediction
- League Union, October 29
- Evening Session
- 7:30—Devotions, Neal Hearn
- 7:40—President's Message, Dennis Swain
- 7:45—Appointment of Committees
- Roll Call of Leagues

- Minutes of Last Session
- Recognition of Ministers
- Announcements
- 8:00—Congregational Singing
- Special Music, Host League
- 8:15—Business Period
- Report of Committees
- Awarding of Banner
- Treasurer's Report
- 8:30—League Program
- Bible Drill
- 9:00—Closing Hymn and Adjournment
- Sunday School Convention, October 30
- Morning Session
- 10:00—Devotions, Mr. Oscar Webster
- 10:15—Welcome Address, Local Sunday School Superintendent
- Response, Mr. Tom West
- 10:20—President's Message, Mr. William Gaylord
- Appointment of Committees
- 10:20—Sunday School Lesson, the Rev. A. B. Chandler
- 10:45—Enrolling Ministers
- Reading of Minutes of Last Convention
- Sunday School Reports
- Announcements
- Congregational Singing and Worship
- Offering
- Special Music, Host Church
- 11:30—Message, the Rev. C. H. Overman
- 12:00—Lunch
- Afternoon Session
- 1:00—Afternoon Message, the Rev. M. E. Cox
- Business Period
- Treasurer's Report
- Report of Committees
- Announcement of Next Convention
- 2:30—Adjournment

Jakin and Cedar Springs Churches Host of Midway Association

The Midway Free Will Baptist Association of Georgia will convene November 2 with the Jakin Free Will Baptist Church of Jakin, and on November 3 with Cedar Springs Free Will Baptist Church of Cedar Springs. The theme for the association will be "Abounding in Our Heritage Through the Workings of Our Faith." The program is as follows:

Morning Session, November 2

- 10:00—Devotions, the Rev. Paul Irvin
- Association Called to Order, Moderator
- Appointment of Committees
- Digest Report
- Seating of Delegates
- Roll Call of Ministers
- Call for Corresponding Messengers
- Offering
- Special Music

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MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Your Week of Prayer Can Be Successful

The Pre-Thanksgiving and Christmas seasons of prayer are just ahead. Let's make these weeks of prayer vital and worthwhile. If anything of value is accomplished time must be given to preparation. It will require time to pray, time to plan, and time to observe these prayer seasons.

Time seems to be the one thing that all of us are short on these days. But as a dear friend said to me one day, when I was complaining of a lack of time, "There will always be time enough to do what must be done." She spoke a great truth. The trouble with us is that we are doing so many unimportant things that God's first things are put last on the list or not done at all. We used to say, "If we had some money, we would do much for our Lord and church." Today we say, "If we only had some time."

The authors of these two programs gave of their precious time for us to have them. Let's be as generous in observing these prayer seasons and using the material they have provided for us. Here are some suggestions for making these seasons effective and vital to us and our churches:

I. Pray for the meetings

1. Pray for yourself.

2. Pray for those who will take part in the programs.

3. Pray that the offering will be a sacrificial offering for missions.

4. Pray for the specific requests listed in the programs and in this article.

II. Dedicate these meetings to God

III. Enlist the support of your pastor

Point out to him the benefits of having the services church-wide.

IV. Ask the choir director to help you with the music

V. Publicize the meetings

1. Through posters, church bulletins, announcements from the pulpit, letters to the members, etc.

2. Be sure to give definite dates, places, time, and the name of the special speaker (if one is used).

3. State when the offering will be received and the purpose for which it is to be used.

Here is a list of materials you may have

without cost by ordering directly from The National Home Missions Board, 3801 Richland Avenue, Nashville 5, Tennessee.

1. Pictures of the home missionaries.

2. Thanksgiving offering envelopes.

3. Place mats, and other items from promotion of fellowship socials.

4. New booklets with pictures of the work in Hawaii.

5. Sample package of materials about all fields in North America.

6. Tract—"When God Taught Me to Give" by Dr. Oswald J. Smith.

Here is an additional list of prayer requests to be remembered this week. Pray for:

1. Rev. and Mrs. Kirby Joe Godwin as they do itinerant work and make preparations to go to Alaska.

2. Rev. and Mrs. Roy Thomas who are doing itinerant work and who will soon go to Colorado.

3. Miss Bessie Yeley as she takes up new duties with the Spanish Mission in Miami. Pray that the \$4,000 dollars needed for a chapel in Miami will be supplied.

4. Rev. and Mrs. Arthur Billows as they direct the building program in Monterrey, N. L. Mexico, with the funds supplied by the Woman's National Auxiliary Convention members.

5. Rev. and Mrs. Luther Sanders as they make a survey of the Islands of Hawaii. Pray for the church that has been established at Waipahu.

6. Rev. and Mrs. Mack Owens and Rev. and Mrs. Mark Vandivoort as they continue the work in New England.

7. Rev. and Mrs. Kenneth Walker as they complete final arrangements to purchase property in Washington, D. C.

8. Miss Molly Barker who is now a student nurse at General Hospital in Nashville, Tennessee, preparing for medical missionary work in Mexico.

9. Brother Melitino as he ministers to the Mexican workers at Homestead, Florida. This work is in addition to his regular work in Miami.

10. Rev. and Mrs. Lee Whaley and Miss Hall in Anchorage, Alaska.

11. Rev. and Mrs. Johnny Postlewaite in Wenatchee, Washington.

12. Home Missions Director and the office staff.

Indelible Imprints

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† †

If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

HUBERT BURRELL
Box 326
PINETOPS, N. C.

ELDER W. S. KEEL

Elder W. S. Keel was born in the part of Craven County, now Pamlico County, North Carolina, on the 15th August, 1829, and was ordained a minister about the year, 1867, by Elders Holton and Albritton. He preached in the counties Craven and Beaufort, both in the churches and people's houses, and worked hard for a living for himself and family; not receiving but little aid from the church or people.

In the year, 1879, Elder Keel's health failed to such an extent that he could not preach but little. He gradually grew weaker until the 27th day of July, 1881, when he calmly passed away, never faltering a moment, and has gone to receive his reward according to his work.

ELDER JAMES MOORE

Elder James Moore was born March 1793, in Edgecombe County, the part that is now known as Wilson County, North Carolina. He was married quite young and moved to Greene County and united with the Free Will Baptist Church at Graysleys. Soon he was called to preach the gospel. His license dates back to January, 1825; his credentials to February, 1827. He went forth preaching the gospel as a faithful servant, and had the care of several churches. About the year, 1850, he organized a church in Greene County, and gave it the name of Free Union. Soon after he removed his membership from Grimsley to Free Union. It was a flourishing church and he held the care of it for many years. His name was on that church list the day of his departure, July, 1882. Elder Moore was a faithful minister of the gospel for 53 years never changed, but the same. Elder J. Barfield was present and heard him preach his last sermon—it was on a funeral occasion. He was then so feeble that his brethren sat near where he was standing and he held the care of it for many years. He was then so feeble that his brethren sat near where he was standing and he held the care of it for many years. He was then so feeble that his brethren sat near where he was standing and he held the care of it for many years. He was then so feeble that his brethren sat near where he was standing and he held the care of it for many years.

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St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Facing My Sin

(Lesson for November 6)

on: Psalm 32
len Text: 1 John 1:19

INTRODUCTION

Considering the title of today's lesson, it would be well to remember the memory portion. There seems to be many Christians who see no need of confession before God. John, however, recognized under the influence of the Holy Spirit, that it was absolutely essential that even the Christians make confession unto God. His first epistle, 1 John, was written to Christians. It is clearly seen in that he uses the expressions, *My Little Children, Beloved and Dear Children*. Even the Christian is faced with the problem of sin, but John says that when we sin, we have an advocate with the Father—Jesus Christ, the Righteous. Since Christ is our Advocate, we may have forgiveness for all sin, but we must remember the words of our memory selection: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—*The Bible Student* (V.B.).

HINTS THAT HELP

The knowledge of sins forgiven is one of the greatest blessings to be experienced (Psalm 32:1).

God imputes righteousness, but we are saved by inheritance and choice (Vs. 2).

The natural desire to hide sin results in torment for the soul (Vs. 3).

God brings about a full realization of guilt of unconfessed sin (Vs. 4).

Forgiveness is obtained by an open confession to God (Vs. 5).

Our testimony of forgiveness encourages others to confess (Vs. 6).

Once forgiven, we should remain in protective shelter of the Lord always (Vs. 7).

Unheeded instruction goes before a disaster afterward we listen (Vs. 8).

God could use force to bring us nigh unto Himself, but He uses the gentle persuasion of His eyes (Vs. 9).

Even in this life it is worth our while to serve the Lord (Vs. 10).

The Psalm begins with happiness as the fruit of forgiveness, and ends with the

fullness of joy as the fruit of fellowship (Vs. 11).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Psalm 32 is closely related to Psalm 51. Both were written by David. Psalm 51 is a confession by David of his great sin with Bathsheba; whereas, Psalm 32 expresses his joy at being forgiven. We must always remember, when studying the Psalms, that they were not entered chronologically. There is good reason, for instance, to believe that Psalm 51 was written before Psalm 32. Before you go further in your study of this lesson, you should turn to Psalm 51 in your Bible and read it.

Psalm 32 is numbered with the penitential Psalms. Some other penitential Psalms are 6, 38, 51, 102, 130 and 143. They were sung to express repentance toward God. This Psalm 32 was used at the close of the Jewish service on the Day of Atonement as an expression of joy that atonement for sin had been made.

This beautiful Psalm is divided into three sections: The first two verses tell us about a blessed condition—sins forgiven; the next five verses tell us about the essential confession—the confession of sin; and the last four verses give the source of instruction.

2. In these two verses, four words are used to describe the condition of man before he is forgiven: In Verse 1, there is the word, *transgression*, which means the passing over a boundary or the doing of that which is prohibited. Also in Verse 1, there is the word, *sin*, which means the missing of a mark, or the failure to do what is commanded. In Verse 2, there is the word, *iniquity*, which means that which is contrary to equity or justice. Also in Verse 2 is the word, *guile*, which means fraud or deceit. When we add all these words together, we begin to see something of the condition of man apart from God.—*The Advanced Quarterly* (F.W.B.).

3. David's sin is recorded by the Biblical writer in all its sordid details (2 Samuel 11, 12). The king seduced Bathsheba while her husband, Uriah, was away fighting for the king and his country. After two unsuccessful attempts to use Uriah in covering up his sin, David arranged for his death, thus aggravating his sin of adultery by adding murder.

4. At last David threw himself upon the

mercy of God. He did not spare himself. He laid his sin before God in all its ugly reality. Stripped of the raiment of self-respect and pride, his soul stood naked before almighty God in penitential shame. He pleaded for purging, for washing, for a clean heart and a right spirit.—*The Standard Commentary*.

5. Martin Luther told the story of a monk in his cell who was visited at night in his dreams, by the great arch-enemy. The tempter brought to him great rolls which he bade him read, and the monk saw in his dreams that these contained the record of his own life. "Is that true, did you write it," said the evil one. And the stricken monk confessed that it was true. Scroll after scroll was unrolled and he plunged to the lowest depths of misery; and then there came upon him the vision of his soul's salvation and he turned to the tempter and said, "It is true, every word of it, but write across it all: 'The blood of Jesus Christ, God's Son, cleanseth us from all sin.'"—*The Bible Teacher* (F.W.B.).

6. The time came when animal sacrifices no more sufficed for a sinner's forgiveness. Hebrews 10:1-4 teaches that sacrifices offered year by year before Christ came, could not make the comers or offenders perfect, for they would cease to have been offered if the sacrifices took away sins forever. But it is not possible that the blood of bulls and goats should take away sins. Hebrews 9:12 states, "Neither by the blood of goats and calves, but by his own blood (that is Jesus' blood) he entered in once into the holy place, having obtained eternal redemption for us."—*Selected*.

7. The word, *covered*, in Verse 1 was good doctrine in Old Testament times but does not fully express New Testament truth regarding the forgiveness of sins.

A man once bought a mowing machine, giving a promissory note due in six months. This note covered the debt, but did not put it away. But when he paid the dealer the specified amount of money, the indebtedness was blotted out.

Just so the sins of Old Testament saints were covered by the blood of goats and calves, but the blood of Jesus Christ on Calvary was necessary to complete the work of forgiveness. Heathen people offered animal sacrifices, but not to the true God who gave His only begotten Son.

PRICE INCREASE

Due to the increase in the cost of printing materials, we have found it necessary to increase the price of Sunday school and league publications \$.01 on each copy. This became effective on October 15, 1960.

NOTES and QUOTES

(continued from page eleven)

brethren got into an argument over some points of doctrine. The argument reached a red-hot stage, and they left off the subject matter and began to deal in personalities and spewing out destructive criticism; therefore, the management passed a resolution that all discussions that dealt in name calling and unchristian assertions not be allowed to be placed in the columns of *The Free Will Baptist*. This statement is filed away some where, if not destroyed. Perhaps our late editors are not aware of this act; however, I think it good ethics. I believe fighting off sin in all of its different forms, but I do not believe in name calling in a manner of destructive criticism.

Indelible Imprints

(continued from page fourteen)

field to preach his funeral. He did so, using the 13th chapter and 14th verse of Revelation.

He leaves one son and several grandchildren. May they all become willing to walk in that good old way that Brother Moore contended for so long. We can look back to the happy days when we could mingle our voices with his. May we now ever be looking ahead to the time when we can meet him, never to part again, O blessed Jesus, help us to do Thy good work.

NEWS NOTES

(continued from page thirteen)

11:00—Message, "Multiplying Our Heritage," the Rev. S. T. Shutes

12:00—Lunch

Afternoon Session

1:00—Ordination Service

—Business Session

—Adjournment

Morning Session, November 3

10:00—Devotions, the Rev. Alonzo Parrish

—Business Session

11:00—Message, the Rev. Mr. Garnett

12:00—Lunch

Afternoon Session

1:00—Associational Business

—Adjournment

The Rev. S. T. Shutes, the clerk of the association, states: "We will be happy to have visitors who are interested in promoting the greatest cause on earth or heaven through all the channels now available in the ranks of our churches or institutions

whether owned by all are a part of our people. At least pray for us."

National Superannuation Report For September, 1960

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Free Will Baptists, makes the following financial report for the month ending September 30, 1960:

Cash on Hand September 1, 1960 \$3,981.43

Receipts

Co-Operative Plan of

Support \$114.55

States Credited as Follows:

Alabama	2.17
Arkansas	15.21
California	15.35
Georgia	7.32
Illinois	4.71
Missouri	30.33
North Carolina	2.87
New Mexico	3.42
Oklahoma	13.57
Tennessee	.60
Texas	16.60
Virginia	2.40

From States:

Alabama	5.00
Georgia	30.84
Michigan	21.19
Missouri	121.40
North Carolina	125.18
South Carolina	10.15
Tennessee	10.23
Virginia	4.95
From Insured of Premiums	92.73

Total Receipts 536.22

Total to Account For \$4,517.65

Disbursements

Ministers Life and Casualty Union for Premiums on Insured	\$ 89.84
Secretarial Services	75.00

Total Disbursements 164.84

Balance in Treasury September 30, 1960 \$4,352.81

First Union Meeting to Meet With Holly Springs Church

The First Union Meeting of the Western Conference of North Carolina will convene with Holly Springs Free Will Baptist Church, Johnston County, October 29. All churches in the first district are requested to attend by delegation with reports com-

pletely filled out, giving activities of church. The program is as follows:

Morning Session

10:00—Devotions, Rev. C. R. Ethridge

10:15—Welcome, Pastor

—Response, Rev. Wiley Ferrell

10:20—Special Music

10:30—Reading of Minutes

10:40—Roll Call of Ministers

—Roll Call of Churches

11:25—Congregational singing, Led

Rev. Leonard Woodall

—Offering for Children's Home

11:30—Sermon, Rev. R. H. Jackson

12:00—Lunch

Afternoon Session

1:00—Devotions, Rev. Albert Coates

1:15—Juvenile Delinquency, Mr. H

Talton

1:35—Business Session

2:30—Adjournment

N. C. Superannuation Report For September, 1960

The following is the report of the Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for September, 1960:

Receipts

Balance on Hand September 1, 1960 \$4,96

Regular Receipts for September 36

Offering earmarked for Adopted Ministers and Minister's Widows 1

Offering Earmarked for State Only 1

Total to Account For Disbursements \$5,35

Minister's Monthly

Checks \$237.00

Widow's Quarterly Checks 438.50

Operating Expenses 133.72

Paid to National Board 22.88

Total Disbursements 83

Balance on Hand October 1, 1960 \$4,52

Receipts by Conferences

Albemarle \$ 3

Blue Ridge 1

Cape Fear 5

Central 6

Eastern 10

Piedmont 2

Rockfish 5

Western 5

N. C. Auxiliary Convention 3

DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, November 2, 1960

Your Faith-

Your Voice

Your Vote...

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NOV 3 1960

DURHAM, N. C.

"I don't want to be involved," is the unchristian attitude of many who would avoid taking a personal stand on issues of our day. Yet we enjoy liberties and privileges because men of other days were willing to stand up and be counted for their faith.

Our forefathers gave us a great heritage. They proclaimed salvation by faith, freedom of religion, and separation of church and state. These principles have helped our nation to develop the spiritual and economic strength to be the base for world evangelism. Let us thank God for those who have stood for the truth that there is "one mediator between God and men, the man Christ Jesus."

Some suggest that America is now in a post-Protestant era. They say the dynamic power is gone from Protestantism and the emphasis of our nation has shifted away from the traditions of our Protestant heritage. Public opinion is changing in favor of the Church of Rome. It is time for us to stand up and be counted as Protestants. We dare not sit idly by—voiceless and voteless—and lose the heritage for which others have died.

In times like these, can Christ count on you? Having put your hand to the plow, will you look back or will you press on as a living witness for Christ? You can count for Christ today by surrendering your life to Him—by daily witnessing for Him—by supporting your church—and by participating in the affairs of your community, state and nation, expressing your Christian conviction in every area of your life.

You have your faith—your voice—your vote—at your disposal. The future events of history will depend upon how well these three are used.

Stand up and be counted for Christ!—"NAE."

LIFE IS FILLED with certain risks. Every person, in some time or another, will face certain risks. Occasionally, however, we are faced with a risk which is too great: a risk which is not worth the chance, because the chances of not surviving are too great. Freedom loving Americans are facing such a risk on November 8—Election Day.

Reports already have it that there will be the greatest turnout at the polls than at any other time in our country's history. We are nearing the last lap of the race and hearts are beating faster, speeches are becoming hotter, issues are coming to the forefront; and the religious question still knocks at the heart of the concerned Christian. Many of the questions which were raised two or three months ago concerning the election of a Catholic to the presidency of the United States have been answered by the candidate himself. But his answers have not eradicated the fear in the hearts of thousands upon thousands of freedom-loving Protestants—people who cherish the liberties of our great America. This may be difficult for many to understand—the fear which exists—but it is to be expected among those who know something about the history, both past and present, of the Roman Catholic church.

In the November 11, 1959, issue of *The Free Will Baptist*, we wrote: "We should pray for the 1960 presidential elections. Protestants must pray that God will give us a man who will uphold Godly principles and American democracy. It is the opinion of many political leaders that Senator John F. Kennedy of Massachusetts is the strongest candidate for the democratic presidency. Senator Kennedy is a Roman Catholic and although he has denied that his religion in any way unfits him for his high office, it is the belief of most Protestant leaders that the election of a Roman Catholic to the presidency of the United States sooner or later would become a threat to our freedoms and the American way of life. We can be sure Rome will not, and is not, to sit idly by in the matter; for Roman Catholicism claims authority over civil government." This was almost a year ago. We have consistently maintained this conviction. We have not launched a campaign against any individual or against any political party. In fact, we have stated that our views and convictions would be the same regardless to the political party.

We have stated that with sincere Christians, the question of continual and certain religious freedom is the problem. It is not necessarily what one man will or will not be able to do. It is not likely that this country would feel any effects of the power of Rome in the first or even the second term of a Catholic president. Mr. Kennedy, if elected president, may be able to maintain his democratic stand during his administration, but it is that which would follow after his term that would usher in the dangers to our freedoms. The danger is seen in completely tearing down the wall which has separated the Catholic church from the democracy of this country; in other words, a uniting of church and state.

CHRISTIANITY AND LIBERTY GO TOGETHER

Liberty is defined as: "Freedom from external restraint or compulsion; power to do as one pleases; exemption from subjection to the will of another claiming ownership of the person or services." In brief, liberty is the freedom to choose. It is the conviction and determination of men like Patrick Henry lived over and over again in the lives and actions of thousands. He was willing to lay down his life for the cause of liberty when he said, "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty, or give me death."

The very purpose of Christ's ministry was ". . . to preach the gospel to the poor; . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

The religionists of Christ's day had become bogged down in ritualisms; customs and laws which did nothing for the hungry soul. They had gained many followers, and these followers were

bound to them, lock, stock and barrel. Then Christ came, preached deliverance from the captors, and liberty to those who were bruised. The Light had come, and with this Light liberty came.

The fact is that the heart and soul of man is not satisfied until it is free. When man is placed in captivity and loses his freedom, he is never satisfied with such an arrangement and will go to most any means to become free. America has long been the land of the free. This freedom was bought by the sacrifice of our founding fathers. Dare we take the risk of losing it? The risk is too great.

OUR LIBERTY IS AT STAKE

Our belief is that America's liberty is at stake now more than any period in our history. Yet, many are not aware of it, for many have taken this liberty for granted and do not value it as highly as freedom of religion too highly. This threat to American liberty does not come simply because of the nomination of a Roman Catholic to the presidency; instead, it has been a building-up process. It is the climax of the efforts of a political system whose power is felt in many parts of the world: namely, the Roman Catholic church. It is a political system which claims authority over any other power, whether civil or ecclesiastical. As a church, it recognizes no other. It claims to be the only true church, and claims a leader (the Pope) whose decisions are infallible; none of his decisions have ever been refuted. This authority is handed down in a great measure to the Cardinals, bishops and priests who inform the Catholic people as to what they can do or not do, who to support and who not to support.

AN EDITORIAL—

The Risk

Up to this time, Rome has not spoken in support of Mr. Kennedy's statements pertaining to religion. Surely Mr. Kennedy was speaking his convictions in all sincerity as he stood before a group of Protestant ministers in Houston, Texas, on September 15, and answered their questions related to the religious issue. But the superiors have not spoken—that is, the Vatican. Protestant leaders recognize that Rome's best policy is to remain quiet at the present time. In essence, however, the Vatican has spoken in many secret ways, not necessarily in words or statement, but in deeds and actions.

The press in this country has had a lot to say about this so-called anti-Catholic campaign, even calling those who express fear in the election of a Catholic president as "bigots." The newspapers have had a lot to say about this, but how much has been said or written about suppression and persecution of Protestants by the Catholics in other countries? Even in America, the Catholic officials are able to carry their weight to the extent of getting what they are after, at least in the final analysis.

May we point out that when Mr. Kennedy made the statement some months ago, "Whatever one's religion in his private life may be, for the office-holder nothing takes precedence over the oath," that he was quickly called to order by the press and the church. They pointed out that this was not good Catholic doctrine, and the Jesuit weekly, *America*, editorialized, "A man's private science has a bearing on his public as well as his private life." This is just one of the examples of the conflict between a Roman Catholic's statements and the Roman hierarchy.

When Catholic leaders say that a Catholic president would have to obey his conscience, they mean something quite different from the Protestant definition of conscience. *The New Republic*, December 2, 1957, quotes James Cardinal Gibbons as saying: "While you (Protestants) believe in private judgment, we (Catholics) believe in a religion of authority which our conscience tells us is our lawful guide and teacher in its own sphere." In other words, the Roman Catholic's conscience—well conditioned by early training—endorses what the church says about its authority. Conscience is taken out of the realm of private judgment and placed in control of the Catholic church.

Roman Catholic political leaders are doing all within their power to secure more support of its parochial schools. It is said there are over two thousand nuns teaching in over 280 schools in 15 states in the Union. This is quite difficult to accept in the light of the first Amendment which reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It should be pointed out that the hope which the church has for control in America is its parochial schools, through which it hopes to make America Catholic and thus force upon this country a Roman Catholic culture with a parochial school system completely supported by the government; with clerical censorship of newspapers and publications, movies and television; with restriction on the distribution of birth control material; and with our foreign policy geared to the Vatican.

To further show the power and influence of Catholic officials

Too Great

—By C. H. OVERMAN

On their subject, may we consider the following disciplinary code which was adopted in January of this year by the Diocese of Rome. At this meeting—the first for this diocese in more than 500 years—were 800 Catholic clergymen. In their recommendations for a disciplinary code covering every activity of priests, was a special section devoted to the duties of Catholic laymen. This code for laymen includes such restrictions as:

"The Catholic layman is subject to excommunication if he speaks or votes for political parties or persons that promote heretical principles or doctrines.

"He can be excommunicated if he has any part in enacting laws harmful to the church.

"He is forbidden to read publications inspired by Protestantism or atheism or materialism.

"He is barred from taking part in services, sermons or discussions of non-Catholic groups."—George L. Ford, Executive Director, N. A. E.

EXAMPLES OF CATHOLIC SUPPRESSION AND PERSECUTION

One does not have to look very far to find evidence to the effect that Catholic officials never hesitate to control the liberties of the individual. Neither do we have to look very far to cite instances of persecution. As has already been pointed out in *The Free Will Baptist*, in Colombia, South America, 49 Protestant churches have been destroyed; 34 Protestant churches have been confiscated; 89 Protestant church leaders have been murdered. Colombia's government is clerically dominated. The above figures

vary in different reports, but fact of persecution cannot be denied.

Of course, Catholics say that such things have no bearing in America, but one is made to wonder at such a claim; especially the claim that the Roman Catholic hierarchy does not intervene in politics. Things did not seem to bear out such a claim in the light of recent developments in Puerto Rico when a letter, signed by three bishops, was read forbidding church members from voting for the popular Democratic party of Governor Luis Munoz Marin. The bishops were careful to point out in the letter that, "It is not our intention to impose Catholic morals on the government or its citizens." It must be pointed out, however, that this is the same sort of explanation offered by the hierarchy when it said that the church was not entering politics. This is double-talk. Senator Kennedy disagreed with the hierarchy when he said that he considered it wholly improper and alien to our democratic system for churchmen of any faith to tell the members of their church for whom to vote or for whom not to vote. There is no question as to who would win in such a conflict. The risk is too great, for Rome has not defended Kennedy's statement, and she is not likely to do so.

In August of 1959, the following statement was released by E. F. M. A. Missionary News Service, pertaining to Catholic influence in Colombo, Ceylon: "Do not touch our schools; we shall resist even unto blood." The statement was uttered by Archbishop Thomas Cooray, Roman Catholic prelate for Ceylon, in a public address delivered in that city. The statement was prompted by a pending government proposal that the state take control of all Ceylonese educational institutions.

Right here in free America, during recent months, Roman Catholics in New Canaan, Connecticut, were forbidden to join or contribute to the Y. M. C. A. The warning was given to members attending masses in St. Aloysius Church in mid-May. The sermons following each mass centered on the local Y. M. C. A., which for some years has maintained swimming, camping and other programs and is currently promoting a fund drive to build a gymnasium, swimming pool and community center. Father Norton declared that the Y. M. C. A. was essentially religious and that Catholics must not participate in these activities.

For a body with only about 25 per cent of the population of the United States (counting babies, in-laws and others), the Catholics are able to pull their weight in censoring those who oppose them. We can expect more and more pressure if the Roman Catholics grow to a majority group in this nation. If they gain sufficient political power God alone knows the outcome.

Christian friend, the risk is too great. The policies of Rome have not changed; none of their laws have been revoked. The Christian must ponder long and carefully the limitations under which a Roman Catholic could serve this country according to our Constitution and according to his freedom as an individual—not under an earthly power, but under God. *The risk is too great.*

Volume 75

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November 2, 1960

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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1 Year	2.00

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

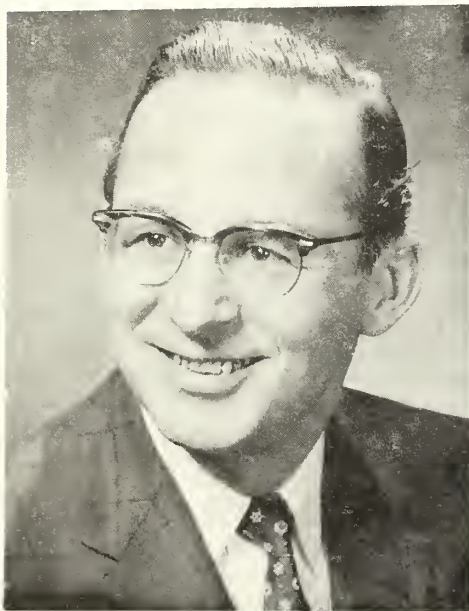
Third Annual Conference On Evangelism

THE THIRD ANNUAL conference on evangelism will be held in Durham, North Carolina, on November 14-18, 1960. The conference is sponsored by the Conservative Minister's Association of Durham. Information concerning the speakers is given below, along with the hours each will be speaking.

and will amaze anyone who hears him. He is an instructor in the Detroit Bible Institute in addition to his duties at the Calvary Baptist Church.

He will be speaking on the following days and hours: Monday evening, 6:45; Tuesday, 10:45 a. m. and 8:00 p. m.; Wednesday, 9:30 a. m. and 6:45 p. m.; Thursday, 10:45 a. m. and 8:00 p. m.

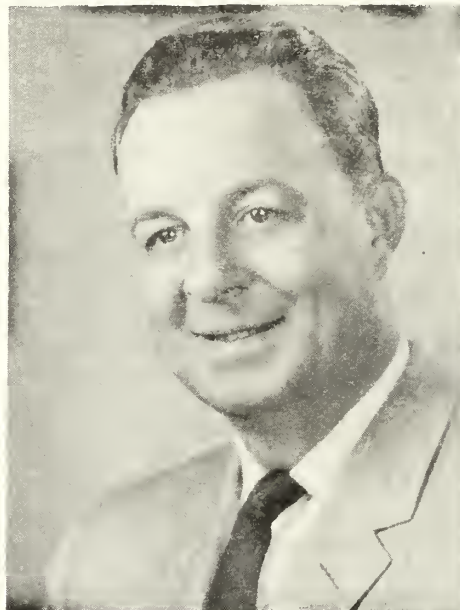
the speakers in our first annual conference on evangelism here in Durham. His speaking schedule is as follows: Monday evening 8:00; Tuesday, 9:30 a. m. and 6:45 p. m.; Wednesday, 10:45 a. m. and 8:00 p. m.



Rev. David Allen

The Rev. David Allen is pastor of the Calvary Baptist Church in Hazel Park, Michigan, one of the fastest growing churches in the country. Mr. Allen is a strong advocate of church visitation. He took the pastorate of this church in 1944 when the average Sunday school attendance was 130. During the first four years, through his own visitation efforts, the church only gained 120 for Sunday school. In 1949 he inaugurated a program of church visitation. At the end of his first year, the average Sunday school attendance had risen to 400 and the following year it had risen to 500. The church continued to grow so that on May 22, 1960, they had 2,085 in Sunday school and an offering of \$2,901.79. On May 23, they had 121 at visitation. Mr. Allen states that the increase of his Sunday school attendance was in direct proportion to the number of callers that worked on visitation night.

Mr. Allen is an excellent Bible teacher

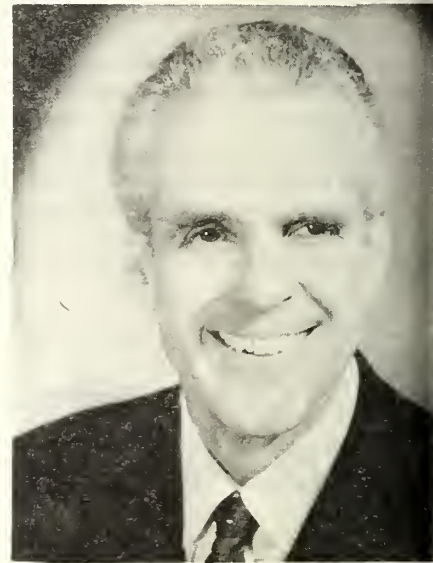


Dr. Tom Malone

Dr. Tom Malone is pastor of the Emmanuel Baptist Church in Pontiac, Michigan. He also operates the Mid-Western Baptist Schools, and Emmanuel Christian Schools. A recent purchase was made of five new G. M. C. sixty passenger buses to be used to transport children to the Christian schools and also to Sunday school. This is their first year to operate with Mid-Western Baptist Schools in their new \$600,000 plant and is their seventh year of operation.

According to Dr. Malone's church paper, *The Baptist Vision*, during the month of June the Sunday school attendance at Emmanuel Baptist Church averaged 1,354 per Sunday. Their offerings averaged \$3,399.00 per Sunday. Twenty-one persons joined the church and thirteen were baptized during the month of June.

Dr. Malone is a man who preaches with compassion and frankness. He was one of



Dr. Lee Roberson

Dr. Lee Roberson is pastor of the far Highland Park Baptist Church in Chattanooga, Tennessee, which has approximately 15,000 members. He baptizes over 1,000 converts each year. The Sunday school attendance runs between 4,000 and 4,500. Dr. Roberson is president of the Tennessee Temple Schools which last year enrolled over 900 students.

Dr. Roberson is a powerful, dynamic preacher of God's Word and is appealing in his manner of speaking and wins hearts of his listeners. His speaking schedule is as follows: Thursday, 9:30 a. m. and 6:45 p. m.; Friday, 9:30 and 10:45 a. m. and 7:30 p. m.

Please Note: All morning services will be held at Edgemont Free Will Baptist Church, 1212 East Main Street, and evening services will be held at East Durham Junior High School on Driver Avenue. Free Rooms will be provided for our town pastors, evangelist, missionaries, full-time Christian workers and also luncheon each day except Monday. Those who want free rooms are asked to visit the Rev. Donald Creech, 1212 East Main Street, Durham, North Carolina.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in postage stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have died a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Memory Portrait of the Rev. Homer L. Myers

There is there a painter to paint now a portrait
 One like a memory holding I secure?
 One couldn't find such a brush or a canvas;
 Colors couldn't blend nearly right I am sure.

You couldn't paint his laugh and the pride in his eye,
 His sock-clad feet patting time on the floor;
 Here "The Old Time Religion" from his fiddle and bow
 The light of the fire while the rafters would roar.

Can't paint the sweat falling from his dear brow,
 His throwing from the barn, the cow's winter hay;
 The sound of his ax chopping the kindling . . .
 His mocking the birds for his children in May.

Can't paint a man as he speaks of his country,
 Freedom he feels in old liberty bell;
 The strain in a face in the Thirty's depression . . .
 Him drawing up water from a country dug well.

Can't paint a man who is silently standing . . .
 He knew what it meant; he had been there before—
 His children marched off to a war one by one;
 His prayers and his faith matched the pain that he bore.

Can't paint the face that came with the greeting
 His kids coming home from afar—Christmas Day . . .
 Can't paint his sermon as first he was preaching;
 The way I can hear at the table he'd pray.

Can't paint his hair—as I saw in December;

I noticed each strand God's touch had made gray . . .

I heard from his heart, he was nearing to heaven;

But I couldn't quite bear to believe it 'd say.

You can't paint the love that you know is surrounding,

With friends and the flowers that counting can't do . . .

But to God we are closer—by way of an angel;

If it could be—Daddy, that painting is you.

—Grachel Myers Harvill.

PLEASE NOTE

When sending in news items, or feature articles, for publication in "The Free Will Baptist," please mail them to Rev. C. H. Overman, Editor, P.O. Box 507, Ayden, North Carolina. This will help us in getting your items processed earlier.

•
 "The wicked shall be turned into hell and all the nations that forget God" (Psalm 9:17).

CHRISTMAS CARDS



For your Christmas greetings this year, we are offering three series of the "Sunshine Line." All three series come in assorted cards, designed exclusively for you who love Christmas and understand its true meaning.

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21 Cards with Scripture Texts

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21 Cards, Also with Scripture Texts

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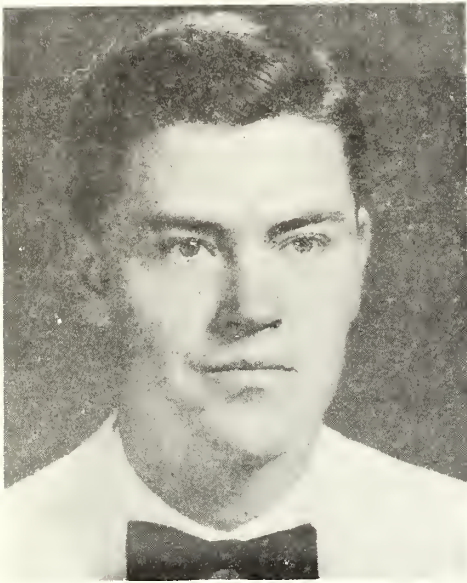
FREE WILL BAPTIST PRESS

P. O. BOX 158

AYDEN, NORTH CAROLINA

NEWS NOTES

Mount Olive Student Ordained at Western Conference



The Rev. Andrew Hill, a former student of Mount Olive College, was recently ordained at the annual session of the Western Conference of Original Free Will Baptists of North Carolina, held at Micro Free Will Baptist Church.

Mr. Hill, a member of the Wilson Free Will Baptist Church, attended Mount Olive College in 1955, and graduated from Atlantic Christian College in 1960 with an A. B. degree.

He is pastor of the Sound View Free Will Baptist Church in the Eastern Conference and is a teacher at Brinson Memorial School, New Bern, North Carolina. He is married to the former Geraldine Barwick of Deep Run, North Carolina. They have a daughter, Saborah Jean, age seven, and are now making their home at 1800 Old Cherry Point Road, New Bern, North Carolina.

Free Union Church Host To Central Conference

The North Carolina Central Conference of Free Will Baptists will convene with Free Union Free Will Baptist Church, Greene County, November 9, 10, 1960. The theme will be, "Glorifying God." The following program will be followed throughout the conference:

Wednesday Morning, November 9
10:00—"Glorifying God Through Praise,"
Rev. D. W. Alexander

10:15—Welcome
—Response, Rev. R. B. Crawford
10:25—Business Period
—Seating of Ministers and Delegates
—Appointment of Committees
10:45—Moderator's Message
11:00—"Glorifying God by Caring for Our Children," Report of Children's Home, Rev. J. W. Everton
11:15—"Glorifying God in Training," Report of Mount Olive College, Dr. W. Burkette Raper
11:30—Morning Worship, Rev. C. L. Patrick
12:00—Lunch

Afternoon Session

1:15—"Glorifying God in Prayer." Rev. Adam Scott
1:30—"Glorifying God in Our National Association"
1:40—"Glorifying God in Our State Convention"
1:50—"Glorifying God by Caring for the Aged," Superannuation Report, Rev. Walter Reynolds
2:00—"Glorifying God in the Ministry," Ordaining Council Report, Rev. J. C. Lynn
2:10—"Glorifying God Through Christian Literature," Report of Free Will Baptist Press
2:20—"Glorifying God as Free Will Baptists at East Carolina College"
2:30—Business Period
—Memorial Committee Report
3:00—Adjournment

Thursday Morning, November 10

9:30—"Glorifying God in Personal Witnessing," Rev. Walter Sutton
9:45—Business Period
—Reading of Minutes of Previous Day
—Recognition of Visitors
10:00—"Glorifying God Through Our Heri-

Coming Events

November 3, 4—Cape Fear Conference of N. C., Goldsboro Church, Goldsboro
November 4, 5—Florida State Association, Unity Church, Jacksonville, Florida
November 9, 10—Central Conference of N. C., Free Union Church, Greene County
November 15-17—Georgia State Association, Baxley, Georgia

tage," Report of Historian, Hubert Burress
10:10—"Glorifying God Through Discipline," Report of Temperance Committee
10:20—"Glorifying God in Purpose," Report of Resolutions Committee
10:40—"Glorifying God in Missions," Report of Mission Board
11:00—"Glorifying God in Reports," G. Mont Assembly and Church Finance Association
11:15—"Glorifying God in Preparation," Report of Free Will Baptist College
11:30—Morning Worship, Rev. Raymond Gaskins
12:00—Lunch
Afternoon Session
1:15—"Glorifying God in Evangelism," Rev. Robert Norville
1:30—Business Period
—Treasurer's Report
2:30—Adjournment

Revival in Progress at Harrell's Chapel Church

Revival services are now in progress at Harrell's Chapel Free Will Baptist Church, Snow Hill, North Carolina. Services began Sunday, October 30, and will continue through Saturday, November 5. Services are beginning each evening at 7:45, with the Rev. C. M. Coates as the evangelist.

The pastor, the Rev. C. J. Harris, invites the public to attend the remaining nights of this meeting.

Rev. Wilbert Everton Conducting Revival at Owen's Chapel Church

The Rev. Wilbert Everton, superintendent of the Children's Home at Midway, North Carolina, is conducting revival services at the Owen's Chapel Free Will Baptist Church, Elm City, North Carolina. Services began Sunday, October 25, and will continue through Saturday, November 5. Services are beginning each evening at 7:30, with special music featured at each service.

The pastor, the Rev. J. C. Lynn, extends an invitation to the public to attend the remaining nights of this meeting.

Pleasant Grove Church Announces Fall Revival

The Pleasant Grove Free Will Baptist Church near Pikeville, North Carolina, announces its fall revival November 6, continuing through November 12, with Rev. Fred A. Rivenbark, pastor of Fairmount Park Free Will Baptist Church, Norfolk, Virginia, as the evangelist. Services will begin each evening at 7:30. The musical program will be under the direction of the Rev. R. N. Hinnant.

The pastor, Mr. Hinnant, extends an invitation to the public to attend the remaining nights of this meeting.

invitation to all who will attend these services.

C. Lynn Conducts Revival at Darlington, S. C.

The Rev. J. C. Lynn, pastor of the Men's Chapel Free Will Baptist Church, City, North Carolina, will conduct the revival at the First Free Will Baptist Church, Darlington, South Carolina, beginning Sunday, November 6, and continue through Saturday, November 12. Services will begin each evening at 7:30.

The pastor, the Rev. Bobby M. Rogers, requests your prayers for this revival and sends to all an invitation to come and enjoy these services.

Pleasant Hill Church Announces Fall Revival

The Pleasant Hill Free Will Baptist Church near Pikeville, North Carolina, announces its fall revival beginning November 2 and continuing through November 12. Services will begin each evening at 7:30, with the Rev. Willis Wilson of Robersonville, as the evangelist. There will be special music featured in each service.

The church and pastor, the Rev. N. D. Homan, extends a very cordial invitation to everyone to attend these services.

Guy Owens Conducts Revival at Dildas' Grove Church

The fall revival at Dildas' Grove Free Will Baptist Church near Fountain, North Carolina, will begin November 6, continuing through November 12. The evangelist for the meeting will be the Rev. Guy Owens. Services will begin each evening at 7:30.

The pastor, the Rev. R. L. Norville, and the church cordially invites the public to attend these services.

Everyone is requested to pray for a great revival and that many decisions for Christ be made during these series of meetings.

Comfort Church Announces Home-Coming Day

The First Free Will Baptist Church, Comfort, North Carolina, will observe its annual home-coming on November 6, with the Rev. Gordon Sebastian of Sea Level, as guest speaker for the day. A picnic lunch will be served on the grounds at the noon hour.

The pastor, the Rev. Randy Cox, extends a very special invitation to all former members and their families to come and enjoy the program that has been prepared for the evening. A real blessing is expected from the services of the day close out the revival that has been in progress for the past two days, with the Rev. Billy Morris of Durham, North Carolina, as the evangelist.

Rev. Earl Glenn to Conduct Peace Revival

The Rev. Earl Glenn, pastor of the First Free Will Baptist Church, Wilson, North Carolina, will be the evangelist for revival services at Peace Free Will Baptist Church near Pinetops, North Carolina, Monday, November 7, which will continue through Saturday, November 12. Services will begin each evening at 7:30, and everyone is invited to attend.

Northeast Church Experienced Successful Revival

The Northeast Free Will Baptist Church, Mount Olive, North Carolina, held a successful revival October 12 through October 22, with the Rev. Clarence Bowen, pastor of the Shady Grove Free Will Baptist Church, Dunn, North Carolina, as the evangelist. The church has experienced the greatest revival in its history. During the meeting there were 87 decisions for Christ; 33 being first-time decisions and 54 being rededications. Thirty-five of the new members were baptized on Sunday following the close of the service on Saturday night, and 40 persons joined the church resulting from the services.

The pastor, the Rev. Richard Mabe, states: "The entire church experienced a genuine revival; whole families were converted to Christ and many hearts were made right with God through prayerful confession and rededication."

Fremont Chapel Church to Observe Home-Coming

The Fremont Chapel Free Will Baptist Church, Fremont, North Carolina, will observe its annual home-coming on Sunday, November 6, with the Rev. Wilbert Everton, Middlesex, North Carolina, a former pastor, delivering the home-coming message. The day's activities will begin with Sunday school at 10:00 a. m., with the morning worship service to follow. A picnic lunch will be served on the church grounds at the noon hour. There will be special music during the afternoon service.

The pastor, the Rev. W. E. Renfrow, extends a cordial invitation to all former pastors, friends and relatives to attend this service.

Albemarle Conference Convened at Union Chapel Church

The Albemarle Conference of North Carolina Original Free Will Baptists convened at Union Chapel Church, Plymouth, North Carolina, October 6, 1960. The following resolution was adopted:

Be it resolved that the churches of the Albemarle Conference stand against Catholicism and teach against this evil in our churches and auxiliaries.

A rider motion directed that a copy of this action be sent the periodicals of the

conference area and to the denomination's weekly, *The Free Will Baptist*, for publication.

Central Conference Meets at Free Union Church

The Central Conference of North Carolina Free Will Baptists will convene Wednesday, November 9 and 10, at Free Union Free Will Baptist Church located between Snow Hill, North Carolina, and Walstonburg, North Carolina. There is a tall television relay tower very near the church which can be seen several miles away which will serve as a guide for those who do not know the location of the church. There are several paved roads which branch off to the west of Highway 91 between Snow Hill and Walstonburg, which may be used in coming to the conference.

The Free Union Church and pastor, the Rev. C. L. Patrick, extend a very cordial invitation to all persons who are interested in the work of the conference.

Milbournie Church Announces Revival and Home-Coming

The Milbournie Free Will Baptist Church near Wilson, North Carolina, will observe its annual home-coming on Sunday, November 6. The day's activities will begin with Sunday school, followed with worship service with the Rev. J. B. Ferrell, a former pastor, as the speaker. A picnic lunch will be served on the grounds at the noon hour. After lunch there will be singing by different groups and a wonderful time is expected.

Beginning on Monday, November 7, the Rev. W. O. Lassiter will begin a series of revival services.

The pastor, the Rev. Dewey C. Boling, extends an invitation to the public to come and enjoy these services and pray for their success.

Smith's New Home Church Observed Home-Coming and Revival

The Smith's New Home Free Will Baptist Church, Deep Run, North Carolina, observed its annual home-coming September 25. The pastor, the Rev. R. M. Fader, brought the message at 11:00 a. m.; followed with dinner on the yard at noon.

In the afternoon there was singing from the Gray Branch Choir, Christian Chapel and Whaley's Chapel. Everyone seemed to enjoy the day. Following the home-coming, revival services began that night with the pastor doing the preaching.

There were three additions to the church and one rededicated her life to the church.

There are preaching services at the church every Sunday: on second and fourth Sundays at 11:00 a. m., and on first and third Sunday nights. Anyone would be welcome to come and visit the church anytime.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

Questions What is meant by the statement, "Justified in the spirit," as found in, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Timothy 3:16)?

Answer: There is no question as to who is set forth in the Bible as our judge; that is Christ. The triune God has so arranged. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). This is proper and indeed essential to His earthly life, His death, resurrection and final or eternal relation to those for whom He died. He could not fulfill all that His place as the Son of man implies in the Scriptures without being judge and, therefore, justifying all the redeemed. However, if we go to John 5 we will note that here He speaks particularly to Israel and her leaders, viewing them as a nation. The Jews, however, mistakenly viewed Him as coming only to judge and afterward reign immediately upon David's earthly throne and over the kingdom that, led by God, David had once rested from the heathen. To such people He was then indeed the judge. Also, we must remember that He promised judgment.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37); compare John 12. However, in John 12 we see that a breach between Jesus and the Jews occurred resulting from their misapprehension of His claims and declarations. This led them to a final rejection of Him. To the Jews, He gave true and final revelation concerning Himself as judge but first of all as Saviour. When the Greeks sought Him out, He first revealed Himself as Saviour and then as judge. This is what of necessity He is to every Gentile when He becomes that which He designs in their behalf; and it must be regarded as being in this order if a correct conception is maintained. "And if any man hear my words, and believe not, I judge him not: for I came

not to judge the world, but to save the world" (John 12:47); "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (3:16, 17). He must also become judge to all who reject Him when He returns to this earth; then there will be such a time of reckoning as is depicted in many passages throughout the Bible but misunderstood or misinterpreted by Jews over a wide range of history. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (12:48); "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (3:18-20).

Question: In what way have all the families of the earth gained blessing through the seed of Abraham?—E. B. Jones, Texas.

Answer: Both Christ and the Bible that teaches us about Him came to us through the Hebrew nation for which Abraham looked being the ancestor of the nation and, therefore, of the Bible writers and of Christ. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Romans 3:1, 2); "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Galatians 3:16). Christ first and then the Bible are the greatest blessings to the whole world.

During the coming reign of Christ on earth, of which the Bible alone gives authentic information, this promise of God to Abraham and his seed will be realized in its entirety. Then will the Gentile people seek God, and then through Israel, His chosen people, His blessings will abound to all the families of the world.

CHRISTIANS AWAKE!

"And that, knowing the time, that now is high time to awake out of sleep: now is our salvation nearer than when believed" (Romans 13:11).

The inspired writers of the sacred Scriptures have suggested many considerations excite Christians to activity in the cause of God. Sometimes they referred to the example of Christ, and zealously urged that be copied. At other times they dwelt on the criminality of the spiritual sloth and inaction. Occasionally they alluded to the fact that multitudes, once here on earth we are, are now enjoying the promises of heaven, and exhort us to walk in the footsteps of our predecessors on to certain glory. But in the text, another consideration, different from all these, is presented—and operation should be powerful, now is our salvation nearer than when we believed.

It is here assumed that faith in Christ as Saviour and Lord sustains an important relationship to salvation. It introduces us into a saved state, but salvation is partly present, partly future. Salvation in heaven is referred to in our text, and this salvation near when we believed, is nearer now than then. We are every moment approaching death and eternity—death and eternity bring us into complete possession of complete salvation. Therefore, it is high time to awake out of sleep, on account of the nearness of our salvation in heaven.

The term, *sleep*, is, in the Scriptures, used in a number of different senses. It is often employed literally, as taking of rest or sleep. In a number of passages it denotes death, as when Jesus referred to the death and resurrection of Lazarus. But in the text it signifies a state of apathy and inaction. It is here used figuratively. And why this figurative application of the term? Because, I think, of the resemblance between natural sleep and moral lethargy among professed Christians.

Those who are literally asleep are in a state of unconsciousness and insensibility. They are not affected by what is taking place around them. Danger may hover over

CONGRATULATIONS
TO NEW EDITOR

"Please accept my sincere congratulations on your new position as editor of the press, and believe me when I say that I am in complete agreement with you on the stand you have taken regarding our national political crisis. Also, I am in complete agreement with you on your editorial treatment of the controversial issues in our denomination, especially the editorial, *Lift Christ Up*, which appeared in the October 12 issue. I sincerely believe that if more of our people were better informed in true Free Will Baptist principles and practices, there would

(continued on page ten)

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

THE NARROW, HEAVENLY WAY

Matthew 7:14

- I. IT IS THE WAY OF RIGHTEOUSNESS (2 Peter 2:21)
 1. We were without righteousness of our own (Romans 3:10).
 2. We became the servants of righteousness when saved (Romans 6:18).
 3. We received our righteousness when Christ entered our hearts (1 Corinthians 1:30).
- II. IT IS THE WAY OF TRUTH (Psalm 119:30)
 1. Truth is our protector (Psalm 91:4).
 2. Truth is the foundation of our relationship with society (Ephesians 4:25).
 3. Truth is the basis for our judgment (Psalm 96:13).
- III. IT IS THE WAY OF PEACE (Romans 3:17)
 1. We receive peace from God (Haggai 2:9).
 2. We should always seek peace (Psalm 34:14).
 3. We should live peaceably (Romans 12:18).
- IV. IT IS THE WAY OF UNDERSTANDING (Isaiah 40:14)
 1. We were without understanding before we were saved (Romans 1:31).
 2. We received understanding from the Lord (2 Timothy 2:7).
 3. We are tutored to understanding by the Word (2 Timothy 2:15).

Christian Education

College Student Government Officers Installed

Student government officers for the current year were installed Wednesday, October 6, at Mount Olive College during the installation service. Dean Michael Pelt, acting on behalf of President Raper, conducted the installation service. Speaking to the student body, Dean Pelt commented on the importance derived from active participation in student government. He praised the fine example manifested by the elected representatives of the student body this year and stated that the success of student government is dependent upon good citizenship practiced by all members of the student body. In order to maintain good community life and uphold the reputation of

THE MAIL BOX

(Continued from Page Nine)

be better understanding and sympathy represented on all levels of our denomination, and the great power of Christian love would motivate our actions rather than prejudices and personal interests.

"In connection with our attendance at the National Association at Norfolk, we hope to be able to spend some time in North Carolina, and we plan to make a visit to the press. We especially want our 13-year-old son to see it and meet with the people who are employed there. He is at the age when he is becoming more interested in such things, and we want to encourage it.

"Please remember us in your prayers as you pray for those who are charged with the responsibility of writing in the cause

of Christ through our great denomination in its ministry of the printed page."—*The Rev. Chester H. Pelt, Marianna, Florida.*

SINCERE THANKS

"I sincerely want to thank my friends and relatives through the efforts of the Rev. M. L. Johnson, treasurer of Mount Olive Junior College, for the love and friendship they bestowed upon me in presenting to me a *Free Will Baptist Heritage Foundation of Mount Olive Junior College Certificate* on October 19, 1960, which places my name on the plaque arranged for such purpose. I had rather have my name on a plaque that helps young men and women to secure a Christian education than to have it written on the walls of the White House of our nation, as much as I am dedicated to the United States."—*Rev. J. C. Griffin, Bridgeton, North Carolina.*

V. IT IS THE WAY OF HOLINESS (Isaiah 35:8)

1. Our holiness comes from Christ (Hebrews 12:10).
2. Our fruit is produced because of holiness (Romans 6:22).
3. Our service is possible because of holiness (Romans 6:19).

VI. IT IS THE WAY OF ESCAPE (1 Corinthians 10:13)

1. We escape from the great tribulation (Matthew 21:36).
2. We escape from the pollutions of the world (2 Peter 2:20).
3. We escape from hell because we did not neglect (Hebrews 2:3).

VII. IT IS THE WAY OF LIFE (Proverbs 15:24)

1. Life comes from God (Genesis 2:7; Ephesians 2:1).
2. Life's aim is to glorify God (1 Corinthians 6:20).
3. Life is eternal (John 5:24).

Oh, Lord, If It Is Not Too Late

Years ago a unique character was converted in the Water Street Mission, New York—"The Old Colonel." Through drink, he had sunken low. At the time of his conversion, he was 60 years old. He looked to be 100. He looked more animal-like than human. He was clothed in rags. The overcoat he wore was fastened with a nail. He was a caricature of the man he had been—a college graduate and a brilliant law student in the office of E. M. Stanton, Lincoln's Secretary of War. On the night of his conversion, he cried, "Oh, Lord, if it is not too late, forgive and save this poor old sinner!" God heard the cry of his heart. He was gloriously saved. God vouchsafed His promise to him: "And I will restore to you the years that the locust hath eaten" (Joel 2:25). God restored his intellect. That which had been his greatest love and had almost ruined his life—strong drink—became his greatest hate. He became an honored and beloved Christian gentleman!—*Rev. Walter B. Knight.*

MINISTER IN VETERANS HOSPITAL

"This is to let my Christian friends know that I am in the Veterans Hospital at Fayetteville, North Carolina, for treatment and I desire your prayers. I would like much to hear from you."—*Rev. B. F. J. Gold Sr., Ward 3-C, Room 373, Veterans Hospital, Fayetteville, North Carolina.*

THANKS FOR EVERYTHING

"I would like to thank each person who has remembered me in any way during my illness. I have had so many flowers which I have enjoyed so much, and so many cards that have meant so much to me; but of all I would like to thank you for your prayers.

"I must wear this cast on my knee for three more weeks. Then the doctor says he will put one on that is no longer as this one. I do not know when I can walk again without crutches.

"I would like to say again, 'Thank you from the bottom of my heart, and God bless you is my prayer.' Please continue to pray for me that God will use and heal me if it be His will. Thank everyone."—*Mrs. T. E. Tyndall, Route 1, Snow Hill, North Carolina.*

CORRECTION IN PRICE CHANGE

We would like to correct an error that has been in the recent issues of *The Free Will Baptist* concerning the price change of our Sunday school publications. Only the Sunday school publications have been increased \$.01. The League publications will remain at the current price. This change came effective on October 15, 1960.

NOT STRONG ENOUGH

(Editor's Note: In our effort to be fair and all concerned, we are printing the quotation below which is a part of a recent letter. It is pertaining to the second part of Ruth Timby's article which appeared in the October 5 issue of "The Free Will Baptist." The matter in question is the Knights of Columbus' oath under which we placed an editorial note stating that the Roman Catholics say that the oath is binding. The writer of the letter feels that the editorial note was not strong enough.)

"... I checked for myself and found that the words of Mrs. Timby were completely out of context.

"Enclosed find a photostatic (the faxed) copy of the February 15, 1913, Congressional Record. (It was thermofaxed my son from the Congressional Record file in the North Carolina State College Library.)

"You will note, from this photostatic copy, that the words Mrs. Timby quoted were there all right, but they were referred to as a malicious untruth. Pennsylvania congressman circulated defeating a Catholic for office. The congressman further protested the seating of a congressman who had circulated such untruths. Mrs. Timby completely quoted out of context. . . ."—*Mr. James B. I. Route 1, Lucama, North Carolina.*



By J. C. Griffin

PART OF GOD'S LAW

d, through the holy prophets and es, and by Christ Himself while here rth, has given to us laws and Scrip-regulations. In these regulations, He mphasized the danger of passing judg-on others, who are our brethren. It rs that in the church of Corinth, sity had gotten control of some of the s over preachers and, therefore, onc n was judging another until the posi-d had been reached that they were going v in order to settle their differences. s church there were some clammering eter, some for Apollos and some for

Because of this Paul said, "And I en could not speak unto you as unto al, but as unto carnal, even unto in Christ" (1 Corinthians 3:1).

ey were sorely judging each other, not- anding that Jesus had said while on "Judge not, that ye be not judged" (Matthew 7:1). Regardless of their faith (lled), they had the spirit of judging ondemnation to all that opposed their ng. That spirit had gone through the h and Paul condemned such a destruc- spirit in the church. No doubt there those who were going to the common o get their selfish desires, or perhaps had already filed suit; so Paul, being ostle who loved Christ and the church than anything on earth, even his own said, "Dare any of you, having a mat- ainist another, go to law before the un- and not before the saints? Do ye not that the saints shall judge the world? f the world shall be judged by you, unworthy to judge the smallest mat-

Know ye not that we shall judge? how much more things that pertain s life? If then ye have judgments of pertaining to this life, set them to who are least esteemed in the church. k to your shame. Is it so, that there a wise man among you? no, not one shall be able to judge between his en and that before the unbelievers. v- therefore there is utterly a fault among ecause ye go to law one with another. do ye not rather take wrong? Why not rather suffer yourselves to be de-

frauded? Nay, ye do wrong, and defraud, and that your brethren" (1 Corinthians 6:1-8).

If the above admonition is true, if the apostle, Paul, was an apostle who was inspired by the Holy Ghost to write, then it is a sin to go to law with a brother. Paul says that it is wrong. Two wrongs never make a right even though there were two wrongs. Some times we poor human beings get it in our mind that something is wrong, when there is no wrong. I have been having to do with right and wrong in the church for more than fifty years, and I know facts, frauds and rumors that ought to be settled before the world. Paul condemns it. I am writing out of my heart. I do not claim to be perfect, but I have claimed to and do claim to be a child of God and let any man dispute it and I will not sue him at law but I will meet him at the judgment bar of God.

I have not written this to be heard of men, or for the notions of any man. If you agree with me, I praise the Lord; if you want to curse me and try to defame me, I will never be guilty of trying to hurt you, but I will pray for you and if you will come to my home, I will treat you as nicely as a poor Free Will Baptist can treat another person.

A CALL TO PRAYER

I take a magazine published by an ex-Catholic priest, a man who was converted by listening to a radio message given by Dr. William Ward Ayer, and is now a minister of the gospel and publisher of a magazine called the Convert. I have had this man in my pulpit and also in my home. He is a very intelligent man and has a great testimony for his Lord. I have been a subscriber to his magazine for several years, and have received much valuable information from the pages of this periodical. This man is none other than Dr. Joseph Zacchello, D. D. Dr. Zacchello says in the October issue of his magazine or makes a call as follows:

A Call for Prayer Before the Election

"The Convert, a non-partisan educational magazine, does not endorse or oppose political candidates. We are taking the privilege of reprinting in this, items and articles regarding a Roman Catholic for president, because as the Wall Street Journal, July 30, 1959, said: 'It is not the individual Catholic candidate that so many Americans fear, but the church to which he belongs.' Our opposition therefore is not to Senator Kennedy, but to his church, which is not willing to change its policy in regard to church-state separation.

"In a July issue of The New York Times, Glen L. Archer, executive director of Poau declared: 'If the Roman Catholic would come out in pronouncement and in practice, for equality of creeds before the law against tying church and state together,

against federal aid to parochial schools, then they would sweep away much of the anxiety over electing a man like John Kennedy to the White House. "We are not concerned primarily with Kennedy," he added, "but with the desires of the Roman Catholic hierarchy to carve out a special place for that church in American society."—Convert.

THE RIGHT TO VOTE

Thank God we, as citizens in lawful and good standing, are free to go to the polls as free men and can vote for our choice. But I can join in with Dr. Zacchello and say, "We all ought to pray before we go to the polls, not only before we go to the polls to vote, but that we should pray before any great undertakings." Christ did. He prayed before any event, and taught us to pray as He prayed.

We should pray as the man of old who said; "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psalm 55:17). So we should pray and ask God to direct us in voting as much as we would cry for bread if we were hungry. It is written, "Blessed is the nation whose God is the LORD" (Psalm 33:12). Thus the man who sits in the White House as our president should be a born again, spirit-filled, dedicated, child of God, with a heart filled with holy love for all people, one that believes in the atonement in the shed blood of the Lord Jesus Christ, and one that will put God and the Lord Jesus Christ ahead of creeds, isms and cisms. Amen.

Does Practice Make Perfect?

While driving through Mississippi, a man stopped at a farmhouse for the night. At supper the hostess brought a plate of hot biscuits to the table. But what biscuits they were! Not the light fluffy kind you delight to eat, but—College boys would have called them "sinkers." Nevertheless the man managed to pay the highest compliment to the cook by eating them. Highly pleased by this, the woman remarked with a hint of pride, "I've been cooking' f'r forty years."

That very night the man was inspired to revise the old proverb, "Practice makes perfect." Even after that he said, "Intelligent practice makes perfect." And to practice intelligently one must have an ideal. All true progress requires a perfect ideal. In Christ, God's gift, we have our ideal man—our helper.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1).—Selected.

STORIES for our BOYS and GIRLS

LITTLE BLACK LAMB

by Velma B. McConnell

AMANDA BROWN was a little Negro girl who had lived all her life in the South. When her father died, Amanda and her mother moved up North to live with Grandmother Gray.

Amanda's mother was not a fat, jolly mammy with a red kerchief around her head, as you see in picture books. No indeed. She was a pretty, tired-looking young woman with a sad smile. She found work in a factory, and Amanda stayed all day with Grandmother Gray.

Although Grandmother Gray was kind to Amanda, the little girl found it very strange in the North. She had always lived where there were many little Negro children with whom she could play. Now she found more white children than black ones, and she felt too shy to run and play.

One morning Grandmother Gray said crossly, "Mandy Brown, I am too busy this morning to have you moping under my feet. You just go down to the public park and play! Don't be so skeered, child, nobody's a-goin' to bite you! Pretty soon you have to start to school. Then what are you going to do? Hide in a corner and cry? Here is a sandwich and an apple for your lunch; so just ske-daddle, now!"

Amanda did not want to go. But she did not dare disobey Grandmother Gray. She took the sandwich and apple and started toward the park. She walked so slowly that her starched pink dress did not swing at all, her pink-ribboned pigtails did not even bob.

Soon she reached the park. She walked over to the swings where boys and girls were swinging and shouting. There was one empty swing, but Amanda did not take it. She watched the boys and girls see-saw, but she did not join them. Amanda walked around the park.

Presently, she saw another group of children. They were clustered around a pretty young woman seated on a green bench, holding a tiny book in her hand. The children looked so interested that Amanda came a little closer.

She saw the young lady open the book, and heard her say, "Do you see this page, boys and girls? What color is it?"

The children shouted, "Black!"

"Yes," nodded the lady. "And this black color means something, too. It shows us the color of naughtiness—sin. And it is the color of our hearts, too, before Jesus cleanses them."

Amanda stood still, horrified. Was her heart black, like that? She had hoped that her heart would be white. Were the hearts of the other children black, too? Oh, no, that could not be. For most of them even had white hands and faces!

Suddenly Amanda saw a little girl leave the group and dart toward her. She stared in delighted surprise. Here was the first little Negro girl Amanda had seen since coming to town. This little girl wore a blue starched dress, and her braids were tied with blue ribbons. She stopped in front of Amanda.

"Come on over with us," she whispered; "Miss Anne is telling us stories again!"

Amanda hung back a little. "Is—is it all right if I listen, too?" she asked.

"Sure, it's all right! Why shouldn't it be?" Impatiently the little girl tugged at Amanda's hand. "Hurry up or we'll miss the story!"

Amanda stood close to the young lady now. She smiled at Amanda, and went on with her story.

"Now watch me turn the page. This page is bright red, isn't it? This red stands for something else—something very wonderful. It stands for the blood of our Lord Jesus Christ."

Amanda stood wide-eyed as Miss Anne told the old story of how Jesus died to save from sin, and how His blood can cleanse a black, sinful heart and make it white as snow. She could scarcely believe what she heard.

When the lady asked for hands to show how many wanted Jesus to cleanse their hearts, Amanda felt too shy to raise her hand. But later, as she was skipping home, holding tight to the hand of her new friend, she asked eagerly, "Ruby, does you really and truly believe that Jesus can make my heart spic-and-span clean, like Miss Anne said?"

"Why sure, I believe it, 'Manda," replied Ruby, stopping so suddenly that Amanda nearly tripped. "I believe it 'cause He made my heart white and clean. And oh, 'Manda, you don't know how fine and happy it makes you feel! You sure have to come to Jesus, too!"

"I guess so, if yo-all says so. Ruby," answered Amanda thoughtfully. "I sure don't want my heart white, too, and I wants to to that heavenly city that shines all gold like, that Miss Anne showed in her Welfareless Book. And my mother, too, I wants her to feel happy. Miss Anne says that Jesus wipes tears away and makes people forget they troubles."

She reached Grandmother Gray's cott. "Oh, Ruby," and Amanda clapped her hands, "I is so glad I came up North to live, and I is so glad I found you and Miss Anne, too. Will yo'-all take me with you next time to hear Miss Anne tell me 'bout Jesus?"—*Gospel Herald*.

Insignificant Work

Big men do big things, but how many big things are big failures? The big ship that every was built was no profit to anybody until it was sold and broken up for old junk. Many a little ship during the same time had made good voyages, brought profit to its owner. A man writes a big book; he is a great man, but few people ever read his book, yet it is large and bulky, and perpetuates the man's fame through generations. Another man writes a little letter, a pamphlet, an epistle, which can be read in an hour, carried in the pocket, copied in a little while, sent through the mails, or printed on a few pages, and that little pamphlet is translated into hundreds of languages, scattered by millions every quarter of the globe.

Paul, chained to a soldier in his house at Rome, wrote no big books. A dozen pages would contain the largest treatise he ever wrote, and yet the thought there embodied, and the truths there declared, live through all ages, and go to the ends of the earth. A seed is a little thing, but in it there is the promise of waving harvests through all the years to come. A granite monument is a great thing, but it has no advancement, no progress, no growth.

Let the man who does little things glorify in God, who can make little things great and accomplish his own purpose of goodness and goodness.—*Christian*.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Convention North Carolina Woman's Auxiliaries

...ics, we have enjoyed our fall conven-
... We have been challenged by various
... ers to peacefully work together as we
... a greater vision of service for our
... May we let our lights shine for Him
... remember the various phases of our

... the chairman of the Children's Home
... could say: "Remember your contribu-
... for the remodeling of the kitchen.
... work has been completed, but there is
... money needed to pay these bills."

... the chairman of missions we would
... 'Let's not forget our obligations to
... our state and national projects. As
... now, the state project is a washer and
... for Mrs. Lee Whaley in Alaska.
... national project is medical equipment
... r. La Verne Miley for his work in
... "

... would like to congratulate the auxiliaries
... state for the fine work you have done
... throughout the year. Let's continue to work
... the up-building of God's Kingdom here
... with, and may God bless you in all your
... takings in your auxiliaries.

Alice Barrow

Juniper Auxiliary Visits Children's Home

... group of twenty-four from Juniper
... l Free Will Baptist Church, Vance-
... North Carolina, visited the Chil-
... Home at Middlesex, North Carolina,
... y, October 16, and carried a gift from
... oman's auxiliary. We arrived in time
... unday school and enjoyed the lesson
... much; also the morning message by
... ev. C. H. Overman. Everyone was so
... o us that we felt right at home.

... had lunch with the children, to-
... with other visitors. It was a real
... ian fellowship all day. We praise the
... for a home like this and for leaders
... as we have there. May God bless
... ne of them, and may we as Free Will
... ts stand behind them. After such a
... rful lunch and the sweet fellowship,
... nted to show to them that we were

thankful, so we took a love offering which
amounted to \$28.00. The trip was worth
much more than that to each of us.

We encourage more of our people to
visit our Children's Home. I think we
can appreciate it more if we see what is
being done and see how our money is be-
ing spent. Let us stand behind the home
with our support and prayers.

Mrs. G. F. McGowan

THE FIRST EPISTLE OF TIMOTHY Chapter Four

Mrs. T. E. Tyndall

As we have studied before, Paul wrote
these letters or epistles to Timothy giving
him directions for the pastoral care of the
church, treating on questions of church
doctrine, practice and government. In this
chapter, he foretells that in the latter times
there shall be a departure from the faith,
and how to live a Godly life in spite of all
adversities.

Godliness is essential, but some think it
excellent for attaining a peaceful death and
evidence shows we (as a people) are not
convinced it is necessary to a happy life.
The unchristian think of it as good for the
weak, the poor, and the sentimental. They
fail to see the need for it in the lives of
busy, capable, energetic, practical people of
the world. Let us not forget that Godliness
is the most practical of all things. It lays
hold of a person's life, purifies the body,
illuminates and sanctifies his intellect. It
penetrates every phase of his life, business,
amusement, social and private. We can
and must prove to all the world that God-
liness is a reality that enhances the bright-
ness of all that is really beautiful in life, and
it raises to a power all natural gifts and
abilities.

Paul begins this chapter with a prophecy
denouncing those with so little faith. You
will notice he said, "Some will depart from
the faith." Indeed there were some in Paul
and Timothy's day just as there are some
in our day.

This first verse is very closely related to
the next six verses. Timothy, as a good

minister of Jesus, must keep his people in-
formed of the things they must and must
not do.

There were a lot of different things
preached and practiced in those days, just
as there are today, but Paul tells Timothy
to warn them of these evils.

Concerning the eating of meat, some still
believed it to be wrong according to old
Mosaic laws; but God gives us all things,
and He is the Creator and all His creations
are good for man to use if he uses them
thankfully. We should remember to be
thankful for God's goodness to us.

Paul reminded Timothy that if he preach-
ed these things and kept the flock nourish-
ed with the doctrines of faith, he would be
a good minister of the Lord. He also warn-
ed him to not listen to words of idle gossip
but rather keep informed in Godliness.

He further says that bodily exercise is
all right, but with our minds we should study
God's Word and will for in them we have
hope and promise of eternal life.

Sometimes there are crosses to bear for
those who help carry the burden for Jesus.

Regardless of our age, wealth or position
in life the Christian must uphold the
characteristics of a true follower of Christ.

Just as Paul told Timothy, we too must
always study and teach Christ's doctrines.

Our talents must be used and the doc-
trines upheld.

Paul tells Timothy to study, pray and
think on all these things and be careful of
what you preach and teach. The same
thing applies to us today for in teaching
Jesus we save ourselves and those to whom
we teach.

●
"But the fearful and unbelieving, and the
abominable, and murderers and whore-
mongers, and sorcerers, and idolators, and
all liars, shall have their part in the lake
which burneth with fire and brimstone:
which is the second death" (Revelation 21:
8).

AUXILIARY PINS

Please order your auxiliary pins
direct from The Free Will Baptist
Press, Ayden, North Carolina. The
prices are: 10 K Gold, \$5.25; Gold
Plated, \$2.00.

When ordering life awards pins,
order direct from Mrs. H. L. Spi-
vey, Maury, North Carolina. There
is no charge for these when you
send to the state treasurer, Mrs.
Raymond T. Sasser, \$25.00 for the
designated state project which
this year is the Children's Home.

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Riehlard Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Riehlard Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Alaskan Newsletter

October, 1960

Dear Friends,

Since our last newsletter the faithfulness of the Lord has been wonderfully manifested in our behalf, and we greatly rejoice as we personally testify of the reality of the great commission covenant when our Lord said, "Go . . . and, lo, I am with you alway, . . ." (Matthew 28:19, 20).

Our visit to the southern 48 states, and the uniting of the family back together, after Vernon's stay in Florida, was most uplifting. During our ten-weeks' vacation, we participated in at least forty-five missionary services and attended the National Association which convened at Fresno, California. The brief fellowship in these services blessed our lives spiritually and the release from our many duties here helped us physically. We arrived back in Anchorage the last week in July with new courage to face the continued challenges of this cold, dark, sinful field.

The second week in August we conducted a most successful vacation Bible school with an enrollment of approximately ninety-five persons. There were several decisions for Christ and we were led into many wonderful contacts which enables us to do a continued work of witnessing in these homes. Also, we have just closed a six-day revival with Don White, a former missionary to Alaska, doing the preaching. There were twelve confessions of faith in Christ and a number of rededications. The Lord is honoring His Word, your prayers, and our efforts as we labor together. We are rapidly outgrowing our present facilities and there is already a demand for the attached living quarters to be turned into church use exclusively.

God has uniquely answered prayers in sending forth laborers to join the missionary endeavor here. We were most encouraged at the good leadership manifested through God's faithful servants, the Rev. and Mrs. Bob Breeden, who supplied the church in our absence. They continue to add much to the strength of the efforts as we labor together, and Brother Breeden is officially serving as assistant pastor of the church, being stationed here as a captain

in the United States Army. Also, Miss Mildred Hall, a former student of the Free Will Baptist Bible College who has dedicated her life to the service of the Lord, returned with us and is now doing a wonderful job directing the youth of our church. She assists in the other mission work too. She lives with us and has obtained part-time employment as a means of support.

We have another dear lady, Mrs. Lorraine Snyder, who feels a definite call to immediately begin a mission for the natives. She is making contacts and we are laying plans to help her advance as God opens the doors. Mrs. Snyder is a Free Will Baptist from Missouri whose husband is a sergeant in the army here.

As many of you know, the Rev. and Mrs. Kirby Joe Godwin have been approved to come to Alaska under the National Home Mission Board. May God hasten the arrival of this couple that we may expand and enter more of the open doors that are waiting for our message.

Recently, we took a survey trip to Fairbanks, stopping off at other various points. Fairbanks is a town of 50,000 in population. There are far too few evangelical witnesses to meet the needs there and even unsaved people told us how representatives in our field of work are needed. Living expenses are at least 10% higher there than they are in Anchorage, but we believe that the Lord would have us to meet this challenge. Plans are underway for such an undertaking.

We have a fifteen-minute weekly broadcast here which is heard as far as 300 miles out into the interior of Alaska. There is a good possibility of getting on the station in Nome and in Fairbanks if the funds were available. This would enable us to preach the gospel over half of the entire state, into villages where the soles of our shoes would never be able to tread. Join us in prayer that this ministry might be made possible.

As we view these marvelous workings of the Lord, the open doors and the supply of help, there comes a challenge to all of us to stand behind the cause in a more systematic way of prayer and support than ever before. God has confirmed His will in the undertakings in many infallible ways. Can He depend upon us as stewards of the gospel to do our part?

The family is well and the boys are in school. The doctor's report on the condition of Vernon's eyes is satisfactory present. Please pray that he may regain physical health to combat these attacks have been so frequent since our coming to Alaska. Also, for the family as a whole we may remain in good health.

Representing Christ in Alaska
Lee, Ethel and Boys

Appeal from Hawaii

P. O. Box 120
Waipahu, Hawaii
October 19, 1960

Dear Editor,

I am writing this same letter to all of the denomination periodicals in the hope that each of you will join with us in this effort to raise some much needed funds for Free Will Baptist work in Hawaii.

I believe God gave me this plan and it has been cleared through our National Home Mission Office in Nashville, Tennessee. December 7 will mark the beginning of the twentieth year of the Japanese attack on Pearl Harbor. Your missionary happened to be at Pearl Harbor at the time of the attack and he can testify to the chaos, and great loss sustained by the United States as a result of this attack. I am here with my family on a different assignment, under a different Commanding Chief, and we are engaged in an even greater warfare. The spiritual destruction of the past nineteen years in these Islands can be described on paper; however, from pictorial brochures recently published of work here in the Islands you can see the extent of the needs. (You may obtain copies of these brochures from the National Home Mission Office in Nashville, Tennessee.)

Within a few months after the Japanese attack on Pearl Harbor in 1941, we were able to turn defeat into victory because young men rushed to the recruiting office to volunteer. Moms and Dads did without things and worked hard at home and in factories in order for us to have the material to win the war, and the rally slogan "Remember Pearl Harbor!" was heard throughout the free world. Now, let us try to rekindle some of that fervor for the glory of the Lord.

As you have been previously informed, the cost of land is unreasonably high on the Island of Oahu. The average is about \$100 per square foot, and since there are 43,560 square feet in an acre, you can imagine how we feel. I guess I feel somewhat like a boy who was given a long grocery list and sent to the store without any money to pay for the groceries.

If each person who reads this letter
(Continued on page fifteen)

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

God in My Life

(Lesson for November 13)

Psalm 116:1-14.

Text: Psalm 116:1.

INTRODUCTION

Psalm 116, is a testimony to God's love. Six Psalms, 113-118, comprise the group known as psalms of praise. They are believed that they were associated with worship and that they were chanted in the temple the first of each month, when the Passover lambs were slain.

The title of this lesson, unless understood, creates a misconception of the true meaning of God in one's life. Most anyone you meet will tell you that they believe in God, or even that they believe in Christ. It is a different matter, however, simply believing that there is a God and in actually knowing Him personally. Yet, this is the secret of knowing God's presence. Upon receiving Christ, the individual is receiving God. Thus, the Christian who has personally surrendered to God never faces the problem of life alone. A Christian never walks alone, for God walks with those who daily trust in Him. The world is not long in recognizing the one who has God in his life, for there is a difference.—*The Bible Student* (F.W.B.).

POINTS THAT HELP

This Psalm forms part of the Jewish Hallel, which is composed of Psalms 113-118. These were hymns of praise. The Hebrew word, *Hallel*, comes from the Greek word, *hallelujah*. The Psalms that constitute the Hallel were sung at the three great festivals of the Jewish people—the Passover, Pentecost, and the Feast of Tabernacles.

One or more of these Psalms were always sung by our Lord and His disciples before they left the upper room, on the way to the Garden of Gethsemane.

We believe that you will get a great deal more out of today's lesson if you read these Psalms that constitute the Hallel. Even though only the first fourteen verses of Psalm 116 are printed in the quarterly, all these Psalms form a background for the lesson.

The authorship of Psalm 116 is not definitely known. Some scholars believe that David wrote it and that it came out

of some moving personal experience in his life. Others believe that Hezekiah wrote it. We are inclined to agree with this latter group. It is likely that this experience of the psalmist with God is the experience of Hezekiah when he was critically ill. God sent the prophet to warn him that he had to die; then the king turned his face to the wall and prayed. God heard that prayer and spared the king's life for fifteen more years (Isaiah 38).

4. Whether you believe that Hezekiah, David or someone else wrote this Psalm, be sure to note the intensely personal experience of the psalmist with God.

5. The cup was often used as a figure of speech by the Jews. Examples are: The cup of adversity (Psalm 116:6); the cup of trembling (Isaiah 51:17); the cup of suffering (Matthew 20:22).

6. How important it is for the Christian to recognize that we are nothing, but that God is everything. We must take from Him before we can render effective service. The unsaved person cannot render acceptable service because he has not taken the cup of salvation. We can give only after we have taken.—*The Advanced Quarterly* (F.W.B.).

III. ADDITIONAL TRUTHS

1. "The many afflictions of the psalmist had agitated his soul and shaken his confidence in God. He had been bound by the cords of death. He had felt the painful straightening of the tomb. Trouble and sorrow were the discovery of his search for good. His enemies had overmatched and exhausted him. In the midst of his affliction, miraculous help had been vouchsafed. The Lord saved him, and now he returns to the rest of the joyous confidence in God which stills forever the tumult of his soul. . . . Peace follows pardon. Purity precedes refreshment. And the soul pardoned and refreshed with its love fixed on God, its faith reposing on God, its will governed by God, and its work directed by God, it realizes the promise to the full: 'I will give you rest.'"—*The Standard Commentary*.

2. To be thankful and appreciative is a virtue indeed, and there are many ways provided to repay our fellow man for his services to us. How shall he repay God for His blessings? This was the problem of the psalmist, a problem which he faced as

soon as the blessing of health had been restored to him. It had been the problem of all those who have been brought face to face with the mercy and bounty of God. In "When I Survey the Wondrous Cross," a hymn by Isaac Watts which is familiar to all of us, this age-old question is answered:

"Were the whole realm of nature of mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

3. Hudson Taylor once wrote to a friend about a verse in the Gospel of Mark which he was reading in his New Testament in the original Greek. In the English New Testament he read the words, "Have faith in God," but in the original Greek Taylor read it: "Hold to the faithfulness of God." The discovery, he said, lit up many dark places in his thinking, and lifted him up.

Man's faith in God might perchance grow dim, but God's faithfulness is forever the same.

4. James Moffatt tells of two friends whom he helped at a certain time in his life and they obtained considerable positions from it, but they became less friendly with him. This is a fact of life many of you know. This is how we treat God. We pray for what we want, and get it, but we never come back to thank Him. It is a sign of a shallow nature, a narrow soul. No great mind is ever ungrateful. Genuine Christianity always has a vital throb of thankfulness and praise for God's blessings.—*The Bible Teacher* (F.W.B.).

If time permits, review briefly Luke 17:11-17.

MISSIONS

(continued from page fourteen)

try to buy one square foot of property (\$3.00) and try to enlist individuals and groups in your church to buy some, I believe God would give us the victory. If a program could be arranged in your church during the week of December 7 using for the theme, "Remember Pearl Harbor," I am sure God would honor the program by having people to respond. You can use the pictorial brochures as a basis for your program, and at the end of the program an offering and pledges may be received to buy property. Encourage and challenge everyone present to buy at least one square foot. I will be happy to give you any additional information if you will write to me. Send all offerings to "Remember Pearl Harbor" Fund, 3801 Richland Avenue, Nashville, Tennessee.

For Christ in Hawaii,
Luther Sanders

MISSIONARIES ON THE FIELD

Alaska

Rev. Lee Whaley
Mrs. Ethel Whaley
Rev. Kirby Joe Godwin
Mrs. Elizabeth Godwin

Canada—New England

Rev. Mack C. Owens
Mrs. Jackie Owens
Rev. Mark Vandivort
Mrs. Louise Vandivort

Washington, D. C.

Rev. Kenneth Walker
Mrs. Lou Walker

Miami, Florida

Spanish

Rev. Melitino Martinez
Mrs. Sidelila Martinez
Miss Bessie Yeley
Miss Molly Barker

Denver, Colorado

Rev. Roy Thomas
Mrs. Pat Thomas

Monterrey, Mexico

Rev. Arthur Billows
Mrs. Jenell Billows

Northwest Pacific

Rev. J. J. Postlewaite
Mrs. Leah Postlewaite

Waipahu, Hawaii

Rev. Luther Sanders
Mrs. Helen Sanders

NOVEMBER IS

National Home Missions Month

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 9, 1960

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NOV 9 1960

DURHAM, N. C.



Northeast Free Will Baptist Church

Mount Olive
North Carolina

The Northeast Church has experienced a year of growth. In 1960, the church voted to go from half time to full-time services. Since that time, the church has been wonderfully blessed by God.

The sanctuary has been completely remodeled, and plans are being made to build a parsonage during this year. The church has also experienced an increase in membership.

The Rev. Richard V. Mabe is pastor of the Northeast Church, and states that he is expecting great things from the Lord in the future of the church.



Children Challenge the Church

by Rev. Wilbert Everton, Superintendent
Free Will Baptist Children's Home
Middlesex, North Carolina

HE Lord has been wonderful to us here at the Children's Home again year. We have been able to operate out any indebtedness for another twelve months. We are constantly reminded of His goodness to us. We praise the holy name of Jesus Christ for His marvelous blessings upon us in this past year.

When we praise the name of the Lord and His many blessings, we realize that He has used human instruments, with which He does this work. We are grateful to every person who has been willing to be used of God in this way. Thank you so very much for every contribution you have made. Through your obedience, God has worked to supply the needs of the helpless boys and girls of our home. The superintendent of the Children's Home will never cease to appreciate all of the good people of this state for the wonderful way you have responded to our every call. I know of no way to express my appreciation than just to say, "I merely thank you." I promise to use the money that you give as wisely as I possibly

There are many needs pressing themselves upon us each day. There is always the need for the operating expenses which include heating, food, electricity, fuel and general upkeep. We keenly feel the need of a walk-in freezer, in which we could store vegetables and meats. An adequate freezer would cost approximately \$5,000.00. There has been a time when there were 108 children in our home. Our maximum operating number now is 80; therefore, I see the need for expansion. Members of the Children's Home Board and I feel that we should have at least two new buildings. These would cost about \$30,000.00 each. Truly every Christian feels his responsibility toward the homeless or neglected children. There are so many children today who are victims of broken homes. These children desperately need the help and guidance of someone who cares. I feel that even though such children have both parents living, they are still the responsibility of Christians. The rising tide of broken homes presents a great need. I feel that a

child who has been deserted by his parents needs our help as much as the orphan child; therefore, I say to you, "The need is very great."

The representative work for the Children's Home this year has led me from the mountains to the coast. The law of truth forces me to say that I have never seen such a bountiful harvest in all my life. Throughout the state, the hand of God's wonderful grace has been extended. He has smiled upon us and has been especially good to us. I feel confident that you have already realized the great blessing of God in your own life. I also feel that you have a desire to express your gratitude to God in a special way this year.

For many years, November has been designated as *Children's Home Month* in North Carolina. In the past, there has been a special effort put forth during November in behalf of the work of the Children's Home. I challenge you, "Let's do more this year." Some may say, "What right do you have to challenge?" In the prophecy of Ezekiel, the duty of the watchman was to warn the people of impending danger. You have given me the job as the watchman here at our Children's Home; therefore, I challenge you to let's meet the needs of the homeless and deserted child. There is no greater reward for our labor than the smiling faces, and twinkling eyes, and the sound of laughter from our seventy-three boys and girls here at the home. Equally as true, there is no greater challenge than the call of a helpless child. The sobbing cry of the helpless child is challenging you to help. Truly, children do challenge the church today. Listen to them, hear their message and heed their call.

Try with me to picture the needy children of our state as they call to us. Look at the little boy whose hair looks like it hasn't been combed in a week as he runs to and fro in the community. Look at the lonely, empty expression on his face. He has no one to love him or care for him. Observe the ragged, dirty clothes with which the little frail body is clad. Hear him as he cries with the stomach ache and no one

to hear his cry. Listen to the language he uses. Why? Because he hasn't had anyone to teach him. These words present a pathetic picture, but let's go with this child a little further down the highway of life. Watch him grow up. Somewhere in his early twenties he became involved in some kind of crime. He was tried, convicted, and sentenced to several years in the penitentiary. He served the term, and came out of prison hardened and embittered. He died and in hell he lifted up his eyes in torment.

To be sure, this is an imaginary picture; however, this very thing is happening every day. Therefore, I beg you to listen to the challenging cry of the helpless boys and girls around us. Look at their empty faces, and their ill-clad bodies. Hear their cries, "Help me! help me!" Forget for a moment the physical needs. Watch these neglected children as they travel to the end of the pathway. They will lay down the tools of life and awaken in the presence of the Supreme Judge to hear the sentence "Depart from me, I never knew you." In hell their challenging cry will ascend forever and ever. In a very real sense, the children challenge the church today. I pray that you will join with me and let's make our contribution this November the biggest ever. Please do all that you can for the homeless children of your state.

There will be a Thanksgiving Day program presented at the Children's Home again this year. We plan for the program to begin at 10:30 on Thanksgiving Day. We give you a very special invitation to be with us this year. Come, bring a picnic lunch, and let's join together as we praise God for His goodness to us.

God loves every one of us. Even that boy or that girl who is so disrespectful, who dishonors His holy name, who makes fun at religion—God's love for the world includes a love for him, for her, yes, for all men.—Selected.

What God Can Do

AT a meeting in a hay mow in Dublin which Dwight L. Moody attended in the year 1872, Henry Varley said in a quiet way, "The world has yet to see what God can do with and for and through and in a man who is wholly consecrated to Him." The next Sunday, Mr. Moody, sitting high up in Spurgeon's Tabernacle in the same seat he had occupied in 1867, as he thrilled to the preaching of Spurgeon, heard those words of Varley over and over. He said to himself, "The world has yet to see! *With and for and through, and in a man!* Varley meant any man. Varley didn't say he had to be educated, or brilliant, or anything else—just a man. Well, by the Holy Spirit in me, I'll be one of those men." In his joy, he began to weep. Sympathetic Christians who went to talk with him, thinking that he was under great conviction, learned that it was not a case of sin or repentance, but great joy: the joy of dedication to a high purpose.

Still the world has yet to see what God can do with a man who is wholly consecrated to His will. It saw once in the divine man, Christ Jesus; but only imperfectly in any other man. Among those who have demonstrated what a man who is consecrated to the will of God can do with the limitations of human nature, Moody stands high in the list.

In my Christian experience so far, I have found that the Christian life cannot be maintained without consecration. The great wonder of wonders that continues to speak to the world of God's greatness is the marvelous manifestations of His grace and love with, through, in and for the will of God.

THE TESTIMONY OF A YIELDED LIFE TELLS WHAT GOD CAN DO

Using this statement as a basis for our thoughts, let's explore this ability of God's power, and examine our lives, our incentives, our aspirations, and our past and present Christian experience; and its future possibilities.

What God can do with us for His glory. We must recognize, first of all, that consecration is an act whereby we dedicate ourselves to the service and worship of God, thereby glorifying Him. To dedicate, or consecrate one's self (the terms are synonymous), entails the plumbing of one's depths, or inner self. Consecration leads us to higher and more noble plane of Chris-

THE TESTIMONY OF A YIELDED LIFE

by GEORGE H. BERCAW
Student Mount Olive Junior College

tian experience. The unconsecrated Christian has religious concepts of right, righteousness, and of moral and spiritual discipline; but his unconsecrated attitudes and conceptions are inferior motives, or incentives, for the truly Christian life. Such standards or right are not truly ours. When we with courage and persistence challenge this fundamental question of right, and our standards of Christian living and service, we are confronted, and sometimes affronted, by the possibility of not only inferior incentives, but of inferior, and maybe even a nonexistent experience with God. As Dr. Earl A. Loomis Jr. points out, ". . . since one of the basic doctrines of Judaeo-Christian heritage is that we are made in God's image, the denial of our identity—seeing less than the full image of ourselves—is thus to see less than we can of God."

The writer of Chronicles reminds us of our obligation to God in this respect when he exhorted the Israelites to "Give unto the LORD the glory due his name: . . ." (1 Chronicles 16:29); and the psalmist, David, adds in exclamation, "The heavens declare the glory of God; . . ." (Psalm 19:1); and in response, "Give unto the LORD, O ye mighty, give unto the LORD glory and strength" (Psalm 29:1); and further still, "Be thou exalted, O God, above the heavens; let thy glory be above all the earth" (Psalm 57:5).

Certainly, in refusing to recognize our obligations toward God in rendering the glory due Him, we, in the final analysis, fail to reach and discover those assets of real spiritual worth. Many, I might add, resist recognition of these assets because, once recognized, they must be used. Belshazzar resisted, and this indictment rests upon his grave to this day, "But hast lifted up thyself against the Lord of heaven; . . . the God in whose hand thy breath is, and

whose are all thy ways, hast thou not glorified" (Daniel 5:23). Along with Belshazzar and those Christians, like the Christians at Rome who knew God, and glorified Him not, shall pass this judgment: God shall give them up to the hell of selfishness and misery which springs from themselves in this world, and the hell of separation from Him in the next.

The individual who will not resist the calling and yearning—yea, the desires of God's heart, shall find a spiritual experience that is unequalled and unexcelled in any other religious experience.

By our lives—the testimony of our experience—God is glorified and pleased. Then, God will, by our glorifying, or consecrated lives perform great things in and for us. Perhaps, one of the most rewarding tokens of His love to us is the inward peace that He gives to us:

"The soul by perfect peace possessed
Finds inward quietness and rest,
A joy that's deep and true and pure,
A trust that makes one secure.
Amidst the rush and whirl of life,
Surrounded by a world of strife,
To keep a tranquil heart and mind,
In Christ true satisfaction find
This is the beauty of His peace."

Certainly as God gives us this peace which passeth the understanding of this world, He elevates us to a higher plane of living.

"No Hatred, jealousy, or spite,
That clouds the soul's eternal light;
No struggling, wrangling or unrest,
That keeps a turmoil in the breast,
No base desire revenge to pay
For wrongs that hurt us day by day;
No sharp rebuff that hurts and smart
The depths of human hearts:
This is the beauty of His peace."

When this peace, this sweet, beautified peace, resides in our hearts, when we glorify God, and when He brings to pass great and wondrous things for us, psychologically (through peace of mind) and spiritually (through deliverance from self and inferior and baser elements), He then lives through us for glory and in behalf of a lost, dying world.

Consecration, as I hope I have pointed out, entails dedication to the service and worship of God; it also includes ordination to a sacred office, and the setting apart of ourselves for the common and ordinary to a sacred use—the glory of God.

For God, I am now set apart.

A Testimony Of Faith

My mother, Mrs. Cornelia Elizabeth Nobles, died October 7, 1960, at my home in Richmond, Virginia. Last spring, although she was very feeble, she wrote the testimony below and asked me to type it for her. Instead of the usual obituary, I would like for you to publish her testimony in our beloved Free Will Baptist paper.

My mother was always interested in the Free Will Baptist work, and gave of her time and money. My older son has said after she died, 'She was the most consecrated Christian I have ever known.' My mother was a member of the Ayden Free Will Baptist Church, Ayden, North Carolina, at the time of her death. Although she was living with me, she could not go to her own church."

Marie Nobles Morris

Cornelia Elizabeth Nobles, was born January 13, 1877, in the county of Pitt, North Carolina. My father was R. W. Nobles; my mother, before her marriage, was Bethany Ann Elizabeth Dail of Pitt County.

My parents, who were both Christians, took us children to church at an early age. My mother and father were members of Piney Grove Church in Pitt County. I think they commenced taking each of us to church, in their arms, when we were five-weeks old. We all went in a big box body cart. A quilt was spread in the cart for Ma and Pa and the older children to sit on. When we reached the church, the quilt was taken inside and laid, then laid on the floor so the older children could lie down when they became weary. In those days we had what was called amen pews for the elderly people. This gave space for the babies.

When the children went to Sunday school as early as we were old enough—often walking several miles or more.

When I started to school, we usually had several months of free schooling during the summer. As I grew older, the length of the free school was increased, and the last free school I attended lasted five months.

At the age of twenty I began teaching in the free school. The first year I taught in the home district; therefore, I didn't have a salary board. I received sixty dollars for the term, and I took thirty-two dollars of that and bought a parlor organ.

After the term of teaching free school was over each year, teachers could go to the college. So, I attended the Ayden Free Will Baptist Seminary and stayed with my sister, Mary Dail (Mrs. G. W. Dail) of Ayden. My first term at the seminary was taught by Professor J. E. Davis, son of the Rev.

Daniel Davis. The next year the Rev. Thomas E. Peden of Ohio was head of the seminary.

In August, after I was sixteen in February, I gave my heart to the Lord. I've always liked to attend Sunday school and other religious services. On January 11, 1905, I was married to William Lloyd Nobles of the Bethel Township. When I went to his home community to live, I found there was a Primitive Baptist church

nearby; but there was no Free Will Baptist church nearer than four miles. Since Primitive Baptists do not believe in or have Sunday school, I began "talking Sunday school" in the community. I remember saying, "Folks, we are not living right."

A short while later the county built a new school house with a stage. Finally our "talking Sunday school" became a reality, for we organized our Sunday school and held it in the school building.

Next, I began "talking preaching." At last we agreed to try to get a ministerial student from the seminary in Ayden, thirty miles away, to hold services for us. We

(continued on page nine)

CHRISTMAS CARDS



For your Christmas greetings this year, we are offering three series of the "Sunshine Line." All three series come in assorted cards, designed exclusively for you who love Christmas and understand its true meaning.

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AYDEN, NORTH CAROLINA

NEWS NOTES

N. C. Superannuation Report for October

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptists, for October, 1960:

Receipts	
Balance on Hand October 1, 1960	\$4,525.56
Regular Receipts for October	2,097.27
Offering Earmarked for Adopted Ministers and Minister's Widows	24.00
Total to Account For	\$6,646.83
Disbursements	
Minister's Monthly Checks	\$237.00
Operating Expenses	123.57
Paid to National Board	197.37
Total Disbursements	557.94
Balance on Hand November 1, 1960	\$6,088.89
Receipts by Conferences	
Albemarle	\$181.75
Blue Ridge	14.00
Cape Fear	221.75
Central	418.51
Eastern	493.19
French Broad	250.28
Piedmont	21.50
Western	520.29

Revival in Progress At Maranatha Church

Revival services are in progress at Maranatha Free Will Baptist Church, Greenville, North Carolina, with the Rev. Ronald Creech as the evangelist. Services began Monday evening, November 7, and will continue through Saturday evening, November 12. On Saturday evening there will be a Youth for Christ Rally.

The Rev. LaRue Davis, pastor, and the church members extends an invitation to the public to attend the remaining nights of this meeting.

Revival and Home-Coming at White Oak Church

Revival services began at White Oak Free Will Baptist Church, Bladenboro, North Carolina, November 2, and will continue through November 13. The pastor, the Rev. W. L. Jernigan, is doing the preaching. The church extends a cordial invita-

tion to everyone to attend the remaining nights of this meeting.

On Sunday, November 13, the church will observe its annual home-coming with a picnic lunch served on the church grounds. Special music will be a feature of the service. All former pastors, former members and friends are urged to attend and enjoy the fellowship together.

Elm Grove Church Announces Fall Revival

The Elm Grove Free Will Baptist Church, Ayden, North Carolina, announces revival services beginning November 13, continuing through November 19. The evangelist for these services will be the Rev. J. C. Lynn, graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and is now pastor of Owen's Chapel Free Will Baptist Church, Elm City, North Carolina. Services will begin each evening at 7:30, and special music will be featured throughout each service.

The pastor, the Rev. N. Bruce Barrow, extends a cordial invitation to the public to attend these services.

Wintergreen Church to Observe Home-Coming November 20

The Wintergreen Free Will Baptist Church, Cove City, North Carolina, will observe its annual home-coming Sunday, November 20. The day's activities will begin with Sunday school at 10:00 a. m., followed with worship service at 11:00. A picnic lunch will be served on the church grounds at the noon hour.

The pastor, the Rev. W. S. Burns, and the church members extends a cordial invitation to all former pastors, former members and friends to attend this service and enjoy the fellowship together.

St. John F. W. B. Church Announces Fall Revival

St. John Free Will Baptist Church, Route 3, Goldsboro, North Carolina, will observe its home-coming Sunday, November 13. Service will begin with Sunday school at 10:00 a. m., and morning worship

Coming Events

November 15-17—Georgia State Association, Baxley, Georgia

service to follow at 11:00 a. m., with the pastor, the Rev. Albert Rollins, delivering message. The climax to the morning ship will be the processional presentation of the proceeds from the Lord's acre on the altar and the dedication of the offering. A picnic lunch will be served the grounds at the noon hour.

The afternoon program will consist of special singing, recognition of former pastors and the reading of the church history.

The pastor extends a cordial invitation to all former pastors, members and friends to attend these services.

Fairmount Park League Holds Contest

The League of the Fairmount Park Free Will Baptist Church, Norfolk, Virginia, recently conducted a contest to boost its attendance. "Be My Guest" was the theme of the contest. Each league was asked to bring as many guests as could. First place winner received a Seofield Bible; second place winner received an Amplified New Testament; and, third place winner received a Scriptural plan. A record attendance of 296 were present the night of the contest.

Second Western District Rally to Convene with White Oak Church

The Youth for Christ Rally of the Second Western District will convene with White Oak Free Will Baptist Church, Bailey, North Carolina, on Saturday night, November 12, 1960, at 7:30.

Everyone is invited to attend, especially all pastors with their young people. A special and inspiring program is being planned.

Youth Revival at Fairmount Park Church

The young people of Fairmount Park Free Will Baptist Church, Norfolk, Virginia, were put in charge of conducting a youth revival which they have just completed, with the Rev. W. S. Mooneyhan as the evangelist. As the Holy Spirit moved throughout the services, young people and adults made their decisions for Christ and rededicated their lives to Him. It was a glorious sight to witness His moving in the services.

A special feature of the revival came Tuesday and Saturday nights. Prior to service on these nights, Mr. Mooneyhan met with the teen-agers for a time of fellowship in the educational building. In these sessions the young people asked questions relative to their spiritual, family and social life. As these problems were discussed, the young people were better equipped to face, as well as cope with, their problems.



Items of interest in the religious world

INTERSTATE CONTROVERSY IN TEXAS CHALLENGES NUNS IN PUBLIC SCHOOLS

Waco, Texas, a case in which a group of taxpayers and Protestant ministers and clergymen charge that the principle of separation of church and state is being violated in the central Texas town of Bremond is drawing considerable interest among both Protestants and Roman Catholics in the area. The complainants say tax money is being used illegally to support what they contend is a parochial school in Bremond. They contend that nuns teaching in the school have taken vows of poverty and that the salaries paid them from tax money go to the Catholic orders. The nuns, it is argued, are conduits through which tax money is funneled into the Catholic church.

The complainants say the school is commonly known in the community as St. Mary's School, that it is near a convent where the nun teachers live and near St. Mary's Catholic Church. They say nuns wear habits of their order while teaching and that there is a cross on the school building. All of these things together, they contend, create a religious atmosphere and amount to sectarian religious instruction in a school supported by taxes.

School officials say the school is a public school and entirely under control of the Bremond School trustees. They say they lease the building from the Catholic church for \$1 a year and that nuns teaching there are fully qualified under state regulations as public school teachers. The school officials contend that the nun teachers may do whatever they like with their salaries. They say Protestant teachers give varying amounts to their salaries to Protestant churches and there is no question about it. The school officials say they do not try to tell teachers how to dress in the classroom, and what they wear is their own affair. They deny that religious habits worn by the nuns and the nearness of the school to the convent, rectory and the church constitute religious instruction. They say no religious instruction is given in the school. The school has been renamed "Elementary No. 2," they say to get away from the "St. Mary's," designation.

Bremond is a small town in a farming

area, predominantly Roman Catholic. Most of its people are of Polish ancestry. The original case was thrown out of court on the ground that the plaintiffs had not exhausted administrative remedies. Now a complaining group of taxpayers has taken the case before the Bremond School trustees. It is the first step in exhausting the administrative remedy. The trustees have taken the complaint under study. If they deny the plea, an appeal would be taken to state school officials, then into the courts.—*Christian News Report.*

EQUALITY OF RELIGION MAKES MARRIAGE HAPPIER

A survey in the Detroit metropolitan area has shown that marriage partners who practice the same religion seem to achieve a happier marriage. The study, carried on by two University of Michigan professors, compared more than 900 married women in six Michigan counties. Their findings have been published in a new book, entitled, "Husbands and Wives—the Dynamics of Married Living." Not only is religion listed first by the authors, but first among the major sources of strength in marriage. It also entered into the companionship category. "Similarity in religion furnishes an important leisure-time activity, and a good basis for companionship," the authors said. (The study is the first in the marriage field to describe a cross-section of an entire community.)

SOCIAL SECURITY COVERAGE EXTENDED FOR CLERGYMEN

An amendment to the Social Security Act extends until April 15, 1962, the time in which members of the clergy may elect voluntary coverage. When Congress enacted legislation in 1954 in which the clergy were covered for the first time, the original cut-off date was September 15, 1957. It was explained that in complaints from many ministers to their Congressmen they said they either did not understand the law, or that the deadline did not give them enough time to comply. Other misunderstandings resulted in the extension, the announcement said. Clergymen are eligible for disability benefits at any age if they become

totally disabled and have been under Social Security for five years or longer. Their wives and children under 18 are also covered. After April 15, 1962, this coverage can be elected only by newly ordained ministers. Full details of the amended Social Security Act as it concerns the clergy may be obtained from the Social Security Administration in Washington, D. C.

BREWERS OFFER SCHOLARSHIPS

A basic propaganda trick is to associate your product with something good. This is known as the *association technique*, and is used in the hope that your product will look better when lined up with a worthwhile project.

The Duquesne Brewing company plays this to a hilt, using teen-agers.

The company is now awarding an annual four-year scholarship to an outstanding Pennsylvania high school senior.

In addition to the scholarship, which covers full tuition, books and fees, the company is making an outright grant to the college which is selected by the student.

The new program is expected to be administered by the National Merit Scholarship Corporation, which will screen applicants.

Further evidence of the *association technique*—the announcement of the new plan was made at a special party in the Pittsburgh-Hilton, given by the brewery for its distributors.—*Contact-Concern.*

THE LIGHTER SIDE

A young Connecticut mother of a small girl came to her pastor and said, "I have a problem about my child's prayers. She loves to say the Lord's Prayer but doesn't say it correctly. She says very seriously and confidently: 'Our Father who are in New Haven, how do you know my name?'" The pastor replied, "I wouldn't correct her. She has gotten hold of two deep truths—one, that God is everywhere, and second, that He knows her name."—*C. N. R.*

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

QUESTION: Please explain the resurrection as it is interpreted in our Free Will Baptist Treatise:—Earl C. Adcock Sr., 323 Coborn Avenue, Mt. Vernon, Illinois.

ANSWER: In the 1953 issue of *A Treatise of the Original Free Will Baptist*, Chapter, 21, Page 26, is where we find the resurrection discussed. The following quotation contains the opening statement of that chapter: "The Scriptures teach the resurrection of the bodies of all men, each in its own order; they that have done good will come forth to the resurrection of life, and they that have done evil to the resurrection of damnation." This national treatise, as we generally refer to it, gives a number of verses in support of the statement quoted above. I shall list, quote, and comment on them in the order in which they are here printed. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecclesiastes 12:7). This is a simple statement of the fact that when man has filled his appointed number of days here on earth, his spirit goes back to God from whence it came; and the body which has been made of earth, to the earth from which God took it. This, of course, indicates that man's life on earth is one of temporary or limited duration. In this statement, of course, is a solemn warning and especially is this true when all that the Bible teaches on the subject of the rewards for the saved and the retribution of the lost is taken into consideration. The *Preacher's Homiletic Commentary* makes the following interesting comment on this verse as found on Pages 178, 179: "However fairly it may be garnished, man lives but in a house of clay whose end is dust.

"The humble destination of the mortal part of us should be a rebuke to pride.

"... we are plainly taught that man, as a spirit, returns to God, not to perish by dispersion in His infinity, but to be judged. (Verse 14.) Hence moral responsibility will remain, and this is not possible unless the conscious selfhood in each man remains.

"... for we are spirit as well as flesh—makes us capable of appearing before Him in a spiritual world. But moral likeness to Him can alone turn that solemn necessity into blessedness.

"We know not what mysterious things

await the spirit when it returns to God; but we know that the law of love holds good, as the condition of happiness, in all worlds.

"Our spirits are God's free gift, and therefore all powers and faculties thereof ought to be employed to the honour of the Giver. (Rom. xi. 36.) He is to be depended on, an acknowledge for the preservation of them (Job. x. 12); and all crosses upon body and spirit to be submitted unto. (Heb. xii. 9.)"

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Philippians 1:23). The context of this verse places Paul, the human author, in a remarkable mood of ecstasy gloriously overwhelmed in the thought that it is his wonderful privilege to be the representative of his Lord and Christ the few days he is to remain here in this life. Being overwhelmed over his privilege, the Holy Spirit suddenly brings to his mind the thought of a possible immediate dying, at which time he is assured that his presence with Christ will mean an eternal absence from all that limits him in this life. Therefore, he, as though in deep contemplation, describes his reaction as one that places him in a strait betwixt two, a desire to be with Christ and a desire to abide. Which? That is the great question. If he departs, all the hardships of a life of toil, pain and the dread of death will have ended. But, oh! What of the church and of the unsaved? They will still be in need of his testimony. This verse then, as we see it, has no direct reference to the resurrection; therefore, I am not sure just what the authors of the national treatise had in mind by placing it here.

"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43) is the next in order. Here, as I see it, Christ is making reference to the place in which He is to be immediately upon His dying, at which time the resurrection of His body was to be several hours in the future. At the earliest it was quite a bit over a day and night away; whereas, His spirit would in a few hours depart from His body to spend some time in this place He calls paradise. Lazarus, of Luke 16:19-31, went to this pleasant temporary abode when he died; whereas, the rich man went where the thief

on the cross was not to go, because the thief had sincerely besought Jesus that he might be with Him. This thief did not have complete knowledge of the Bible teaching on the life after death, so he asked to go with Christ in His Kingdom.

"And, behold, there appeared unto them Moses and Elias talking with him" (Luke 24:17:3); "I am the God of Abraham and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living" (22:32). In the light of these verses, Moses and Elias appearing before Christ while He had with Him Peter, James and John, the persons constituted His most intimate inner circle of friends. The appearance of these familiar Old Testament characters plainly tells that soul sleeping in the intermediate state is not a correct Biblical doctrine. They were active and discussed with Christ the great event of crucifixion. Moses appeared shortly after he saw the promised land from Mount Nebo, and was buried by God in the valley of Moab, near the mount. Elias was carried by fiery chariots into heaven. (See Deuteronomy 34:5, 6 and Judges 13:20. Compare 2 Kings 2:11.)

The latter of the above verses quoted from the treatise simply declares that God claims as His own only those who are a part of His Kingdom. There is a sense in which the dead body of Moses is still subject to death, which is the kingdom of Satan. Otherwise the incident referred to in Judges 13:20 would have been different. Satan is not the god of this world or world system as long as death is active. When the body is purged of sin, Satan will have no more say over it. Read what all is said of the new Jerusalem in the book of Revelation.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

THE VALUE OF TIME

"So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

Time and life are two of God's great gifts to man. To be well pleasing to Him they should both be used constantly to His glory.

There is no greater text in all the Bible than the one given above to teach us the importance of using our short time here on earth for God and those about us. We should read that the ninetyeth Psalm is a prayer for wisdom, the man of God, for the knowledge and sensible experience of God's goodness. And, alas, how we need the wisdom in these latter days, if we are to live wisely and spend our time in a way that is acceptable to Him. The Bible and all that it teaches us that our time is short. So what we do we must do quickly while God gives us time and opportunity.

I read a beautiful poem the other day which tells a great truth, and I am passing it on to you with the prayer that it helps you to really see the value of your given time.

TEACH ME TO LIVE

Teach me to live! 'Tis easier far to die—
 silently and silently pass away—
 earth's long night to close the heavy eyelids
 and waken in the glorious realms of day.

Teach me the harder lesson—how to live;
 to serve thee in the darkest paths of life;
 when for conflict now, fresh vigor give,
 and I make me more than conqueror in
 the strife.

Teach me to live thy purpose to fulfill;
 thy light for thy glory let my taper shine;
 each day renew, remold this stubborn will;
 and ser round thee my heart's affections
 in wine.

Teach me to live for self and sin no more;
 to use time remaining to me yet;
 to mine own pleasure seeking as before,
 and sting no precious hours in vain regret.

Teach me to live; no idler let me be,
 in thy service hand and heart employ.
 Teach me to do thy bidding cheerfully—
 to find this my highest and my holiest joy.

Teach me to live—my daily cross to bear,
 to murmur though I bend beneath its load.
 Teach me to be with me, let me feel thee near,
 as my saddle sheds gladness on the darkest road.

Teach me to live and find my life in thee,
 to look from earth and earthly things
 away.
 Teach me not falter, but untiringly
 to press on, and gain new strength and power
 each day.

Teach me to live with kindly words for all
 to wear no cold repulsive brow of gloom,
 but to smile with cheerful patience till thy call

Summons my spirit to her heavenly home.
 —Author Unknown.

Now read this final warning from holy
 inspiration and take heed:

"Little children, it is the last time: and
 as ye have heard that antichrist shall come,
 even now are there many antichrists; where-
 by we know that it is the last time" (1
 John 2:18).

A TESTIMONY OF FAITH

(continued from page five)

decided to have our meetings on the first
 Sunday of each month as other churches
 were meeting on the other Sundays.

I wrote my sister, Mollie Dail, in Ayden

to contact a student at the seminary who
 could come on first Sundays and preach for
 us. The lot fell on the Rev. R. F. Pittman.
 He came and in six weeks the church was
 organized. There were twenty-six mem-
 bers. Some were from the nearby Free
 Will Baptist church and some were new
 converts. This church is Sweet Gum
 Grove, a strong church that has afforded
 the community great pleasure.

Dear friends, if you are ever placed in a
 situation in which there is no church, won't
 you please listen to His voice? You will
 be happy that you did.

Dear friends, those of you who have chil-
 dren of your own, please bring them up in
 the admonition of the Lord. He will bless
 you to the end.

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by
 the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
 THE EDITOR.

THE BROAD, EARTHLY WAY

(Matthew 7:13)

- I. IT IS THE WAY OF THE WICKED (Proverbs 15:9).
 1. It is the way which demands God's anger (Psalm 7:11).
 2. It is the way of a bad heart (Psalm 58:2).
 3. It is the way which leads to hell (Psalm 9:17).
- II. IT IS THE WAY OF THE FALSE (Psalm 119:104).
 1. It is the way of false teachers (2 Peter 2:1).
 2. It is the way of false brethren (Galatians 2:4).
 3. It is the way of false prophets and false christes (2 Peter 2:1; Matthew 24:24).
- III. IT IS THE WAY OF THE SLOTHFUL (Proverbs 15:19).
 1. It is the way of deterioration (Ecclesiastes 10:18).
 2. It is the way of the squanderer (Proverbs 18:9).
 3. It is the way of death (Proverbs 21:25).
- IV. IT IS THE WAY OF THE FOOL (Proverbs 12:15).
 1. It is the way traveled by ignorance (Proverbs 18:2).
 2. It is the way of contention (Proverbs 18:6).
 3. It is the way of destruction (Proverbs 18:7).
- V. IT IS THE WAY OF LYING (Psalm 119:29).
 1. It is an unprofitable way in which many trust (Jeremiah 7:8).
 2. It is the way loved by many (Psalm 52:3, 4).
 3. It is the way God hates (Proverbs 8:16, 17).
- VI. IT IS THE WAY OF ADULTERY (Proverbs 30:20).
 1. It is the way followed by misunderstanding (Proverbs 6:32).
 2. It is the way followed by the eyes (2 Peter 2:14).
 3. It is the way followed by the heart (Matthew 15:19).

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Alonzo J. Willis

On Monday morning, August 15, 1960, at 5:35, the death angel hovered over the Sea Level Community Hospital, Sea Level, North Carolina, and wafted the spirit of my husband, Alonzo Willis, from this earth to his home in glory.

Mr. Lon, as he was usually called by everyone that knew him, was a member of the Davis, North Carolina, Free Will Baptist Church and had been for over 50 years. He was, for many years, treasurer of the church, and had served as Sunday school superintendent, deacon, ruling elder and church trustee. He loved his church dearly, and always filled his pew as long as he was able. His deafness kept him from understanding all the sermon, but he didn't use that as an excuse to stay home. He loved everyone, and one of his greatest joys was attending church and fellowship with Christian people.

The funeral service was conducted at the church of which he was a member on August 16, by his pastor, the Rev. Henry

Van Kluyve, assisted by the Rev. C. L. Styron.

He leaves to mourn our loss his wife and two daughters, Mrs. Rosa Murphy and Pearl Alligood, both of Davis; six grandchildren and eight great-grandchildren.

He was 81 years of age when death came. His death broke our family circle on earth, but we are praying that it will be broken in heaven, for heaven is dear to us since he is there. He has left a beautiful memory that will never be forgotten.

He was laid to rest in the Murphy Cemetery at Davis, amid a mound of lovely floral designs, a tribute to his beautiful memo-

Dearest loved one, how we miss you,
'Twas so hard to say good-by;
But we know that you are resting
In your home beyond the sky.

One by one we're crossing over
To that land of peace and love;
One by one the seats are filling
In our Father's house above.

May the circle be unbroken,
When we all are gathered home;
Happy then we'll sing God's praises,
As we gather 'round God's throne.

Written by his wife
Mrs. Maggie Willis

Birth and Death of Son

The Rev. and Mrs. Tom Willey, missionaries to Cuba, regret to announce the birth and death of a son on October 23, 1960.

In case friends would like to write, temporary address is, c/o Dr. Lydia M. 432 N. W. Avenue, Miami, Florida.

God's Children

The world is full of children,
In land of palm or snow,
In home of tent or palace—
No matter where we go.

They're dark or white or yellow,
But God loves every race;
The work of His great Kingdom
Gives every one a place.

The world is full of children;
Our God who sent His Son
To be our friend and Saviour,
Defends and loves each one.

He wants us to be friendly,
And help each other, too;
And show our love for Jesus
In everything we do.

—Selected.

VII. IT IS THE WAY OF HELL (Proverbs 7:27).

1. It is the way all unsaved are traveling (Romans 3:10-12).
2. It is the way intensified by professional religionists (Matthew 23:15).
3. It is the way over which Christ has become conqueror (Revelations 1:18).

Heirs and Joint Heirs

A dying judge said to a minister, "Do you know enough about law to understand what is meant by joint heirship?" "No," said the minister. "I know a little about grace, and that satisfies me." Said the judge, "Let me explain. If you and I were joint heirs on a farm, I couldn't say to you, 'That is your field of corn, and this is mine; that is your blade of grass, and this is mine.' We would share and share alike in everything on the place. I have been thinking with deep joy that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share alike throughout eternity!"

"And if children, then heirs; heirs of God, and joint-heirs with Christ; . . ." (Romans 8:17).—Rev. Walter B. Knight.

What Is Love?

A young lady presented some poems to the editor of a magazine, hoping he would accept them for publication. "What are your poems about?" he asked. "All about love," she replied. "What is love?" asked the editor. With a dreamy look in her eyes, the young lady gave a poetic reply: "Love is a silvery moon, riding in resplendent glory in a star-spangled sky, with its shimmering beams intermingling with the underlating waves of a lily-fringed lake!" "Stop! Stop!" cried the editor. "You don't know the A of love. Love is a mother cheerfully getting up at 3 a. m. in an unheated shack on a wintry night to minister to a sick child!"

Let's raise our standard of loving—the higher the better.—
Rev. Walter B. Knight.



By J. C. Griffin

The Author of Confusion

The Bible says, "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:33). If God is not the author of confusion, then Satan must be the author. At times we have much confusion in the world: National and international—kingdom against kingdom. The United Nations cannot solve the problem of confusion. Communism is against all Democratic nations.

The devil is certainly busy in the real world. But it is written for Christians, we are admonished to "Be sober, vigilant; because your adversary the devil, like a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). Yes, the devil is walking about, and we think that he is running and even walking with great rapidity trying to destroy our business from the earth, in these days which we are living. The way that we have been headed in spending and wasting the last twenty years, and the decreasing value of the dollar, I wonder how much longer we can stand up under the strain. We need a change in government from the present township officer to the President of the United States might bring a change. Some of the rock-ribbed Democratic Party go Republican, a change would come. It is dangerous for one party to stay in power too long. A Democrat president and a Republican Congress is tied. And a Republican president with a Democratic Congress is tied. We have seen these things in our 60 years of voting.

WEAT CHANGE

When I was a boy, I heard it said by our fathers in government, "We need to learn to make two ears of corn grow where one ear grows." Well, we started and we learned the secret and we multiplied to as many as ten ears grew where one grew. And it grew that we had so much corn that we had to cut it. Yes, destroy it, when millions of ears of corn were to bed hungry in this world. Then the corn was burned, we had too many hogs, so our government said, "Kill the brood sows, we have too much corn. We want to keep the prices up," not

withstanding little children in the world went to bed hungry at night. Then we began, at the advice of our government, to cut down tobacco, and to plow up cotton in order to keep up the price, and all of this government control has brought us to a confusion that no one knows what to do next.

I know one who does know, that is God. Unless the United States returns to God and obeys God's command, He is going to allow us to go into bondage.

Under the advice of Franklin Delano (and this is not political talk) it is a fact, under this great president the eighteenth amendment was destroyed, and the liquor forces took over and every promise that was made has miserably failed. Well, the book says, "The devil is a liar and the author of it," but we were promised that there would be less drinking, but the idea, less drinking, with more whiskey. We were told that bootleggers would cease to operate, but they have not ceased. We were promised that the revenue from the sale of liquor would balance the United States' budget, but it is not balanced yet, nor will be. The very talk of a balanced budget is plain nonsense. We are going deeper in the red, as we prepare for war.

WHAT ABOUT THE CHURCH?

We have been discussing the political situation in a measure, now let us turn our attention to the church. When I say church I do not mean any particular denomination, but as already stated, "God is not the author of confusion." Again, I invite you to read the Bible. Read and reread 1 Corinthians 14:33.

The devil is certainly rushing his business in the churches, from the pulpit down to the pew. Preachers are preaching false doctrine and trying to be dictators instead of servants. Some preachers "... strain at a gnat, and swallow a camel" (Matthew 23:24). Jesus found some of that class and they were the ones that persecuted and said, "Away with Him." They were better than others. They set themselves up as examples and condemned every one who did not agree with them. The apostle, Paul, had to deal with that class when he was preaching and writing to the church at Corinth. They were fussing over preachers. (See 1 Corinthians, Chapter 1, Verses 10-13, and then see Chapter 3, Verses 1-8.) There was fornication in the church. (See Chapter 5, Verse 1.) They were fussing over eating meats. (See Chapter 8, Verses 1-13.) Paul tells us what to do.

There was someone that wanted to sue his brother, but Paul said, "Dare any of you, having a matter go to law before the unjust, and not before the saints" (1 Corinthians 6:1). But perhaps there were those who did not want to go before the saints, and preferred the common law.

There were some fussing over women's hair. We still have grumblers over this matter. Paul said, "But if any man (it must have been men who were fussing) seem to be contentious, we have no such custom, neither the churches of God" (1 Corinthians 11:16). Here Paul says, he nor the churches have any custom as to how the hair is fixed on a woman's head. It is given her for her glory. It is her business to wear it as she sees fit.

Several years ago, I was down town in Goldsboro, N. C., and saw a man with blond hair reaching down to his waistline, and he was giving the women down the country for bobbing their hair. But in the same chapter, listen to Paul, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him" (1 Corinthians 11:14). Paul did not say, a sin, but a shame. This is another case of seeing fault in others and justifying self.

In Verse 11 of the first chapter of 1 Corinthians, we read, "For it hath been declared unto me of you, my brethren, by them which are the house of Chloe, that there are contentions among you."

Now Chloe could have been a news totter, one of those fellows that run to their pastor with every whim, and always finding fault with someone whom they dislike. Such folk do live today. But this writer hardly thinks that this man was a news totter, but he saw the division; and he saw that some of the people had preacher religion and that they were misrepresenting the truth in Christ Jesus and following human leaders—leaders that would split the churches and especially the local church. Following the leaders that would destroy the power of the church, thus Paul preached the oneness that Christ prayed for, when He said, "That these may be one as we are one." Paul was thinking of Christ and not of the selfishness of man. Paul, Apollos and Cephas were too close to the Lord to fuss about positions and the physical side of life. They were brethren. Paul could have said, if he had been selfish, "You fellows that are for me, you come on and we will show that bunch of hypocrites who want to get rid of me, what we can do." But He was sanctified, a whole-hearted servant of God, and stood foursquare for the church and its every endeavor.

PLEASE NOTE

When sending in news items, or feature articles, for publication in "The Free Will Baptist," please mail them to Rev. C. H. Overman, Editor, P.O. Box 507, Ayden, North Carolina. This will help us in getting your item processed earlier.

STORIES for our BOYS and GIRLS

EDDIE ANSWERS

by ETHEL B. HULSLANDER

"EDDIE," called his mother. Eddie dumped his pail of sand onto the road he was building and looked up, but he didn't answer his mother.

"Eddie, where are you?" asked his mother.

He didn't answer. He began filling his pail again with the smooth white sand.

Mother didn't call again.

Eddie began to wonder what she had wanted. He thought and thought about it. After thinking for a long time he walked around the house. He saw Mother sitting on the porch.

"What did you want?" he asked.

"Did you hear me?" Mother pretended to be surprised.

Eddie hung his head and said slowly, "Yes. I'm sorry that I didn't answer. Do you want me to go to the store on the corner?"

Mother shook her head.

"Do you want me to sweep the walks?"

Again Mother shook her head.

"Does Jimmy want me to play with him?"

"No," said Mother.

"Then why did you call me?" asked Eddie.

"Let's let Daddy tell you about it when he comes home again," suggested Mother.

"Daddy! Was she here?" cried Eddie.

Mother nodded her head.

Eddie asked her lots more questions, but all she would tell him was that Daddy would tell him about the surprise.

"Surprise!" exclaimed Eddie.

He couldn't think why he should be getting a surprise. It wasn't his birthday.

Eddie thought and thought about not answering Mother when she called him. He decided that if he had answered her he would now know all about the surprise. He remembered the story their Sunday school teacher had told them about Samuel. Samuel was only a boy, too, but he had answered when God had called to him. Eddie was wishing that he had answered, too. Then he had an idea! He would ask God to help him be a good boy and answer when his mother called.

Eddie shut his eyes and asked God,

"Please, help me to answer when I am called."

"Eddie, where are you?" called Mother.

"Coming, Mother," answered Eddie.

Eddie ran to the porch. Daddy was standing beside Mother. In Daddy's arms was a tiny, brown and white puppy.

Daddy carefully put the puppy in Eddie's arms.

"Like him?" asked Daddy.

"I'll say I do!" cried Eddie. Then he asked, "Was he the surprise you meant, Mother?"

Mother smiled. She said, "Yes, Daddy was going to take you along to the pet store to get him."

Daddy looked a bit worried as he asked, "Do you think that you can remember to feed your puppy?"

"I'm sure I can," said Eddie. Then he added happily, "I won't forget because God is going to help me remember to answer when Mother calls me. I know that God will also help me remember to feed my puppy. I'll ask Him to help me."—*Gospel Herald*.

Father's Voice

by LEOTA L. KNOPP

IF I were to ask you if you know your father's voice, you would look at me in wonder and say, "Of course I do!" You would think I was ignorant to ask you such a question, would you not?

It is a good thing if you do know your father's voice. Now I will tell you what kind of boys and girls do not know their father's voice. They are the kind who do not obey him. Father will say to them, "Come home at such and such a time," and they will say, "Yes, Father." But when that time comes, playing goes so well and they wish to stay away a little longer. They think that perhaps Father will not care if they stay just a little longer. So they stay. Boys or girls who do this kind of thing have heard their father's voice all right, but it means little to them. Just the sound of his voice was familiar to them. They could tell whose lips the words came from, but to them the words meant nothing. They took their own way and did just as they pleased. They did not really know their father's voice, because they did not obey him.

A boy may go out to skate. After he has been out for an hour, Father calls and he shall come home now. The boy hears the words his father speaks and knows they are meant for him. But he skates while longer, really disobeys his father. Do you think that boy really knows his father's voice?

One time the Lord Jesus said the words to follow their shepherd ". . . for they know His voice. . . a stranger will they not follow but will flee from him: for they know not the voice of strangers" (John 10:4, 5). Afterward He said: "I am the good shepherd and know my sheep, and am known of mine" (Vs. 14). He is the good shepherd and if we are His sheep we shall follow Him, for we shall know His voice. When we know His voice, we will obey Him. We cannot say we know His voice unless we do what He tells us to do. He is faithful and He may often speak to us and tell us when we are wrong, or tell us to do things for Him.

When "good" children do wrong, they are sorry and will confess the wrong. Their parents then know that they can trust them. When a sheep goes wrong, and the shepherd seeks it, it will hear his voice and follow with the shepherd to the fold.

So also, when we are Jesus' sheep or lambs and go wrong, and He shows us that we are wrong, we will feel sorry and repent. Jesus will forgive us.

Are you Jesus' little lamb? Do you know His voice?—*Gospel Herald*.

BOOK REVIEW

An Outline of Old Testament History
By Charles F. Pfeiffer

"An Outline of Old Testament History" is one of the Christian Handbooks, published by Moody Press. The author is assistant professor of Old Testament at Gordon Divinity School, and is the author of several books on Biblical themes.

His book presents Israel in such a way that the reader's mind is captured and studies the pages of "An Outline of Old Testament History." The book contains 28 chapters with such titles as, "The Patriarchal Ages," "The Conquest," "The Judges," "The Kings," "The Exile," "The Return," "The Maccabean Period," etc. It also contains maps. It is a good book for both minister and layman. (Paper Back)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

vis, N. C.—The Anita Sparks Circle of Woman's Auxiliary of the Davis Free Baptist Church held its regular month-meeting at the home of Mrs. Maggie on Monday night, October 24, with members and one visitor present. The meeting was called to order by the president, Edna Davis. The group sang "Work the Night is Coming," followed with pure reading from 2 Timothy 1:1-5. Pearl Alligood offered prayer for the denominational work. The minutes of the September meeting were read by secretary, Mrs. Harry Willis, which was approved. A special offering was taken amounting to \$31.00, and the regular offering of \$4.28.

Following the business period, Mrs. Edna Bilsworth gave the topic for the program "Hold High the Torch." Those on the program presented their part well. The meeting adjourned with prayer by Mrs. Le-will.

Delicious refreshments were served by the ladies and enjoyed by all.

Notice to Our N. C. Auxiliaries

Let me kindly remind our dear women to love the Lord and His people that a privilege is before us, one we should be grateful for, that is to do something for Jesus who said, "As ye do unto the least of these little ones, ye do it unto Me." We must truly serve the Lord at this special time by running now to give Him (Jesus) a gift on His birthday. It's only a few weeks left. We can do this by arranging now for a special for our superannuated members.

Any of you have adopted a minister or his wife. Let us therefore make Christmas a special day for them. Let's remember them with gifts and cards; also a visit if possible or anything that will bring cheer to their lonely hearts.

If your auxiliary does not have a minister or widow adopted, please help us adopt them with gifts and cards. There may be too many. Let us remember many of them may be gone home next Christmas; let us give them the flowers while they are here and enjoy them.

J. K. Rhodes, Benevolence Chairman

Attention Study Course Chairman

Have you considered reading a book and discussing it? The evenings are rather long and most mothers are caught up with their work. What could prepare hearts better for the Thanksgiving and Christmas season than reading good books.

The new list is not released as yet but there are many good books from previous reading lists. Some of the names of the books are as follows:

- Happiness Is Homemade*—35c
- The Christian Home*—39c
- Stewardship in the Life of Women*—\$1.00
- Stewardship and the Tithe*—50c
- Praying Hyde*—\$1.50
- Power and Peace in Prayer*—50c
- Wake or Blow Up*—\$1.00
- Personal Soul Winning*—\$2.50
- Individual Books on Personal Soul Winning*—20c Each
- Hudson Taylor's Spiritual Secret*—89c
- Mary Slessor (Missionary to Africa)*—\$1.00

These are a few of the many study books we have in stock at the Free Will Baptist Press, Ayden, North Carolina. Don't let these months slip by without reading at least one or two study books and discussing them.

AUXILIARY PINS

Please order your auxiliary pins direct from The Free Will Baptist Press, Ayden, North Carolina. The prices are: 10 K Gold, \$5.25; Gold Plated, \$2.00.

When ordering life awards pins, order direct from Mrs. H. L. Spivey, Maury, North Carolina. There is no charge for these when you send to the state treasurer, Mrs. Raymond T. Sasser, \$25.00 for the designated state project which this year is the Children's Home.

Indelible Imprints

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† †



If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

HUBERT BURRESS
Box 326
PINETOPS, N. C.

ELDER W. J. BAKER

Elder Baker was born in Pitt County, N. C., February 9, 1803.

His parents were poor and unable to educate him, hence, his education was very limited. Elder Baker professed religion and united with the Free Will Baptist Church at Harts, Greene County, and was baptized the 23rd of August, 1829.

He soon commenced exhorting but was not advanced to the ministry until February 3, 1844; when he received license to exercise his gifts in the ministry, and was ordained February 2, 1845. He was a faithful minister of the gospel, never shunning to declare the truth of the gospel, as far as his ability would permit. He was diligent in finding out the waste places and raising there the standard of the Cross.

A neighbor of his, for some causes, had a difficulty with him, and declared he never would hear him preach again.

Sometime, afterwards, he was passing through the woods where Elder Baker was dipping turpentine, and at the same time preaching, and this man was compelled to hear him preach, although he had said he never would.

His last service was at May's Chapel. One month before he died, he met with the church but was unable to preach. He closed the meeting by exhorting and prayer, telling the brethren that he felt like it was the last time that he would meet them. Just before he died, he told his brother that he was almost gone, but there was nothing in his way, he was ready to go, and raising his hands up towards heaven, were his last words and actions in life.

So passed away one more of our old ministers to wait for the resurrection morn, to be raised to a life of immortality, and to wear the spotless crown of everlasting life around his heavenly Father's throne in glory.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

The Wilkersons Write From Brazil

October 19, 1960
Campinas, Brazil

Dear Friends,

A very warm greeting from Brazil. When I say warm I actually mean an affectionate or fond greeting, but right now it could be taken literally because we are having some very warm weather. Several days have been in the 90's in the shade. They tell us this is just springtime and I'm wondering what summer will be like. Here it seems that the sun does not shine as brightly but it seems much hotter. However, the nights are usually very cool and the stucco houses hold the coolness from the night even during the middle of the day. For this we are thankful and it does not make the temperature really very bad. There are fresh fruits and vegetables the year around; now we are enjoying watermelons, grapes and pineapple.

June and I have only two more months of formal language study (we graduate December 16), and though the grind gets a bit hard at times, we have enjoyed our study and the fellowship with many other missionaries. I preached for the first time in Portuguese Sunday morning after Sunday school. It was only a sermonette about ten minutes long. June spoke the following Monday night at a cottage prayer meeting which the woman's auxiliary has each Monday night.

Our church building is now under construction with the walls having been completed and during the past week they began putting on the roof. When the roof is completed we will be able to have services there; however, money is lacking for the purchase of doors and windows and for the floor. The church has one lot of ground for sale and we are hoping to be able to sell it soon and use the money for a bit of the finishing up work such as the doors, etc. Since the weather is so warm now, the fact that we have no doors and windows will not be too much of a hindrance to the work. However, the rainy season begins soon and then it might be of a hindrance. Our Bible Institute has been re-

cessed for a couple of months in order that the boys could help with the manual labor and thus save money for labor. They and Dave have done much of the work. Since I have to be in school every day and because Ken has other things to attend to, we were not able to help much in the actual construction. The Bible Institute will be resumed shortly and the boys seem eager to get back to studying. Please remember these boys daily in your prayers and pray that the Lord will call out more young people to study for His service not only here in Brazil but all over the world and especially in our own dear United States. The harvest is so ripe but there are so few laborers.

Our national evangelist, Fransisco, who works in the state of Minas Gerais, is doing a very fine work in a very difficult place. He has much, much opposition. His only income is about \$10.00 per month which the church here sends to him and which really is a sacrificial offering on the part of the church. He wrote about two weeks ago and said that his finances only permitted him to eat every other day. How many of us are willing to make such a sacrifice in order that our families, friends, and even those whom we do not know might be won to Christ?

We are much concerned with the political situation in the States. We sincerely hope that our people will pray definitely about how the Lord would have them to vote. Only until you've been in a country such as this one here can you realize in part the problem of church and state connected.

We rejoiced greatly when the last Foreign Mission Prayer and Praise Letter came because our account was almost out of the red. This was made possible only by your faithfulness in giving. For this we can only say God bless you for your faithfulness and may He richly reward you. We count also on your prayers for us daily as well as the other missionaries around the world. There are many dangers and problems that confront each of us and we do appreciate your prayers for protection and leadership of the Holy Spirit.

Yours in His service,

Sam Wilkinson and Family

Brazilian Pastor Writes

Campinas, Sao Paulo,
September 17,

Dear Brother Smith,

Greetings in our Lord Jesus Christ greet you with Ephesians 6:10-24. To beloved brethren in Christ, directors of Free Will Baptist Missions in the United States and to the churches in Christ, we love very much in the Lord and whom we write by means of this letter is with much pleasure that I am writing these few lines of thanksgiving to God. His people in the United States are supporting me in the holy ministry of the Word of God to win souls through the righteousness of God to Jesus Christ, Author and Finisher of our faith. Now I have received this support and my wife and children we are continuing thankful for this marvelous gift that has used you dear brethren in order to us. And particularly are we thankful to the missionaries that are here among us who have supplied marvelous work in reporting us.

I want you to know that our field in Brazil is vast; it needs workers. You already know that our missionaries that have sent to Brazil have been a great blessing. They do not have any rest, they are busy in the work of the Lord and they require more than we can do. To meet the needs of the work of the Lord: (1) we need more transportation; (2) more preachers and missionaries like Pastor Kenneagleton and his wife, Pastor David Franks, Pastor Samuel Wilkinson and his wife, and Sister Eula Mae Martin in ministry that has been a blessing; (3) we want and are hoping for more workers from the United States to come to Brazil. We are hoping for a visit from the directors to come to Brazil and see the need for faithful work for God.

I believe that we Free Will Baptists can fill these needs: (1) Train Brazilian workers faithful to Christ and to the people with sound doctrine; (2) train these workers in our own schools. As a Brazilian worker and as a Free Will Baptist I need to be these truths. I want to be zealous for the doctrine and for this reason I want to explain that the need of literature for the Free Will Baptist and the need of schools, etc., are real and are absolutely necessary. We are praying to this end and are confident that God has the answer.

Without any more at the moment, I am beloved in the Lord Jesus Christ, directors of the Free Will Baptist Missions and the sister churches in Christ in the United States, our sincere thanks.

Pastor Waldemar Daminelli and Family

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

THANKS BE TO GOD

(Lesson for November 20)

SON: Psalm 103:1-18.

GEN TEXT: Psalm 103:1, 2.

INTRODUCTION

This season of the year when we are led in so many ways that we ought to thank and praise God for His benefits to us, let us stop and take the time and effort to consider His benefits to us. One has written a song that has the words: "When at night, you cannot sleep; praise your blessings, instead of sheep." How wonderful Thanksgiving this would be if God's people would try to count their blessings and praise God for them!—*The Sacred Quarterly* (F. W. B.).

HINTS THAT HELP

Thankfulness to God should arise from the innermost being (Psalm 103:1).

The believer is never at a loss for reasons for giving thanks to God (Vv. 2-5).

The God whom we serve is not unknown, but has revealed Himself (Vv. 6, 7).

There is a "wrath of God" but He is not prone to anger (Vs. 8).

God never seeks a quarrel, but neither does He keep back His anger forever (Vs. 9).

God is absolutely just and holy, but also merciful (Vs. 10).

The greatness of God's mercy is immeasurable (Vs. 11).

Our sins are gone so far away they cannot be returned (Vs. 12).

It is a blessing to know that God is our Creator physically, but a greater blessing to know He is our Father spiritually (Vs. 13).

The frailty of human life is ever before us, and nor should we ever forget it (Vv. 14, 15).

Thank God for Christian parents and grandparents (Vv. 17, 18).—*The Bible Expositor*

III. ADDITIONAL TRUTHS

1. An old lady's cup of joy often overflowed. As her pastor preached, she would often say, "Praise the Lord!" At times, the minister was disturbed. He went to her and said, "I'll give you a pair of blankets if you will refrain from saying 'Praise the Lord.'" She needed the blankets, for she was very poor. She did her best to earn them on the minister's terms. For many Sundays, she kept perfectly quiet during the sermon. Then, one day, a visiting minister came to preach. He preached on forgiveness of sin, with its attendant blessings and joys! As he preached, the aged saint thought less and less of the blankets, and more and more of the joys of salvation! She could stand it no longer. She cried out, "Blankets or no blankets, praise the Lord!"—Selected.

2. The apostle, Paul, wrote: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:20). One's thanksgiving should center around his blessings from the material standpoint; that is, the providing of food, clothing and shelter, the three essentials to maintaining life. No one should be so blinded by his own personal gains that he cannot see the hand of God in supplying these needs. Not only does He have the material things for which to thank Him, but there are many things for which to thank Him which hinge upon the spiritual. Man should thank Him for the Bible, God's Word.

3. We can also thank Him for the very presence of Christians in this country and many other places of the world. If it were not for them, surely chaos and punishment would have already fallen upon the disobedient. Then we can thank Him for our churches—for the fact that there are churches in most every community in our country. There are many, many other things which should make us thankful, and they are often taken for granted. Let us give our thanks to God.—*The Bible Student*. (F. W. B.).

Suppose each one selects two sheets of note paper. On one sheet write the blessings of our spiritual life. On the other write the blessings of your natural life.

4. A few years ago a boat was wrecked

in a storm near Northwestern University and the students rushed out to rescue the passengers. One of the students saved seventeen, and when in his room he sat exhausted he asked his friends: "Did I do my best? Do you think I did my best?"

Years later Dr. Torrey met this man and he asked him if anything in particular stood out in his memory of so gallant a rescue. The man, old now, replied, "Only this, sir. Of the seventeen people I saved not one of them ever thanked me."—*The Bible Teacher* (F. W. B.).

5. Regarding Verse 2, D. L. Moody once said: "You can't remember all of God's blessings, but don't forget all of them."

6. In Hampton Court Gardens there are many giantlike oaks. The great trees are almost overcome by the great coils of ivy which are entwined about the trees' trunks like some huge serpents wrapped about the bodies of their prey. There was a time when the ivy was a weak aspirant, asking only a little aid in its upward climb. Had the ivy been denied then, the oaks would never have become the victims of the ivy. Now there can be no untwining of the coils, and every hour the ivy makes the oaks weaker and weaker.

How glad we are for Jesus, our Helper and Friend! There is no bad habit we cannot conquer if we fully trust Jesus to give us the victory!—Selected.

Ingratitude is a form of spiritual ivy that should be guarded against. Study again about the nine lepers in Luke 17.

7. A young girl visiting the country was following the farmer's wife along a winding, half overgrown path amid a winding tangle of wild flowers. The young visitor exclaimed at their variety and beauty. "I mean to gather all I can carry when we come back and have a little more time," she said. "Better pick them now, if you want them," said the elder woman. "It isn't likely we'll come back this way." It was one of those simple, homely incidents that sometimes seem to epitomize life. We must pick now if we want them at all, the flowers of grace and salvation that God scatters along our way.—*3000 Practical Illustrations*.

Everyone should be willing to plant flowers as well as gather their bloom. The flower of thankfulness greatly beautifies any life. How many times a day do we say, "Thank You, Lord," and really mean it?

MISSIONARIES ON THE FIELD

Alaska

Rev. Lee Whaley
Mrs. Ethel Whaley
Rev. Kirby Joe Godwin
Mrs. Elizabeth Godwin

Canada-New England

Rev. Mack C. Owens
Mrs. Jackie Owens
Rev. Mark Vandivort
Mrs. Louise Vandivort

Washington, D. C.

Rev. Kenneth Walker
Mrs. Lou Walker

Miami, Florida

Spanish

Rev. Melitino Martinez
Mrs. Sidelila Martinez
Miss Bessie Yeley
Miss Molly Barker

Denver, Colorado

Rev. Roy Thomas
Mrs. Pat Thomas

Monterrey, Mexico

Rev. Arthur Billows
Mrs. Jenell Billows

Northwest Pacific

Rev. J. J. Postlewaite
Mrs. Leah Postlewaite

Waipahu, Hawaii

Rev. Luther Sanders
Mrs. Helen Sanders

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Ayden, North Carolina, Wednesday, November 16, 1960

THANKFUL FOR THE HARVEST

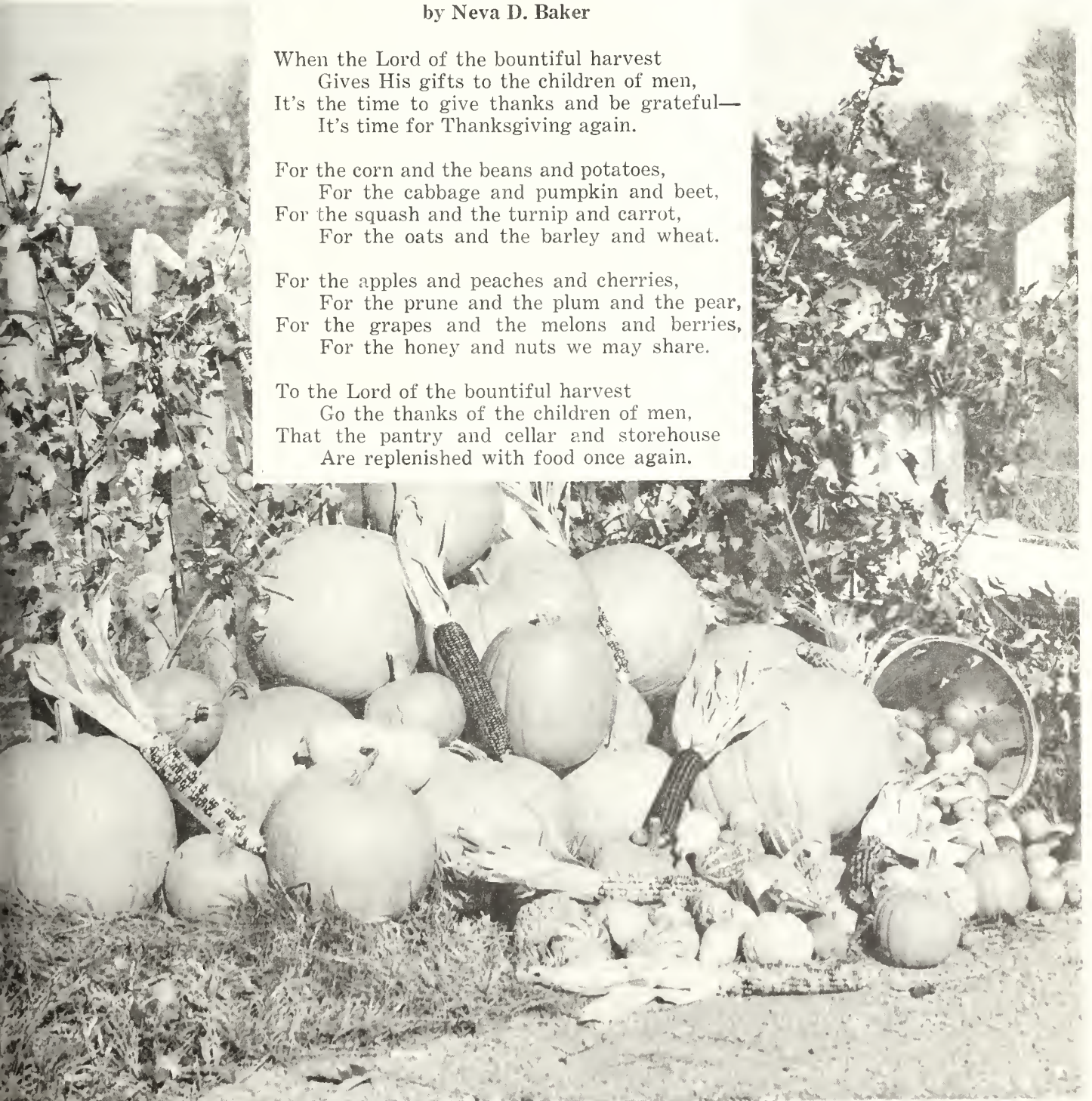
by Neva D. Baker

When the Lord of the bountiful harvest
Gives His gifts to the children of men,
It's the time to give thanks and be grateful—
It's time for Thanksgiving again.

For the corn and the beans and potatoes,
For the cabbage and pumpkin and beet,
For the squash and the turnip and carrot,
For the oats and the barley and wheat.

For the apples and peaches and cherries,
For the prune and the plum and the pear,
For the grapes and the melons and berries,
For the honey and nuts we may share.

To the Lord of the bountiful harvest
Go the thanks of the children of men,
That the pantry and cellar and storehouse
Are replenished with food once again.



What Is Conversion?

by Charles J. Nobles
E. Wenatchee, Washington

IN THE general epistle of Jude, Christians are exhorted to “. . . earnestly contend for the faith once delivered unto saints” (Vs. 5). It is further declared certain ungodly men had crept in un-

discovered, and were turning the grace of God into lasciviousness and denying the only God. We earnestly contend for, and insist upon the truth in these days, one is often accused of being argumentative. Just as the Early Church needed to take hold of Bible doctrine and earnestly contend for the faith delivered unto them, that sure, we should take heed that we do not accept the doctrine of men as equal authority.

CHRISTIANS ARE NOT REBELS

A few years ago, a religious professor of a certain school described conversion in a peculiar fashion. He compared man's soul to a rebellious son. He further stated that at the time of conversion Christ comes into the front of the house, but is forbidden to occupy the entire house. The idea of this illustration was to convey the theory that at conversion the new convert still retains his stubbornness and rebellion in his heart and needs a second work of grace to be cleansed from inbred sin.

In the Samuel 15:23, the old prophet is speaking to backsliden King Saul: “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry . . .” I cannot help noticing the vast difference between the interpretation of a modern professor, to that of the prophet, Samuel. The prophet, Samuel, placed stubbornness and rebellion where it ought to be, with witchcraft, idol worshipers, and workers of iniquity, and not in the class of the converted.

The word of God tells us, “. . . if . . . thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul” (Deuteronomy 10:29). This does not mean half seeking and half holding back.

RIGHT SPIRIT WITHIN

King David, through lust, sinned against God and lost the wonderful fellowship he had enjoyed. Listen to him as he cries

out for God's forgiveness. “Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou has broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me” (Psalm 51:7-9).

The prayer of King David would indicate that he realized his need of an inner cleansing from sin. Not as a saint of God, but as a sinner or backslider who had transgressed the divine command of a righteous and jealous God.

Every sinner needs the cleansing blood of Christ to wash away the sins of the old life, and as Paul would say, “. . . he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5).

The power of Christ to convert sinners and deliver from the power of darkness is wonderful indeed. To those who cry out as David did can be washed by the blood of Jesus Christ. He can be clean, and washed whiter than snow. His iniquities can be blotted out.

The power to change the nature of man's life lies in no other than Jesus Christ Himself.

Let us take note of this last clause in David's prayer, *renew a right spirit within me*. This new spirit within makes the converted child of God to know joy and gladness, he rejoices in joy unspeakable and full of glory.

CONVERSION, A DEEP WORK

Conversion, as we understand the Scripture, is not repairing the old building, but it involves a tearing down of the old building and building a new one.

In the natural birth, we are born with our backs turned upon God and heaven, and our faces upon sin and hell. In sound conversion, a man is wholly given unto God, body, soul and spirit. He regards not sin in his heart, but has respect to all God's commandments. Conversion is a deep work; it is a heart work; it goes throughout the man, throughout the mind, throughout the members, throughout the entire life.

Christ either takes possession of our entire life, or He will have none of us. We are either working for God and His Kingdom, or we are working against Him. We are either serving the world, the flesh, the devil and ourselves, or we are serving God and others. With Scriptural teaching, it is not difficult for the sinner or the saint to know whom he is serving.

The word, *convert*, means to turn from a bad life to a good life; to change the heart and moral character from the controlling power of sin to that of holiness. A change from the services of the world to the services of God; a change of the ruling disposition of the soul and a transformation of the outward and inner life.

Using Bible terms, conversion is *being born again by the incorruptible word of God; being made alive; created anew in Christ Jesus; transformed by the renewing of the mind; washed in pure water; saved by the power of God; receiving forgiveness of sins; being reconciled to God*.

These are Scriptural terms which are applied to conversion. Do these terms apply to us?

IT'S A FACT

ONE OUT OF EVERY 4 MENTALLY DISTURBED AMERICANS IS AN ALCOHOLIC.
NAT. ASSO. FOR MENTAL HEALTH FIGURES

The Labor of

Elder Rufus K. Hearn

by George W. Stevenson Jr.

PERHAPS the most able and most dynamic figure ever produced by the Original Free Will Baptist Church of North Carolina was Elder Rufus K. Hearn. The amazing vitality of this great leader has never been recognized sufficiently in our church, and the great impression which he made on the church demands that someone point out to present Free Will Baptists their debt to him.

Rufus K. Hearn was born on October 20, 1819, to Elder Howell Hearn and his wife, Sarah. His father was one of the strongest leaders in the church following the invasion of the Philadelphia Association Baptists, in the third quarter of the eighteenth century. He and Elders Joseph Smith, Jesse Heath, Frederick Fonvielle and others, regathered the remnants of the General Baptists following the death of Elders Joseph and William Parker, and laboriously built up the Free Will Baptist church, so that by 1829 there were over thirty churches, thirty-three ordained ministers, and a membership of 1,910. In 1765 there were only three churches and three preachers—Elders Joseph Parker, William Parker and John Winfield with their respective churches, with less than eight hundred members. Elder Joseph Parker, before his death in 1791, organized the following churches: Gum Swamp in Pitt County; Little Creek and Grimsley, Greene County; Louson Swamp and Wheat Swamp, Lenoir County. The labors of Elders Joseph Smith, Howell Hearn, Jesse Heath and Frederick Fonvielle were tremendous labors of love. Elder Howell Hearn died in 1835, twenty years before his son became active in Free Will Baptist affairs.

The reader may question this long wait on the part of Rufus K. Hearn, for he was thirty-one years old before he joined the church, thirty-four before he was ordained, and thirty-six years old before he began his labors in the Free Will Baptist church. If one will rephrase the question and ask "Why did he begin at this late date?" rather than ask "Why did he wait so long?" the answer will be more easily understood. One cannot now say why he did not labor in the church in his early years. On the other hand, one can see why he was finally spurred to action. Elder Hearn's father, Elder

Howell Hearn, had been a strong advocate for uniting with various groups to strengthen the church. In 1829 and 1830 he had served on a delegation to various Disciples' conventions. He little knew of the terrific damage which the Disciples would later inflict upon the church in 1855. His son saw the frightful work of destruction, however, and when he saw the labor of his father lost and the Bethel Conference of the Free Will Baptist church threatened, Elder Rufus K. Hearn girded up his loins and prepared to carry on his father's labors. He joined Gum Swamp Church, Pitt County, in 1850, and was a member until his death in 1894. In 1853 he was ordained to the ministry, and in 1855 he began his labors. The year 1855 found Bethel Conference reduced to eighteen members, the others having joined the Disciples church. Elder Rufus K. Hearn was one of the eighteen ministers remaining.

He was appointed corresponding secretary of the newly organized conference for that year, and during the next thirty-five years, he served the General Conference in an executive capacity for twenty-five years, eighteen of which he served as clerk. He kept a written, official record of the General Conference during the entire thirty-five years and wrote biographical sketches of the ministers and a historical sketch of the Free Will Baptist church in North Carolina.

Elder Hearn carried on the work begun by his father. He first tried to repair the damage done by the Disciples, and in 1858 opened the way for Elder B. B. Albritton and his churches to return to the General Conference, and later for other ministers to come back within the fold. He favored the attempt at union with the Disciples and Union Baptists in 1867, with the Union Baptists in 1868, and with the United Baptists in 1869. He would never give in on such doctrines as salvation through faith in Christ, believer's baptism by immersion,

open communion, and washing the saints feet; nor would he favor a change in the name "Original Free Will Baptist." Therefore, union never took place. He also sought union with the Free Will Baptists of Georgia in 1854, and supported a union with Southern Free Will Baptists in 1857. In 1869 he sought union with the Cape Fear Conference of Free Will Baptists. He would never see the fruit of his labor, but the ideals lived on in other men.

He used his influence to have the General Conference refuse to recognize ministers who did not abstain from liquor—Elder Elias Hutchins had commended the church at Pungo Creek, Craven County, in 1858, as being one of the very few churches which condemned drinking, and as late as 1869 the General Conference had to pass a resolution forbidding the sale of cider or anything that is intoxicating, within the bounds where the conference was convening. His hope was to raise the standards of the church to a high spiritual level, but to do so in a spirit of love. Many are the times when he asked the conference to forgive an offending brother, and to accept him back into the conference. His was a labor of love, not of prejudice. His was a beautiful and gentle spirit, the spirit of Christ. There is never an instance where Elder Hearn was condemned. Instead, he perfected the erroneous, and always labored for the glory of the Free Will Baptist church of God. After his death in 1894; with the advent of the holiness movement within the state of North Carolina, the ideals and hopes of Elder Hearn began to be attacked. The elders who knew and loved him passed on, younger men took his and their place.

Elder Hearn's prayer and hope was progress for the Free Will Baptist church and for an era when it could not be said the church, as had been said, "They were illiterate, opposed, considered heretics." He desired recognition for the church, a place of leadership for it in the state of North Carolina, and Christian leaders and laymen who were educated and who were filled with Christian love.

Elder Hearn knew that he could not accomplish his work in his lifetime, but

Cragmont Activities

by Rev. J. E. and Mrs. Wooten

sure foundations for those who would follow after him—foundations which have withstood the attacks of the present holiness movement in the church, but one cannot say how long it can withstand. As part of this tradition, Elder Hearn established the Free Will Baptist Press. This far-sighted man saw the possibilities of a press within the church, and in 1873 had the General Conference establish a church newspaper with Elder E. R. Ellis as editor. In 1879 he took over the poorly organized press and made it very successfully until ill health and age forced him to resign in 1890 at the age of seventy-one.

It was by his motion in 1889 that the North Carolina Free Will Baptists accepted the Incorporation Act of the North Carolina Legislature and became incorporated. In 1886 he helped establish the Eastern and Western Conferences. In 1887, to further strengthen his foundations, he went as a delegate to the South Carolina Conference for Free Will Baptists. He kept copies of the Confession of Faith printed and ready for distribution for the strengthening of the doctrine—he brought out editions in 1859, 1876, 1883 and 1887. He compiled the Free Will Baptist hymnal in 1854 which superseded the 1846 hymnal of Enoch Cobb and the 1832 hymnal of Jesse Heath.

Today, his carefully kept record book of the General Conference with its historical details, the labor of thirty-five years, is still existing. Only five copies of *The Free Will Baptist* printed by him, over a period of twenty years, are known to be in existence. One copy of his manuscript minutes of the General Conference, the labor of eighty years, is known and it is at Duke University. Where are these things?

The writer of this article would like to make one request to all Free Will Baptists. They should begin now to take up again the labor of Elder Rufus K. Hearn. Those of you in the Gum Swamp area and those of you in Drmondsville, Hookerton, Maury and Bern, search your attics and bookshelves for papers, minutes, letters, sketches, etc. of Elder Hearn and send them to the Free Will Baptist collection at Mount Olive College. It is time we awakened to the task he left for us and tried to recapture his vision. Our church is now at its most critical hour. We can either successfully recapture the vision of Elder Hearn and press on to a new renaissance and a period of unparalleled glory for the Original Free Will Baptist church in North Carolina or we can pursue the policies of the schismatic faction in the church and degenerate to a weak and fearful sect among many. Let us rise to the challenge and recapture the vision of Elder Rufus K. Hearn making his labor our labor—a labor of

DID you ever stop to think just what it would be like to spend a whole winter at Cragmont Assembly, Black Mountain, North Carolina? Or even to be up here in this great big house without a group of people or any one except you and the Lord? Think of the vacant rooms, the empty beds, the silent dining room and kitchen and all the stacked empty chairs! From the chapel not a note of music, no minister's voice, no testimonies from the hearts and lips of young people, nor any sound save the rattle of the windows under the pressure of a searching wintry north wind.

Dear friends, it is not quite like it is when you are here. Now please do not get the wrong impression. It is not as bleak and lonely as you might think. We have many good and dear friends here who frequently come in to see us, besides the people who come to the mountains just to behold the beauty of nature in the pictures of autumn colors, and call in to spend some time with us.

Then we can always find something to do. We can and freeze the nice fruit our friends bring us, and try to mend all the bed linen and other things that get torn and tattered during the summer and are ready to go into winter quarters reduced to fragmentary parts. It really takes the winter months to make ready for the summer. But with all these things, it is really a pleasure to be here, and we want our friends to know that we are happy in the Lord. We are staying here to try to make this a better Cragmont for you to come to. We love the place and we love you, and we sincerely thank you for your prayers and encouragement in every way. Please continue to pray for us and support Cragmont as the Lord leads you. This is your institution.—Mrs. Wooten.

Well, the summer of 1960 was pleasant, profitable and inspirational here at Cragmont. The conferences were well attended. They were well organized and under the supervision of capable and splendid Christian directors and instructors. There were many conversions, and a large number of young people yielded themselves to the Lord and dedicated their lives to His service. Many adults as well, especially among the women who attended the Woman's Auxiliary Conference, were encouraged and inspired in the services and through their Christian fellowship experiences.

The personal experiences are now in the

past, but the spiritual enrichment and Christian zeal which found lodgment in the hearts and lives of many young people will spring up and bear fruit that will be recognized and felt in future generations. The world is in desperate need and men everywhere need to know the Saviour. The youth of our day must be helped and properly guided to Christ, and trained for service in His cause.

Cragmont, like all institutions and individuals, has its problems and sometimes difficulties. We have been faced with some this year, but we are thankful that we can truthfully say that we have bright prospects for operations for 1961. We had only three open weeks during the conference months this year—June through August. It now appears likely that the full twelve weeks next summer may be filled. You will hear from the directors on the field in due time. We sincerely insist that parents, churches, all organized church groups and interested individuals, encourage the young people to come to Cragmont for at least one conference. Make inquiry and ask for information from the directors.

Cragmont needs your prayers and support that it may prepare for greater and more efficient service. The new motel-style building is equipped and ready for use. The main building, as we have stated before, has been repaired and painted, and money has been spent in other improvements. The new building with the furniture has cost upward of \$18,000. The repairs and paint for the old building cost approximately \$4,000. The receipts for the year, up to November 1, have been encouraging (\$15,600) but not enough to pay operating expenses and meet all other obligations.

Money was borrowed and payments come due and have to be paid. We have done well this year, thanks be unto the Lord. But we still owe about \$500 on the furniture which was purchased on the installment plan, and the insurance premiums will be due in January next. If you, friends of Cragmont, can see fit to assist in this worthy cause by January 1, 1961, you will do the Assembly a great favor and assist it in helping young people to find the Saviour and prepare to serve Him in their local churches and in other fields. We sincerely believe that God will bless your every effort and give you joy and peace. Thank you very much.

Address all mail to Cragmont Assembly, Route 1, Black Mountain, North Carolina.

NEWS NOTES

Revival in Progress at First Church, Vanceboro, N. C.

Revival services began at the First Will Baptist Church, Vanceboro, North Carolina, November 14, and will continue through November 19. The Rev. F. A. Armstrong Jr. is the evangelist. Services are beginning each evening at 7:30.

Sunday, November 20, the church observes its annual home-coming. Following the morning worship, a picnic lunch will be served on the church grounds.

The church and the pastor, the Rev. W. Cleve Jr., extends a cordial welcome to everyone to attend these services and to offer your prayers for their success. Special offerings are also invited to attend and take part in the services.

Calvary Church Observed Second Baptismal Service

The Calvary Free Will Baptist Church of Portsmouth, Virginia, observed its second baptismal service November 6, 1960. There were four who followed the Lord in baptism. The Rev. Henry Van Kluyck, pastor of the church.

The church reporter, Mrs. E. V. Weathers states: "We praise the Lord for the wonderful growth and blessings we have seen in our new church. We request the prayers of all Christians for our continual success."

National Superannuation Report For October, 1960

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Will Baptists, presents the following financial report for the month ending October 31, 1960:

Cash on Hand October 1, 1960	\$4,350.00
Receipts	
From States:	
Georgia	\$32.01
North Carolina	37.55
Tennessee	2.00
Virginia	4.65
From Insured on Premiums	90.14
Total Receipts	164.35
Total to Account For	\$4,514.35
Disbursements	
Ministers Life and casualty Union, Premiums on Insured	\$273.62
Secretarial Services	60.00
Total Disbursements	333.62
Balance in Treasury October 31, 1960	\$4,180.73

Home-Coming Services to Be Observed at Rock Spring Church

Home-coming services will be observed at Rock Spring Free Will Baptist Church on Sunday, November 20.

Home-Coming and Harvest Day At Free Union Church



The Free Union Free Will Baptist Church, Route 1, Pinetown, North Carolina, will observe its home-coming and harvest day on Sunday, November 20, with the pastor, the Rev. A. B. Bryan, bringing the message. An all-day service is being planned and an enjoyable day is expected by all. Local advertisement is being done with airplane and sound system by Mr. Monroe Everette, a member of the congregation, and the pastor. Harvest offering which is expected to reach \$3,000 or over will be given in procession by the congregation upon an open Bible. Lunch will be served at the noon hour with plenty of food and drinks for all.

Beginning at 1:15 p. m., there will be a program packed full of good music by choirs, quartets and other special groups. Mr. Oscar Webster will give a historical outline of nearly two centuries of the local church. Attorney O. L. Williams, and outstanding layman of the Methodist church, will be the feature speaker on the afternoon program. Mr. Williams is a former representative of the General Assembly, clerk of Superior Court, director of a Hyde County bank, former president of the district bar, and is at present a Hyde County attorney.

Former members, former pastors and friends are invited to attend this all-day service which is expected to be uplifting and gratifying to all who attend. The public is invited to share the day with the Free Union Church.



Rev. A. B. Bryan

Coming Events

- November 24—Thanksgiving Day
- December 14—Founder's Day, Mount Olive College
- December 25—Christmas Day
- January 25—Spring Semester Begins at Mount Olive College

Bailey, North Carolina, Sunday, November 20, with the Rev. Willie Renfrow carrying the message. A picnic lunch will be served on the church grounds at the 11 o'clock hour. Plans are being made for special singing in the afternoon. All former members and friends are invited to attend this service.

Ray Harrison Directing Croatan Revival

Revival services are now in progress at the Croatan Free Will Baptist Church, Route 1, New Bern, North Carolina, with the pastorate of the Rev. Ray Harrison, as the speaker. The meeting began November 13, and will continue through November 20.

The pastor and the members of the church ask that you remember these services in prayer, and if possible attend the remaining nights of this meeting.

Juniper Chapel Church Announces Revival

The Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, announces its fall revival November 23, with the Rev. Jack Paramore as the evangelist. Services will begin each evening at 7:30 p. m.

The Rev. H. W. Armstrong extends a very cordial invitation to everyone to attend these services. Every one is requested to pray for a great revival and that many decisions for Christ will be made during these services.

Central Conference of N. C. Continues Requirement

At the annual meeting of the Central Conference of Free Will Baptists of North Carolina, meeting at Free Union Church, Lenoir County, the conference voted by a two-thirds margin to discontinue the two-year experience requirement for the ordination of its members.

The matter has been the point of deep discussion, both pro and con, since its adoption by the conference in 1953. The chief reason for its discontinuance was based on the fact that no other conference has such a requirement in this state.

According to reports, the majority of the governing Council members preferred the continuance of the ruling. The chairman of the Council is the Rev. D. W. Alexander of Lenoir County.

The conference reported a very nice session. The Rev. Walter Reynolds of Snow Camp was elected as moderator for the next two years. He succeeded the Rev. F. B. McPherson of Greenville, who has served for the past two years. The Rev. C. L. Patrick was selected as assistant moderator; the Rev. J. H. Harris was re-elected as treasurer; the

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

An Important Day for Young People

Saturday, November 26, 1960, should be one of the great days for Free Will Baptist

Rev. C. H. Overman was re-elected as secretary. The Rev. LaRue Davis was elected as assistant secretary. The Rev. R. B. Crawford was elected as a member of the executive board.

Children's Home Report For October, 1960

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for October, 1960. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

GENERAL FUND	
Albemarle Conference	\$ 41.56
Blue Ridge Association	33.77
Cape Fear Conference	58.14
Central Conference	752.37
Eastern Conference	1,079.57
French Broad Association	70.27
Jack's Creek Association	406.79
Mount Mitchell Association	82.50
Pee Dee Association	105.68
Rockfish Conference	15.00
Western Conference	481.63
Miscellaneous	3,571.37
Farmer Picture Program	1,331.39
CLOTHING FUND	
Albemarle Conference	40.00
Cape Fear Conference	40.00
Central Conference	136.00
Eastern Conference	80.00
Piedmont Association	40.00
Western Conference	190.00
KITCHEN FUND	
Albemarle Conference	50.00
Cape Fear Conference	5.00
Eastern Conference	25.00
Western Conference	3.00
CENTRAL CONFERENCE BUILDING FUND	
Central Conference	35.62
Total October Receipts	\$8,674.66

young people of North Carolina. It should also be a day of historic interest in the story of our North Carolina Free Will Baptist Sunday School Convention.

For the young people, it has been designated as "Cragmont Youth Rally Day." All the young people who attended the youth conferences sponsored by the Sunday School Convention during this year at Cragmont Assembly are meeting for a wonderful day together in sweet fellowship, and to relive their experience at our summer assembly. All young people are cordially invited. An all-day program (10:00 a. m. until 4:00 p. m.) is being arranged. It will consist of singing (yea, brother!), skits, playlets, testimonies of campers, the summer at Cragmont—in short "The Best of Cragmont."

The place? Didn't we tell you? Forgive us! It's the First Free Will Baptist Church in Wilson. 301, 264, 58, 42, 117—any of these highways will get you there. 70, 43, 258, 11, 222, 701—these are just some of the highways that will get you to roads to Wilson.

President Raper to Speak At Elm Grove Church

President W. Burkette Raper of Mount Olive College has announced two speaking engagements for Sunday, November 20.

At 11:00 a. m., he will preach at Elm Grove Church near Ayden, North Carolina. The Reverend N. B. Barrow is pastor. At 7:00 p. m., Dr. Raper will speak at vesper services opening the annual session of the North Carolina Farm Bureau in Raleigh.

Dean Michael Pelt to Speak at White Oak Grove Church

Dean Michael Pelt of Mount Olive College will preach Sunday, November 20, at 11:00 a. m. at White Oak Grove Free Will Baptist Church near LaGrange, North Carolina. The Reverend Robert Fader is pastor.

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Why is it that some of the best Christians we have known are called upon to suffer the most?—N. J., Partridge, Illinois.

Answer: We might find a good many Scriptural reasons given that explain why God allows some of the most devoted saints to suffer a great deal in this life. One who has read the Bible consistently for a long time finds his mind reviewing a number of passages when this question comes up. Job is one of those that I think of on such occasions. His suffering here in this life, there is no doubt, prepared him to enjoy the abundant goodness of God more during the rest of his earthly life; but that is not all, for his name has not only lived in the book portraying the suffering that he experienced and then the goodness of God, but his name appears in several places in the Bible and best of all in each case with some of the most loved of Bible characters. I doubt not that one may enjoy heaven more after willingly undergoing hardships while here; then again according to God's Word, He uses the suffering of His saints to work out His own purpose and their good.

A craftsman who designs to make a beautiful and useful vessel may put several kinds of pressure on his material through which he proposes to make the vessel. If the material is pliable, he can beat it if metal and cut it if wood until his vessel has been shaped into the completed one of his dream and desire. On the other hand, if when he has worked with the material a while it proves to be of such nature or quality that it will not take the pressure, pounding or cutting, he is forced to one of two conclusions: either discard that with which he has earnestly and industrially worked and get other material, or abandon the idea of completing his desired vessel.

God never gives up. In some cases, He gives up the object or material but never the finished product but always achieves it in one way or another. "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience" (Romans 5:3); "Knowing this, that the trying of your faith worketh patience" (James 1:3). Whereas trials may embitter one who does not love God, on the other hand, they serve to burn the dross out of a Christian, while he allows his all-wise and ever merciful heavenly Father to mold and shape his life at His will. Like Job, those undergoing

God's tests may say, ". . . when he hath tried me, I shall come forth as gold" (Job 23:10), or "Though he slay me, yet will I trust him: . . ." (Job 13:15).

There have been cases like Job's when God allows His saints to be an example before an ungodly world, demons, men, angels and even Satan himself. Such a display of Godliness under extreme opposition has been a means of causing hundreds of the unsaved to turn to God and a life of loyalty and devotion to His cause, even when they did not know the reason for the bitter trials to which they were subjected. Job knew nothing of Satan's accusation of himself to God; yet he retained his integrity, and his faith did not fail. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Corinthians 1:3, 4). It takes sorrow itself to bring a real genuine sympathetic understanding of the needs of those who are passing through the fires of sorrow. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death" (Philippians 3:10); "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9). Paul prayed for and received a generous supply of that which prepared him for the life of servitude that none can render except those who God prepares in His all sufficient training program. O that we might recognize the fact that His grace is sufficient for all and that when we are yielded *all things work together for good* to us. Tribulation when received in the right attitude on the part of the saint, causes him to set (his) affections on things above.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth" (Colossians 3:1, 2). Furthermore in such, the saint is helped to get fixed in a more permanent way in his mind the fact that we are to find no continuing city here and, therefore, will remind us not to

give too much time to thoughts on perishable things. (See Hebrews 13:11:10.) When all is said and done, we helped in the things God allows us to suffer to better understand the fact. "The things I have spoken unto you, that in ye might have peace. In the world ye shall have tribulation: but be of good cheer, have overcome the world" (John 16:33). When we have properly identified ourselves with Him, His experiences and the results thereof are appropriated to us.

The Lighted Pathway



REV. WILLET L. MORETA
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

YOUR TIME IS IMPORTANT

"See then that ye walk circumspectly, as fools, but as wise, Redeeming the time because the days are evil" (Ephesians 5:16).

This is the third of four meditations on the general subject of the correct use of time—the time God gives to each of us. The fourth one will come to you the week after Thanksgiving. Last week I gave you a great poem which had an important message on the value of time. Now we will consider the importance of our time. The next one will deal with the improvement of our God-given time.

That the time God is giving us will be denied by no person capable of rational reflection.

Let us think of our time in relation to eternity. With man there are two periods—time and eternity. Our existence in this world is the introductory period of our life, and will be succeeded by our transition into the solemnities of an eternal state. Time hurries all generations to eternity.

Time has been described as a preparatory state for our entrance into eternity. No man in their natural being is prepared, nor are the appliances of reason and philosophy bring us that preparation. There is however, a method of obtaining it. Jesus died for sinners, and salvation is offered to the world in His name. Those who have experienced personal salvation through His blood and who live in faithful obedience to His commands are prepared for eternity. Preparation

ity is the work of time. Salvation, if
 ined at all, must be obtained in this
 There can be no repentance, no
 ng faith, no regeneration, no justifica-
 after death. The blood of atonement
 be applied to the guilty soul on this
 of the grave—on the other side. never.
 regenerating Spirit may do His work in
 if so allowed—in eternity He never

hen let us think of the importance of
 in relation to its brevity. The Bible
 es that time is short. Life is compared
 he grass which withers and dies. It is
 ed a vapor. Is it necessary to elaborate
 he truth that time is short? It then
 ws that if time is short, it is of the
 est importance that we use it, every
 nd of it, to the glory of God. When
 now that it is short, and that during
 ontinuance, transactions of infinite im-
 nance are to be performed, or, if unper-
 ed, the soul will be lost. And the souls
 ountless others may be lost. Someone
 rightly said, "Truly our moments are
 n moments."

inally, let us think of the importance
 ne in relation to the fact that the flight
 me is irrevocable. Time once gone, is
 forever. No calling it back. No re-
 es, no tears, no prayers, no lamentations
 bring it back. It hastens to make its
 ot to eternity. This is true of moments,
 eds, minutes, hours, days, weeks,
 chs, years, a lifetime—all time. How-
 we may regret the misuse of fleeting
 it never comes back for future use.
 so important that God expects us to
 et as He gives it, because then there will

(continued on page ten)

Unknown What a Girl Can Make

Rev. Walter E. Isenhour

Unknown what a girl can make—
 ere's pent up in her mind;
 in her heart and in her soul
 eat traits that she should find;
 a faculties that no one knows,
 rhaps of mighty worth,
 ch if released to God and man
 ould richly bless the earth.

Unknown what a girl can make
 in her days of youth,
 seeks and finds the Lord of light
 and builds upon His truth,
 has His grace to keep her pure,
 ls love to keep her sweet,
 shuns the tempter's many snares
 and all that would defeat.

It's unknown what a girl can make—
 Perhaps some qucenly bride
 Who could adorn some husband's home
 And thus become his pride;
 Whose virtue might become a gem
 That riches cannot buy;
 Whose character and noble name
 Could lift his manhood high.

It's unknown what a girl can make
 In countryside or town,
 Who may become in future years
 A woman of renown;
 Whose life and work may bless the earth
 And last across the years
 To save ten thousands hearts and souls
 Remorse and bitter tears.

It's unknown what a girl can make—
 Perhaps a mother true,
 Whose Godly life could bless her home
 And help her country, too;
 Or who could be a noble nurse
 And wait upon the ill,
 And help them through her love and pray-
 ers
 Into the Father's will.

It's unknown what a girl can make—
 Encourage her to climb;
 She may become a teacher great
 And rise to heights sublime;
 Or she may help the business world
 In some important place,
 Or bring a host of precious souls
 To God and saving grace.

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by
 the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
 THE EDITOR.

SAINTLY BUSINESS

(John 21:22)

Introduction: Regardless of your occupation, as a Christian
 your full-time responsibility is to live and labor for the King of glory!
 Making a living and providing for your family is commanded by
 God. But we must remember that this is secondary! Our most
 important joy is that of living for the Saviour. We are to follow
 Him in this respect:

- I. **We Must Imitate His Example (1 Peter 2:21)**
 1. In discerning the will of the Father (Matthew 26:39).
 2. In compassion for the lost (Matthew 9:36).
 3. In praying for the lost (Matthew 26:37).
 4. In frank rebuke to the lost and hypocritical (Matthew 23:1-33).
- II. **We Must Obey His Word (Mark 1:17, 18)**
 1. You can depend on the Word of God being true (1 Kings 8:20).
 2. You can see that the Word is a cure for the soul (Psalm 107:20).
 3. You will realize your fondest hopes through the Word (Psalm 130:5).
 4. You will possess a purified heart by the purifying Word (Jeremiah 20:9).
- III. **We Must Deny this Present Life and World (Mat-
 thew 6:33)**
 1. This life and world offer only the lust of the flesh (1 John 2:16).
 2. This life and world offer only the lust of the eyes (1 John 2:16).
 3. This life and world offer only the pride of life (1 John 2:16).
 4. This life and world are to soon pass away (1 John 2:17).

(Continued from Page Nine)

be more to use if He spares us, but there is no duplicate of lost time.

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil" (James 4:13-16).

Because we desire to see *The Free Will Baptist* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. *The Every Family Plan*: Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per

cent. If any families in the church are ready subscribers, we subtract the amount of their credit from the quarterly Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. *The Church Group Plan*: This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's society, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first quarter deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the remaining ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscription solicited. For instance, if a church group solicits five subscriptions to *The Free Will Baptist* in its first quarter, its total collection for these subscriptions should be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. *Individual Solicitations*: In any church which is not following Plan 1 or 2, we can give an individual an avenue of outstanding service to the Lord. Any individual who wishes to solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2 should contact us and let us send you receipt books and subscription blanks to your convenience in administering this plan.

Editorial Department
The Free Will Baptist
Post Office Box 507
Ayden, North Carolina

IV. We Must Give Him All the Glory (Romans 16:27)

1. Glory exposed to flesh brings pride (Acts 12:20-23; Matthew 17:1-4).
2. Glory misappropriated caused the condescension of man (Romans 1:21-23).
3. Glory which belongs to God cannot be shared with another (Isaiah 42:8).
4. Glory shall be produced in us after these earthly sufferings (Romans 8:18).

V. We Must Allow Our Lives to Be Used for His Service (Acts 9:6)

1. Let us realize that we are not our own but God's (1 Corinthians 6:19, 20).
2. Let us meet for regular worship of the Lord (Hebrews 10:25).
3. Let us proclaim the gospel to all the world (Matthew 28:19; Acts 1:8).
4. Let us above all be true to the trust that is ours (1 Timothy 1:14).

THE ROCK DIDN'T TREMBLE

A vessel was wrecked one stormy night on the rocks off the coast of England. All were drowned except an Irish boy. The waves swept him onto a great rock. In the morning he was seen holding onto the large rock. He was rescued. One asked, "Lad, didn't you tremble out there on the rock during the storm?" "Sure I trembled," said the boy, "but the rock didn't tremble once all night long!" How safe are God's children who are upon the Rock, Christ Jesus!—Rev. Walter B. Knight.

MADE WHOLE

A minister preached one night in a mission. He talked about the question which Jesus asked a sick man: "Wilt thou be made whole?" The minister said, "Fellows, you don't want to be patched up. You want to be made whole." A man who had lived in sin for many years, and was now a new creature in Christ, stood and said, "That's it! That's it! I patched up for years, but the patches fell off or made greater holes. I became a hard drinker. I lost my job. My wife and children went away to her parents. One wet, cold, windy night, as I sat half asleep in the doorway of an empty house, someone asked me to come to this mission. Here the Lord Jesus found me. He didn't patch me up. He made me whole—a brand-new man!"—Rev. Walter B. Knight.

NOTES AND QUOTES



By J. C. Griffin

A GREAT MESSAGE

Rev. Ralph Lightsey, pastor of St. John's Free Will Baptist Church in New York, N. C., preached the conference message at the Eastern Conference, October 1958, for a text John 12:32, which reads; "I, if I be lifted up from the earth, will draw all men unto me." The lifting up of Christ for the sins of humanity was visualized greatly and illustrated as Lightsey did. Also, by the drawing power of the lifted Christ, people were urged to lift Christ in daily living. This is to be done in all of our activities.

Before Mr. Lightsey began his message on this text, he put in some good words about Christian education, saying in part; "I am a trustee of the Bible College in Nashville, Tennessee, and I have taught there. It brings rejoicing to me to look at you in this audience and see some of you whom I have taught. I am for the Bible College, but I am also for Mount Olive Junior College. We need both these colleges. We need to support them. I have been acquainted with Dr. Raper while he was in Duke University together. I would love to love him. He is a clean, conscientious Christian gentleman."

I thank God for such a man as Ralph Lightsey. A man who is broad enough to see that we, as a denomination stand in need of, and is able to express in an honest way the merits. Continuing Mr. Lightsey said, "The Bible College is not perfect, neither is Mount Olive College. I am pastoring a church that is not perfect, neither is this church have a perfect pastor, but we are all striving to reach perfection." I think that we as a denomination ought to be proud of such men as Ralph Lightsey, Dr. W. B. Raper, Dr. L. C. Johnson and others that I could mention if we had space, but there are other things on our mind that we must get out.

SINFUL NATION

Recently I have received a copy of a pamphlet entitled *Pornography-Challenges Our Culture*. Should you like to get this leaflet, write to United Evangelical Action, P. O. Box 28, Wheaton, Illinois. You can get

a dozen copies for \$1.00 or single copies for 10¢ each.

EXCERPTS FROM THE PAPER

"A teen-age ring, engaging in tri-weekly love-and-drink sex orgies was uncovered by a chief of police in the suburbs of one of America's large cities."

From what we can find out it is not only in large cities, but very small towns and communities are going wild after the sin of sex orgies. Not too long ago, as I was walking along the street where there was no sidewalk, I saw a booklet lying beside the road on a church lot near the back where darkness covers up a lot of sin. I picked this booklet up and began to read. It was so rotten that I could read but little of it. Knowing that a just and righteous God was seeing me with this diabolical rotten booklet, I had to tear it up and scatter it so that no one could ever piece it together. However, it showed signs of being read very much. I could not even show such a vulgar thing to my wife.

This brings me to the fact that on many newsstands there is much vulgar literature that is full of sex writings that are only for the mind that is filled with lust and sex desires that ought to be outlawed.

In the leaflet, *Pornography*, it is said; "Two hundred thousand unwed mothers were reported last year. Others, covered up, did not become statistics. A Harvard sociologist estimated that as far back as 1956 between 330,000 and 1,200,000 abortions a year were being performed. Many in both categories were very young, some mere children."

THE LAST DAYS

Jesus Christ said, ". . . as in the days of Noe, were, so shall the coming of the Son of man be" (Matthew 24:37). How was it in the days of Noah? Let us notice Genesis 6:5, "And GOD saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually."

We are bound to be near the end of time. We see and hear of the most hideous crimes being committed every day. Murder, rape, false accuser, and in fact everything that Holy Writ states will be in the last days.

According to the record as stated in the *Pornography*, "Juvenile Delinquency increased 8 per cent in 1958. This just continued the trend which had seen it rise 45 per cent in the five preceding years." It is also stated that crime has skyrocketed in the 10-17 age group.

WHAT IS THE CAUSE?

Many people are asking, "What is the cause?" Well, there may be many causes. One of them is too much leisure time. This will be disputed by some people, but it is not against the law to think, or to express your thoughts today; but it may be unlawful

in ten years to even express your sincere thoughts. It can be. Constitutions can be changed.

First, too much leisure time. When I was a boy, I had to work on the farm every evening when I got home from school. I had no time to gather up with a crowd and get off into mischief. Saturdays were work days. All through the summer months, we had work, plenty to do. My father use to say, "An idle brain was the devil's work shop." Now a boy or girl cannot work until they are sixteen years old—no job, all play when not in study.

Second, the movies and television are a means of children getting the ideas of crime. They see it and by seeing, a desire is created to try it out.

Third, and biggest reason is ungodly, liquor drinking, gambling mothers and fathers. After all, I think that youth is pretty good considering their parents. My observation is that 90 per cent of juvenile delinquency comes from broken and sin soaked homes.

ENVIRONMENTS

There are some children who are led astray by association with children out of homes who are being raised, not reared, but raised. A great minister of the gospel was asked by a critic, "What makes your children so bad?" The minister replied, "Because they have to go to school and play with yours." This contains a lot of truth. Children out of good homes, where they have been taught to live right, get in touch with the roughnecks where they play and it is not long before the well-trained child is following the ungodly. There are exceptions, however. I have known children who had been brought up in the nurture and admonition of the Lord, to be able to lead the sinful, and what is called bad child, to the Lord and make a righteous boy, by the grace of God, a good respectful child and in many instances a Christian.

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STORIES for our BOYS and GIRLS

"IN DEED AND IN TRUTH"

by Irma Hegel

THE school bus had rolled on its way, and Jack Krushen trudged beside twelve-year-old Sally Miller for the quarter-mile hike home. Suddenly Jack stopped, nudging Sally.

"Look at that dog coming our way," he cried. "Did you ever see such a beauty?"

Sally cowered close to Jack because the dog was so big and brown and his huge ears flopped in the spring breeze.

"Is he going to bite us?" she whispered.

Jack laughed. "Can't you see his tail wagging? Here, boy," he called.

The dog bounded to him at once, his coat gleaming like satin in the April sunlight. His cold nose nuzzled Jack's outstretched fingers, and the boy patted the noble head. "Yes, sir, you sure are a beauty," he repeated.

"That must be the dog's owner just rounding the curve," Sally declared.

Jack looked up. In the distance he could see a boy advancing toward them. He was red-headed and wore a leather jacket. He couldn't have been any older than they were, Jack decided.

"I wonder who he is," he murmured to Sally. "I thought I knew all the fellows in Dashville. And why do you suppose he hasn't showed up at school? Maybe he's just a visitor."

"Better get to the side," Sally warned. "There's a car coming."

It was an outdated model with rusted fenders. The radiator had been dented and never repaired. A few feet from the boy and girl, the car stopped and a gray-haired man in overalls alighted to look at a front tire.

The dog bounded to the driver, and the man patted the animal and coaxed him into the car. The friendly dog jumped in. The man banged the door shut, ran around to the other side and got in himself. The old car sputtered and chugged on down the road.

"That couldn't have been his dog," Jack cried, staring after the departing car. He looked toward the boy in the leather jacket, racing up the road. "The dog must belong to the redhead. But why didn't he whistle to his pet? Why did he let that man take his dog?"

"Jack, look at that boy," said Sally. "He's crying! It was his dog and we just stood here, watching."

The red-haired boy reached them, the tears streaking down his face. He pointed excitedly after the car.

"Why didn't you call your dog?" Jack demanded.

The boy pointed toward the car, then to his mouth and ears.

"This boy is deaf and dumb," Sally said in an awed voice. "That's why he didn't call his dog."

Jack's momentary anger melted into instant pity. He pulled a pad and pencil from his books and wrote: "Your dog?" The boy nodded. Jack wrote again: "We're your friends. We will help. My name is Jack Krushen. Hers, Sally Miller. What's yours?" The red-haired boy read the message, then he took the pencil and printed: "Victory Harrington, Pine Ridge, R. F. D. 1, 357."

"357 must be his phone," Jack murmured to Sally.

He wanted to ask Victor some more questions, but the boy started crying again, turned and went running back down the road.

"How can you promise we'll help?" Sally snorted. "What can we do? We can't be a friend to someone we've never seen before."

"We can, too," Jack argued. "We've got friends we don't know, and we're going to call on them right now."

"Who are they?" Sally asked, her blue eyes widening in a curious manner.

"The state police. Their barracks are along the main road."

"They'll just laugh at us."

"They won't do anything of the sort. You come along. You'll see."

The boy and the girl began running along the rutted country road. After they rounded the curve, they took a short cut to the turnpike. Another stretch and the low brick building of the state troopers came into view. Holding Sally's hand tightly in his own, Jack marched up to the door and into the hall.

"What can we do for you?" a tall sun-browned trooper demanded, his face beaming under his broad-brimmed hat.

"We saw a dog get taken into a car," Jack spoke up bravely. "The dog didn't belong to the man who took it."

"Come along," said the trooper. He led

the boy and girl into a room where another trooper in uniform sat before a desk, writing.

"Sergeant," the trooper declared, "the youngsters saw a dog snatched."

"Well!" the sergeant exclaimed, pushing his work aside and smiling at them. "The dog yours?"

"No, sir," Jack answered. "The dog belongs to Victor Harrington, Pine Ridge, R. F. D. 1. Victor's mute. That's why he couldn't call his dog."

"Ah," said the sergeant. "I suppose you can't describe the man or the car."

"The man was gray-haired and dressed in overalls—he looked to be a farmer," informed the trooper. "The car was a Chevy, 1956 model. I didn't get the license number. I was too excited."

The sergeant's smile broadened. "You are certainly an observing young man, and I'm approved. 'Just how could you tell it was a '56 and a Chevrolet?'"

"Last summer, our family took a trip to Maine," Jack explained. "I got restless. Dad, Mom, and I played a guessing game. We'd guess the names and years of passing cars. I made a lot of mistakes. Dad told me what to look for, and I got so I could tell cars pretty well."

"I wish some of the grownups would make use of their eyes and heads," the sergeant mused. "Tell me your name and address, and we'll let you know if we find the dog."

Jack spelled out his name and address and left the barracks, Sally at his side.

"There!" he exclaimed. "You see? Those men are friends, too."

Sally smiled. "The troopers were nice," she admitted. "I've always been afraid of policemen, but not any more. I do hope they find Victor's dog. Victor did cry so hard."

At home, Jack related the incident to his mother and waited patiently for the phone to ring. The telephone remained silent all the remainder of the afternoon.

Dad came home and was told the story. Dinner passed, and still no word. Dad opened his spelling book and tried to memorize words. He wasn't succeeding at all.

Suddenly the front doorbell rang, and Jack lunged toward it before his father or mother had a chance to rise. It was Sally who stood in the cold, a red sweater pulled over her blue cotton dress.

"Any news, Jack?"

(continued on page sixteen)

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Study Course on Japan

On Saturday, November 5, 1960, the Y. W. C. A. of the First Free Will Baptist Church of Newport News, Virginia, enjoyed a study course on missions at the home of W. O. Deuell.

The setting for the study course was in a room at the home. At the door was a torii with the sign, "Welcome to the land of the rising sun." We were greeted by the hostess, a Japanese woman with the salutation, "Koan-wee-chee-wa O-ha-ee-woo-da" translated as, "Good afternoon, please come in." Then in Japanese we were invited to have a seat. After removing our shoes we put on getas and were given a white tunic apron to wear.

The devotions were brought by Jane McElroy, using for her Scripture, Ecclesiastes 9:10.

Emphasizing in her talk the first part of the verse, "Whatsoever thy hand doeth, do it with thy might; . . ." she stressed the importance of them, as Christians young people, living daily so their names would see Christ living in them. We were witnessing for Him who died for all.

After the devotions, we were invited to sit at a table for tea. This was served on the table in Japanese style with an authentic Japanese tea set and Japanese food. The table was set with mats, place cards, napkins, kokeski doll picks and kokeski doll erasers, as favors.

Japan made us conscious of other countries and how much we had to be thankful for. As we ate and enjoyed the Japanese food we discussed the customs, food and geography of Japan. The place cards had a picture written in the place for our name. Each person read their Scripture and we discussed how each verse stressed the importance of witnessing for Christ.

During our discussion, while seated at the table, we were told how the people would be brought through the torii to get to the shrine by their fortune, and if the fortune was what they desired, how they would receive it on the fortune tree. Each person received a fortune from the fortune tree and discussed how the gospel would help in each of these instances.

We also studied about the location and work of our missionaries in Japan. At the end of our study, Mrs. Deuell taught us the book, "God and Missions Today," by Arthur Pearson. This was a most interesting study. She brought some very good points that made each of us realize more the importance of missions.

When we said, "Good evening," at the door we felt that we had spent a most profitable afternoon in the study of missions.

Mrs. J. K. Bryan Jr.
Youth Chairman

Illinois District Auxiliary Meets

The Illinois District Woman's Auxiliary Convention met at Rescue Free Will Baptist Church October 20, 1960. The theme was "Enlistment." Registration began at 9:00 a. m., followed with group singing and prayer at 9:30. The welcome was given by Juanita Smith with response by Alene Hanna. Devotions by Roberta Bain. The president, Dorothy Hamilton, delivered her message, entitled, "Woman's Auxiliary Corps." The five points she brought out were: be strong, courageous, have endurance, faith and obstinate.

The minutes of the last meeting were read and approved. The secretary's and treasurer's report were given by Chesta Clampett. There were eight officers present.

Hazel Dell was accepted and welcomed as a new auxiliary with ten charter members.

The constitution and bylaws were presented by Betty Hampleman and adopted by the convention. Report of W.N.A.C. was given by Patricia Shores. A special offering was received for Arizona missions work.

The eleven o'clock message was by the Rev. Albert Bays. Lunch followed in the church basement served by the women of the church.

At 1:00 p. m. the convention reassembled with group singing of choruses led by the Rev. Claude Childers. Devotions were conducted by Ollie Sulcer.

The convention was composed of 12 local auxiliaries. It was voted to divide this group into two groups. These groups will meet December 6, at 7:30 p. m., at Waltonville Free Will Baptist Church and give names to these groups and organize a state meeting.

A Christmas offering from each local auxiliary was presented in many interesting ways. Some of which was a green wreath composed of 81 one dollar bills, a gospel train, tree of knowledge, miniature Christmas trees, etc. The offering amounted to approximately \$325, which was to be divided equally between college, orphanage and Illinois Youth Camp. The Bear Point Auxiliary gave a humorous skit which was enjoyed by all.

Eastern Woman's Auxiliary to Sponsor Youth Rally

The Eastern District Free Will Baptist Youth Rally will be held at St. Mary's Free Will Baptist Church, New Bern, North Carolina, Saturday, November 19. All young people, youth sponsors and pastors are invited and urged to attend as the afternoon program will officially launch the project of the youth groups for the coming year which is the supplying of medical facilities and equipment for the children's decision for the mission field of Africa.

The Rev. Harold Stevens will speak and show slides of Africa at the special missionary service at 7:30 p. m. All within the New Bern area are invited to this service.

The theme for the program is "That Others May Know Him," and the program is as follows:

Afternoon Session

- 4:00—Registration
- 4:30—Devotions, Bridgeton G.T.A.
 - Welcome, Host Church Y.P.A.
 - Response, Saints' Delight Y.P.A.
- 4:45—Singspiration
- 5:00—Who's Who
- 5:15—"Information Please," Mrs. W. J. Gaskins, Eastern District Youth Chairman
- 5:30—Special Choruses, Junior Choir, Host Church
- 5:45—Youth Interview, Kinston Y.P.A. and Davis G.T.A.
 - Youth Banner, McElisse McCoy, State Youth Representative
- 6:00—Special Music, Youth Choir, Host Church

Evening Session

- 6:50—Piano and Organ Meditation, Jacksonville Y.P.A.
- 7:00—Devotions and Introduction of Guest Speaker, the Rev. Ralph Lightsey
- 7:15—Preliminary Remarks Concerning Work in Africa, the Rev. Harold Stevens
- 7:30—Special Music, Cove City Y.P.A.
- 7:40—Missionary Service with Slides of Africa, Mr. Stevens
- 9:00—Benediction

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Jerry Ballard Elected to Mission Staff



A vacancy created by the resignation of the Rev. Louis H. Moulton as promotional secretary of the foreign mission department has been filled, according to the Rev. Rolla Smith, general director.

The Rev. Jerry P. Ballard was named to succeed Mr. Moulton who resigned on the recommendation of his doctor following a heart attack earlier this year.

Mr. Ballard's appointment, made by the foreign mission board during its annual session, is the result of a step by the board into a more adequate missions literature program. The nature of the office of promotional secretary has been changed from one of direct contact promotion to one with an emphasis on promotion of missions through literary mediums.

Although Mr. Ballard will continue a limited amount of outside promotion, his primary duties are to design, write and produce suitable materials to promote foreign missions through every available means and to develop a literature program for use by nationals on the denomination's respective fields, commented Mr. Smith.

Each mission board member is committed to two weeks of missionary conference work per year. This move by the board was made to alleviate the reduction

in outside work by the promotional secretary.

The new promotional secretary is a veteran journalist, having edited two weekly newspapers prior to working in an editorial capacity on one of eastern North Carolina's leading dailies before returning to college to complete preparation for a ministry in Christian journalism. In addition, Mr. Ballard formerly was editor of *Perception*, published by Christian News Associates, a post which he resigned in November to accept the job of promotional secretary for the foreign mission department.

Mr. Ballard, son of the Rev. and Mrs. Loy E. Ballard of Scotland Neck, North Carolina, is a graduate of Columbia Bible College, Columbia, South Carolina, with additional study at East Carolina College, Greenville, North Carolina; North Carolina State College, Raleigh; and the University of South Carolina, Columbia.

He is married to the former Winifred Elizabeth Underwood of Smithfield, North Carolina. The Ballards will move to Nashville, Tennessee, from the Graduate School of Missions, Columbia Bible College, in January.

Report from the Atlanta Church

Greetings in the Name of Our Lord Jesus Christ:

I count myself happy in the privilege of making this report, primarily in response to requests which came to me while attending the assemblies of the Georgia Association and the South Carolina Conference. I trust the substance herein will prove to delight those who are so deeply concerned, and that the editor will be sufficiently impressed as to grant space for the publication. I am deeply aware of the fact that reports made to the bodies above referred to could reach only a small per cent of our interested brethren and sisters.

First of all, I wish to express gratitude to our wonderful Lord for having given me such a warm-hearted group here with which to work. Secondly, my heart overflows with rejoicing for the divine wisdom and direction granted in the locating of our church in a nice neighborhood with adequate

facilities to meet the present needs. But in touch with the fact that this movement has been in the heart-throb of a number of our people of Georgia for a half century, discussion of plans having been carried on my presence when a boy; and now, to face to face with these realities after my appointment for me to return to my home state to lead in the movement.

Our first solicitation is in behalf of remembrance of us in these responsibilities in most fervent prayers, with communications of encouragement and visitations where possible. In this we do humbly trust that our beloved group here can do much heart pulsations in prayer and encouragement will be our challenge to do that thing.

Our present enrollment and attendance are: church 29, Sunday school 42; leavers 25, auxiliary 10, Master's Men 7. Record attendance for preaching services: approximately 40 in the mornings and 35 in the evenings. Weekly offerings for all carried during the past six weeks have averaged \$72.00, plus. We always feel a wonderful spiritual atmosphere in all assemblies as we are carrying a ministry of cleavage to the Word. We are now placing special emphasis on our privileges of association in general ministry as well as local; hence, we have designated each Sunday for challenge us to do something extra for promoting the gospel: such as, foreign missions, Christian education (through support to the Bible College), home missions and for building funds. Designations have been made to the different auxiliary organizations leading us out into fields of greater effectiveness. Checking through our experience here over the period of the first year, I am reminded of a statement made to me by Brother E. C. Morris, promotional secretary for the state of Georgia, and I quote, "I believe a good church can be built in Atlanta, but it will take time, patience and a great deal of hard work." I assent! Adding to this, prayer, wisdom and money with proper planning and we are on our way to great achievements.

Permit me to inject this final note of gratitude: To the Georgia Mission Board for such faithfulness to this cause, to our workers, and, to our people in general carrying on in such a splendid way. This note should include thanks to many organizations and individuals, who have made special effort in personal gifts, co-operation in putting us in touch with souls who have moved into this area, and to some who have adopted projects in helping to furnish needed facilities. The ministers and deacons of the Union Association of Georgia asked suggestions of some project they might adopt to help. As a result, we have a duplicating (ditto) machine with which to expedite

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St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

Strong in the Lord

(Lesson for November 27)

Scripture: Ephesians 6:10-20

Text: Ephesians 6:10

INTRODUCTION

The letter to the Ephesians is known as one of the five prison epistles which was written by Paul when he was a prisoner in Rome. It was written about A. D. 61 or 62. During his second missionary journey, Paul had spent more than two years in Ephesus. During that two years, he ministered continuously in the synagogue and he also taught in the school of Tyrannus. His stay in Ephesus was most fruitful, for the gospel became known throughout all Asia. (See Acts 19:1-41)

Paul's own weakness may be overcome by the power and might from the Lord. In the first ten verses of Chapter 6, the apostle gives the duty of parents to children, of masters and servants. He then gives advice which is applicable in the life of every Christian. "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10). Paul is saying that we must be strengthened in the Lord, for all humans are weak and in dire need of help from God. Strength from God had been manifested to the Ephesians while Paul was in Ephesus and from the example of Paul's victory over extreme opposition, they could expect complete victory. Paul urges these Christians, just as He urges us, to get themselves in a position so that God could aid them with the needed strength.—*The Bible* (F.W.B.).

POINTS THAT HELP

Our enemy is invisible and therefore the more dangerous. He cannot be killed directly, nor can he be fought with swords and guns. He knows no ethics and has no need too evil or treacherous for us to commit. He lacks conscience and is full of lies. He is treacherous and cunning. His name is Satan. The Christian should never fraternize with the world of sin. He must never trust anyone and above all he must not sip his wine of wickedness, for if he does, Satan will utilize his powers of attack. Truth should be the girdle of the Christian warrior. His every word and thought

should be sincere and accurate. His heart must be sincere and pure. His knowledge of the Word of God which is truth should be thorough.

4. Many false religions disguise themselves as truth, and deceive many. Truth is the only answer. Know the Word and preach it!

5. The Christian warrior must not forget his breastplate of righteousness, for Satan is ever looking for a fault or weakness in the life of the soldier of Christ. If he is unrighteous in any respect, Satan will make a great point of this failure and discredit him before men.

6. No soldier of Christ should ever go barefooted! He should always keep his shoes on and never remove them so that he is every ready to travel as a foot soldier wherever he may be called.

7. Without the shield of faith, the Christian would soon become discouraged and give up. The fiery darts of the evil one could mortally wound the man who does not have enough faith to go on to victory against all odds. "If God be for us, who can be against us?"

8. The helmet of salvation is most essential; for only those who have experienced the saving grace of Christ can speak authoritatively to the lost and give assurance of deliverance and victory over Satan.

9. All the above mentioned armor is defensive; we have only one piece of armor which is offensive. It is the sword, which is the Word of God. Know your Bible; carry it with you at all times. Use it skillfully and mightily to win souls.

10. Most important of all, therefore, we pray! Our enemy is in the heavenlies and he is powerful. Through prayer, you may call to your aid myriads of angels to assist you in battle. God answers prayer!—*The Bible Expositor*.

11. To you who use the Advanced Quarterly: Please underscore at least five truths you consider important. If you find twice that many, no harm will be done.

III. ADDITIONAL TRUTHS

1. "If sinners entice thee, consent thou not" (Proverbs 1:10).

This text is a perfect one for a temperance lesson. No verse in all the Bible could be more appropriate for this lesson, or for the times in which we now live. Our

land is being deluged with a flood of fluid poison, the dispensers of which frankly and cynically admit that they are in the business of ruining the race for the sake of personal gain. On every hand liquor is being pushed on young and old, dressed in attractive packages and "ballyhooded" over the radio, in an attempt to increase the sales of this frightful implement of destruction. It would be sad enough to see old sots drinking themselves into a stupor of shame and helplessness, but the tragedy is aggravated by what seems to be a conspiracy to force liquor on all, young or old.

2. The means of enticement are subtle and varied. Young people complain to me that their hosts and hostesses press them to drink, and make them feel that they violate good manners and show poor breeding if they refuse. But in sober fact, the boot is on the other foot! It has ever been a precept of etiquette that a courteous host will never embarrass a guest, but liquor kills good manners and smirches courtesy, just as it slays and befouls everything else that is decent and lovely in life.

3. No courteous host would insist that a Jewish guest must eat pork, and a host would indeed be characterized a boor if he pressed ham on a Hebrew friend. The Jew is not considered ill-mannered because he does not eat that which his religion forbids. But let a Christian refuse strong drink and he is at once scowled upon for lack of manners.

4. In a recent gathering a host offered me a cocktail. I refused it in tones and terms that half the company heard, and the cutiecrum went away embarrassed. A friend said, "You didn't have to insult the man!" I replied, "I didn't insult him, he insulted me! He knows that I am a Christian, and a minister of the gospel of Jesus Christ. It is an insult to me and a shame on my calling to even offer me liquor!" And I said it in tones the whole company heard. When my business was done I left, but nobody offered me any more cocktails during the interval!—*Selected*.

5. *Huge Figures*: From the Bureau of Internal Revenue we learn that the people of the United States, in 1947, spent the stupendous sum of \$9,640,000,000 for alcoholic beverages legally available. Let us imagine this as a huge pile of silver dollars, each weighing one ounce, 2½ inches in diameter and ¼ inch thick. An ordinary railroad boxcar holds thirty tons or 60,000 pounds. To transport this huge sum in silver dollars, there would be needed 10,041 boxcars and 201 locomotives, each pulling fifty boxcars over seventy-six miles long! At the speed of thirty miles an hour, it would take two and one-half hours to pass a given point.

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MISSIONS

(continued from page fourteen)

matters in many ways. Thanks to all of you who have helped in any way. Any constructive suggestions from any one will be highly appreciated. The address is, 29 Clay Street S. E., Atlanta 17, Georgia; the phone is DRake 8-1086.

Very affectionately yours in Christ Jesus,
Rev. J. R. Davidson

Arizona-Mexico Missions Inc.

The officers of the Arizona-Mexico Missions were elected on July 2 as following: Rev. John B. Elliston, president; James Lanier, vice-president; Gladys P. Elliston, secretary-treasurer; Rev. Elvis Priest, member of the board and representative for Arizona; Rev. Edward Johns, member of the board and representative for California; Rev. Jose Guzman, member of the board and representative for Mexico; Arlis Priest, member of the board.

All members of the board are Free Will Baptists and five are ordained Free Will Baptist ministers. All workers at the mission now or that have ever been here as mission workers are Free Will Baptists. Our articles of incorporation state that if ever Arizona-Mexico Missions, Inc., should fail to operate, that after debts were paid all property stations would go to the National Free Will Baptist Association.

One of the main projects of the Arizona-Mexico Missions is that of maintaining the Nogales Academy which is a Christian day school for the purpose of training Spanish-speaking boys and girls, first in Bible and also in all the subjects as required by the state of Arizona. The school is properly registered in Washington, D. C., so that passports may be obtained for students to come from Mexico across the border into Nogales, Arizona.

At present we have 106 students enrolled with only 2 teachers, Rev. and Mrs. Elliston. Beginning January 1, James Lanier will be a full-time worker. James is vice-president of Arizona-Mexico Missions and is a charter member of First Free Will Baptist Church of Nogales, Arizona. He has been constantly with the work for over a year. Fort Huachuca is 65 miles east of the border and for six months he has made the drive to and from Nogales daily helping on the building. He has received no salary

and very little expenses of gas and oil. Please put this young man on your prayer list and pray for him daily; also for Rev. and Mrs. Elliston and Mary Bell and for the work here.

We now have a choir practicing on Christmas songs and we feel it is doing quite well. We are badly in need of more room and more consecrated, dedicated to missions, self-sacrificing workers.

We now have one organized Free Will Baptist church with an average of 87 in Sunday school and church. We have one well organized mission which has Sunday school, church, and midweek prayer meeting.

We give clothing to around 200 people each month, also food to several and help on buying medicine for some.

To all who will put us on your daily prayer list we will send a picture of the workers here as a daily prayer reminder.

Please let us hear from you.

Mrs. John B. Elliston
Box 550
Nogales, Arizona

Contributions to Home Missions

"Enclosed is \$10.00 to be applied to the account of the Rev. Luther Sanders in Hawaii. We are thankful for the progress that the Home Missions Board is making, and we pray that the Lord will continue to bless each of you there as you continue to carry on for the Master."—Mr. Rex Dixon, Arapahoe, North Carolina.

"Enclosed you will find a check which you can use in the home mission work.

"We were present the night Mr. Willis was at our church, Sound Side Free Will Baptist, and we do wish more of our people had been there. We do pray that our church will do more for missions in the future than it has done in the past.

"We do pray that the Lord will continue His blessings upon you people in winning many more souls to the Lord. May God bless you in our prayer."—Mr. and Mrs. Marvin Sawyer, P. O. Box 257, Columbia, North Carolina.

Stories for Boys and Girls

(continued from page twelve)

He shook his head.

"Come in, Sally," his mother invited. "Are you anxious about the dog, too?"

"I'm thinking of Victor, Mrs. Krusl Sally admitted. "Jack promised Victor be friends who helped. It would be terrible if it turned out we hadn't helped at all."

Jack's mother said, "I believe you helped because you acted. You know what the Bible tells us—. . . let us not love in word, neither in tongue; but in deed and truth (1 John 3:18).

The doorbell rang a second time. Jack's father answered it and when he re-entered the living-room, the genial-faced sergeant from the barracks was with him.

"Good news!" said the sergeant, smiling at Jack and Sally. "We have the dog, a genuine Weimaraner, quite valuable.

The farmer who picked him up thought he belonged to Gus Gehle at the general store. Gus lost a dog not long ago. This wasn't his and Gus was glad to return it. Your description of the car and the farmer made our search quite simple, Jack. It was a wonderful asset—a pair of bright eyes, a pair of willing hands ready to help someone in need."

Jack looked into Sally's glowing face. He was thinking the most wonderful thing in the world would be for Sally and him to see the boy they had tried to help.

And then the sergeant said, "I dropped in because the dog is out in our patrol area and we thought you two might like to see with us when we return the dog to its owner, that is, if your father and mother give their permission."

Dad nodded his consent. Mother was smiling hers. "I'll phone Sally's mother she promised.

"Can we go right now?" Jack cried. He squeezed Sally's hand and pulled her to him. He couldn't wait to see the happy surprise on Victor's face. Sally, Victor, himself would be good friends from now on—of that Jack was very sure.—Christ Trails.

ST. CLAIRE BIBLE CLASS

(continued from page fifteen)

If laid flat on the ground, edge to edge, these silver dollars would form a line 1,000 miles long, or more than nine times around the earth. Since the birth of Christ 2,000 years ago, there have been 1,200,000 minutes. Last year in this country we spent \$8 for liquor for every minute Christ was born, and, trying to count the effect of it, we had to spend \$16 a minute for crime.—The S. S. Times.

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NOV 23 1960

the Free Will Baptist

Ayden, North Carolina, Wednesday, November 23, 1960



GIVE THANKS TO GOD

Give thanks to God, who long ago
Brought men and women here
Who loved and served Him faithfully,
And counted Him more dear
Than home, and friends, and kindred,
Left far across the sea,
That they might freely worship,
And more like Him might be.

Give thanks to God, who helped them then,
Endure their many woes,
Gave strength that they might labor,
Protected them from foes;
And when they reaped their harvest,
To God they gave the praise
For giving food and shelter
Through all their trying days.

Give thanks to God, as they did
In those days long ago,
For still He gives us harvests,
And all to Him we owe,
Of life, and strength, and comfort,
And so again we say,
Give thanks to God, as they did,
On this Thanksgiving Day.

—Mary Starck Kerr.

ERA OF THE CONTOUR CHAIR

Furniture, through the ages, reflects much of the history of mankind. Perhaps no one article in the household is more symbolic of home life than the widely used chair.

The straight-backed chairs of early Americans, compelling our forefathers to straighten their spines, must have alerted the uncomfortable occupants against letting their morals slump. Physical misery could easily have prompted the search for spiritual peace.

Whether this was true or not, man's growing desire for comfort, expressed in the changing pattern of the chair, has reached the ultimate in relaxation. The contour chair has been proclaimed the symbol of American life today. Ease, luxury, indifference to needs of others, and rejection of the unpleasant is the trend of the day. If, perchance, placidity is blasted by something too tremendous to be ignored, there is a remedy. The cocktail added to the comfort of the contour chair can always bring oblivion.

This is positively no indictment against the contour chair or its occupant. It is a criticism of a way of life that refused to meet moral standards that demand will power and sacrifice. It is an indictment against shaping our standards to fit our comforts and pleasures. It is a repudiation of the attitude of the man who said, "Don't confuse me with the truth; I have made up my mind."

The repose of the contour chair, applied to social civic life, spreads its virus nation-wide. It is easier to accept than to fight against mounting deaths from drinking drivers, kidnappings, rapes and murders that go unchecked. "There's nothing we can do about it," is the usual answer. Another reply is, "But there are so many more people than there were years ago, and news gets out so much faster." These comforting answers, however, do not alter the fact that women who occupy homes where they have lived safely for years no longer dare go alone to their next-door neighbors at night or from one entrance of an apartment house to another. Taxis no longer ensure protection; even the most reliable driver can be a target for attack.

Crime flourishes in the contour chair atmosphere. Law enforcement officers are not immune to the virus. They, too, succumb to the easy way. Why should they endanger their lives and the safety of their families by imposing heavy sentences when the public seems so indifferent?

A recent news story tells of a judge assailed for freeing a drunk who stole a ladder, carried it across the street, and entered a second-floor bedroom. When the occupant frightened him with her screams, he fled. In his signed statement to police, the intruder said his drinking kept him from remembering just why he broke in. He was acquitted on the grounds he had not stolen anything or violated any law, not even that of trespassing. For, the prosecuting attorney said, "The trespassing statute requires that there first be a warning to the defendant that he must stay off, or leave, the premises—and there was no warning there."

Fortunately, this attorney's superior considered the decision as absolutely ridiculous. The judge's ruling at the home of all sanctity, all protection, he said, and the offender was rearrested.

Law is not the only profession to use the relaxation method. Doctors are condemned for using mass therapy to heal individual lesions. Educators are accused of concentrating on everything except the vital things. Ministers are blamed for accepting interest in religion—a popular trend—for religion itself.

Nobody really likes things as they are, but the contour chair is so comfortable. Each occupant is likely to believe that somebody, with less at stake, will do something about conditions sometime. But no reform can come from the depth of the contour chair. Interest in religion, like interest in religion, can flourish, but things will get worse instead of better until we straighten our spines and go into courageous action. (Emma Kidd Hulburt in "Union Signal.")

PERISHABLE ATTRACTIONS

Quite often we hear the question raised as to why it is often so difficult to keep people in the church, especially the young people. There is nothing illogical about raising such a question, for such a situation does exist.

Let us be sure of one thing, however, the gospel of Jesus Christ not only saves, but it also keeps. This keeping is by faith, and once faith has been properly grounded in the Lord Jesus, there is far less chance of one becoming attracted to that which will eventually perish. Churches and church groups have tried many things to attract a multitude. They usually respond for a little while, as might be expected; but it is only for a little while. On the other hand, the soul which has been attracted to the church of Christ Himself remains true to the cause and maintenance of the Kingdom depended upon in the work of the Kingdom.

When wondering about how the church can attract more people, let us remember that it is the gospel of Jesus Christ which truly attracts, and it is He who keeps the church satisfied.

Volume 75

Number

November 23, 1960

THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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6 Months _____
1 Year _____

SUBSCRIPTIONS PAYABLE IN ADVANCE

The contents herein do not necessarily reflect the beliefs or policies of the editor of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

The World Needs Jesus

THE WORLD TODAY needs Jesus.

This sentence has been ringing in my ears for days, and I feel that I must put paper to the things that are making my heart overflow with joy and thanksgiving.

The solution to all our problems in this era today is Jesus. There would be no war, no strife, jealousy, envy and hatred among Free Will Baptists if all who call themselves Christians had hearts filled with love; because we would then love our fellow man. Many of our people have decided that they alone know the best way to carry on the work of this denomination; God's way is old-fashioned and will no longer work in the modern age, when Free Will Baptists are developing a new mentality. May God help us to see our faults, to become humble and ask forgiveness, and to turn from our wicked ways, to leave our sins and call upon Him for help. We may be saved from total destruction.

I firmly believe that the one purpose of the church should be to win souls for the Lord Jesus. If you are a Christian, the Lord has commanded you to Go into all the world and preach the gospel. He has commanded that we come out from among the world and be a peculiar people, zealous of good works.

Every Free Will Baptist who professes to be a child of God had lived so the world could see Christ living through us, we would have been the strongest church on earth. The church is powerless and struggling today because we have failed our Lord. He never fails His children.

We have failed in our duty to carry the message to our neighbors in foreign countries; therefore, we stand on the brink of possible destruction. Can't we see and realize that in these perilous times the world needs

Jesus? When Christ comes into a person's heart, his life is changed, because his sinful heart is changed. Life takes on new meaning; his thoughts and conduct are motivated by the Holy Spirit living in us. I know, because a miracle has happened to me and I have been able to happen to others.

Every day with Modernism, Communism and Catholicism so prevalent in our world, we need to redouble our efforts for Christ. Every serious thinking person knows the

|||
Mrs. Alma B. Worthington

Ayden, North Carolina

|||
The world needs something right now. What solutions do you have for our dilemma?

Education is not the answer. We have knowledge today, but it betrays us. We may know how to get to the moon, but we cannot live peaceably with our fellow men. Education will pass away, and no degree will take a man to heaven, nor bring peace and joy in his heart.

Culture is not the answer. We have culture. Athens which was once the very center of culture has long been a city of decay.

Wealth is not the answer. We have wealth as a nation, but it cannot heal our land, or buy friends in foreign countries, or satisfy our longings for peace and security here at home.

All knowledge, culture and wealth shall pass away, but Jesus Christ, and His blessed Word, the Bible, shall live forever.

I plead with you who read this to study God's Word for yourselves, believe it and live by it. Spend much time in secret with Jesus in prayer, then live so others may see Jesus living through you. Don't believe what you hear, or what you read until you have checked it by God's Word. Think for yourselves. Ask God to help you understand and give you wisdom. (See Matthew 24:4-13).

I'm happy because I know God's way is the best way; that because He lives I shall live also, and be at home in heaven for all eternity with my family and friends who love Jesus. I'm rich because my Father owns the world and everything in it. I know also that He is coming again, and soon I believe, to take all of us who are His out of this world of strife and sin. Are you, my friend,

ready for His coming? This is a personal matter. Each of us is responsible for his own salvation. Everyone must give an account to God for his stewardship in this present world (2 Corinthians 5:10). If we expect to be what He would have us to be, we need Him fully in our lives.

Thank God for the Leagues!

W. STAN MOONEYHAM

Thank God for leagues!

My first experience in a Free Will Baptist church was through the league. I was a young man just back home from the Navy. Adjustment to civilian life was not easy. Old friends were gone. I was about to become a drifter.

Now and then I would find myself at church on Sunday morning. One such morning a group of young people came up and invited me back on Sunday evening—to league, they said. I came back—not once, but again and again. I even stayed for evening worship and before many weeks went by I accepted Christ as my Saviour at one of those Sunday evening services.

Many wonderful opportunities for spiritual growth and training were mine in the league. From service in the league in my local church, opportunities for service on the district and state level were presented and accepted. As I look back now, I am fully aware that this training was of inestimable value to me.

The league also provided Christian friendships for me that still are very warm and genuine even though years and miles separate those of us who met in our little room an hour before the evening service. Those friendships were and still are a means of grace in my life.

If I were to list the factors that have meant the most in my Christian life, the Free Will Baptist League would occupy a high place on the list. Do you wonder, then, why I say, "Thank God for leagues"?

NOTE.—Mr. Mooneyham served as Executive Secretary of the National Association for six years and is now editor of Action, the official publication of National Association of Evangelicals.

A Great Discovery On Thanksgiving

FLORENCE HEART stood by the bedroom window looking out at the first snow of the season. Her face wore a look of unhappiness and discontent, and a little pucker came between her eyes over her pretty nose.

After some minutes she turned from the window and walked to the dressing table, where she looked at herself in the glass. Florence was 14 years old, pretty and exceptionally clever, leading her class at school. Now, it would seem that all these things would have made her happy. But she was far from being in that frame of mind.

"Tomorrow is Thanksgiving," she said, "and I've nothing to be thankful for. Indeed, I have much to be unthankful for. Papa's a poor man; we live on next to nothing; I have my old clothes made over; Mamma hasn't half enough to run the house on and together she and I must stint and scheme in order to keep up appearances. I'm sick of it all—I have simply nothing to be thankful for—nothing. And there's Katie Gragg and Lucy Ann Peters, both rich enough to have everything on earth they want. They never wear old made-over clothes nor do they have to stint for a week before buying trimmings for a new hat. "Well—" and Florence sighed deeply. Then she went downstairs.

It was late in the evening and time for her to prepare supper for her father and the boys, Jack and Terry, her 8 and 10-year-old brothers. As she entered the dining room to go to the kitchen, Jack, the baby of the family, called out merrily; "I'm half starved, Sis. Please make something good for supper."

"Eating's all you and Ted think of," said Florence, "and there's nothing in the kitchen to fix for supper—except bread, butter, jam, and tea."

"Oh, there's some cold meat from dinner, and a whole crock full of sweet milk, and heaps of eggs and sugar. Please, Sis, make boiled eustard, like Mamma does when she has loads of milk. Ted and I could eat a bushel of eustard."

Florence sneered just a little bit as she went on to the kitchen. Then she said to herself: "Make custard! Well, not if I know myself. It's entirely too hard to make such dishes for a couple of boys. I'll let

them fill up on bread and butter and milk. It's too much work to be fixing meals anyway. I do wish we could afford a servant to do our housework—like most of our friends do."

Then Florence set to work preparing a very light supper. She did not like housework, and when left in charge of the home she got through with her duties along the lines of least resistance. She did everything in the simplest manner, sometimes going so far as to slight the work. She proceeded to slight the supper on this particular evening, and when Teddy came running in to ask her if there was to be a turkey and cranberry sauce for Thanksgiving she pushed him out of her way, crossly replying,

"I've made no plans for tomorrow, Ted. I've had my lessons to prepare and the house to look after. And I'm only a human

being 14 years old. So you boys need expect anything extra tomorrow. Papa saying a word about Thanksgiving, or to say that he expects Mamma home in the morning. She wrote that Aunt () was entirely recovered from her illness that she'd be home with us on Thanksgiving. If there's any special preparation made for tomorrow's dinner, Mamma make it. Now—you wash your dirty dishes and set the table. Supper's almost ready."

"Papa's home," informed Teddy of his big sister's command. "And he's fully tired. Says business has been good today, and he thinks things are picking up in the real estate line. He sold lots to one man and made good money each. That's not so worse, is it?"

"Say, Ted, if Mother heard you use such language, she'd give you a good



Get along, and finish your work." That evening at the supper table Mr. Heart asked Florence if she thought he'd go out marketing in the evening. "Other'll be here tomorrow," he said, "and should have something nice for our Thanksgiving dinner. Of course, if you were alone, we'd not go to any trouble about fixings, but Mother loves to spread herself on holidays, you know. I can well afford to lay in a nice turkey and trimmings, business was good today, and there's no chance of its improving steadily, now, right?"

"Well, Dad, I'd rather you didn't provide for tomorrow, unless you positively know that Mother will be here. There was a little doubt about it, wasn't there?"

"Yes, she said your aunt was entirely out of her wits, and that if the doctor thought it best for her to leave her, she'd arrive on the morning of Thanksgiving."

"Yes, Dad, but there's the 'if,'" replied Florence. "So I think it best to let things go as they are. I can fix a plain dinner tomorrow of baked potatoes and ham and

bread and eggs on Thanksgiving," shouted Jack in a voice of horror, while Teddy put his hands over his face and groaned at the prospect.

But Mr. Heart gave them a sly wink. Florence wasn't looking, and it acted as magic on them. They sat up and ate their supper in a very happy mood, telling jokes and laughing among themselves.

The next morning when Florence went into the kitchen to prepare a light breakfast she saw a great basket on the table, and opening the refrigerator a huge, dressed turkey stared at her. Celery, crisp and white, creamed potatoes, and many other good things to eat were lying about the turkey and dressing. Then Florence opened the basket and found an old-fashioned fruitcake and a cold plum pudding. She knew where the turkey had come from. A neighbor, Mrs. Jones, baked these confections every holiday for her customers who liked the old-fashioned things to eat. Evidently Mr. Heart had ordered this order some days ago.

"Breakfast, Florence said nothing about the preparation her father had made for the dinner. She felt a bit put out over it just as Mr. Heart began to ask her what she thought of the basket and the things in the refrigerator, a ring came at the door. Mr. Heart hurried to open it, thinking that his wife had arrived. A neighbor stood there, looking white and nervous. "Mr. Heart," he stammered, "have you seen the wreck on the R. & P. Railroad? The train that was due here at 7:45? It's now 7:30."

Mr. Heart went white, and a lump came into his throat. That was the train his

wife was doubtless on. He hurriedly asked for particulars of his neighbor's story.

"Why, you know my nephew, Sam, is an operator down at the depot. He just got the news and phoned it up to us. My wife knew you were looking for Mrs. Heart home on that very train. So I came to bring you the news, which, of course, is not yet all in. The report of the spread rail, or some of the coaches tumbling into the creek, is authentic, but no particulars as to life and limb. We'll hope that Mrs. Heart was not aboard the train, but if so, that she is unhurt."

Mr. Heart rushed into the living room and called Florence and repeated to her what their neighbor had told him. "Do not say a word to the boys," he admonished. "They are so young, and there's no use telling them anything till we have to." Then he got his coat and hat and went to the station for fuller news.

After her father had gone, Florence rushed upstairs to her room and threw herself on the bed, weeping as though her heart would break. Oh, suppose something terrible had happened to her darling mother! Oh, how she loved her mother! Then she sat up and began to think. Just yesterday she had declared she had nothing to be thankful for! And she had the dearest, most tender father and mother a girl could have. And now—maybe one of them had been snatched away from her! If only she could have today as yesterday, how different would she speak about her Thanksgiving! She would know that she had everything worthwhile to be thankful for—her father, her mother, and her two mischievous brothers, who were so loving and good. Yes, when she had had them all she had not valued her possession. But now she knew how rich she had been but a few short hours ago.

With a groan she fell upon her knees and began to pray, to pray as she had never prayed before. She first asked forgiveness for not feeling happy when possessing such kind parents. Then she prayed for her mother's safe return.

"Never, never shall I be ungrateful again," she sobbed. "Oh, how happy I would be if Mamma darling should come into the room this minute, sweet and smiling as of old."

Just then the door opened and in walked both her father and mother, and instantly Florence was in the mother's arms. Then the father explained that the old gentleman who had brought the news of a railroad wreck had made a grave mistake. The wreck had been done to a freight train, and several carloads of merchandise had rolled into the creek, but not a soul was hurt.

Florence looked bravely into her father's eyes, then into her mother's; then she said: "I've been a mean, selfish, vain, thankless girl, and it has taken a terrible shock—a dreadful fear—to bring me to my senses.

But from today I shall know how rich I am; I do believe I am the happiest girl on earth this minute." And she hugged her mother once more. "And—I am dying to get into the kitchen to help with our Thanksgiving dinner. I know there never has been such a dinner as we shall have this day."

Just then Teddy and Jack came bulging into the room. They had not heard a word about the railroad wreck, and had been playing about in the freshly fallen snow in the backyard, and did not know their mother had returned till a neighbor boy called out to them that he had seen her arrive.

"But say, what's the matter with Flo?" cried Teddy. "She's been crying."

"Tears of gratitude, dearie," said Florence, kissing the soiled cheeks of Teddy to his great wonder. "And, Teddy, dear, Sis is going to help to make you the bestest dinner you ever sat down to. Won't we have a rousing Thanksgiving, though?"

Mr. and Mrs. Heart nodded and smiled, and Mrs. Heart said through her own tears: "Yes, darling, we'll have a fine Thanksgiving—and from now on every day shall be one of true thanksgiving."—*Detroit News Tribune.*

THANKSGIVING

Once again our loving heavenly Father has blessed us with bountiful crops, and it is entirely fitting and proper that a day be set aside to thank and praise the dear Lord for His many blessings unto us. Above all, we should thank Him for the gift of His dear Son, who brought us salvation, full and free, from sin, and gives us the power to live pure and holy lives in this present world.

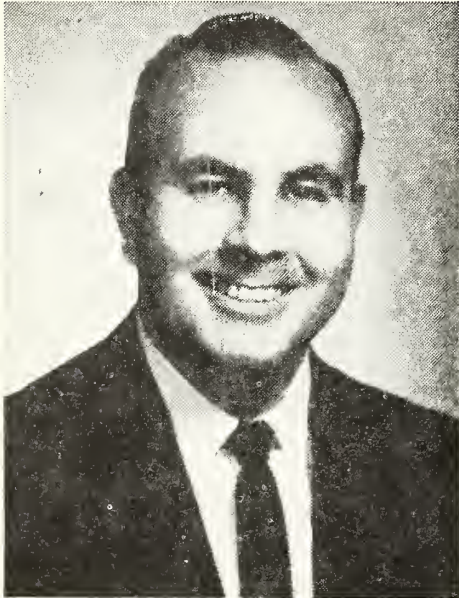
In the fall of 1620, our Pilgrim Fathers landed in this country. They left England because they loved the Lord and were willing to face the perils of the new country, that they might serve God according to His Word. About half of their number perished the first winter. However, the next summer the Lord blessed them with good crops; and when the harvest was in, the governor proclaimed a day of Thanksgiving to the Almighty God for His goodness. Great preparations were made; and I want you to know that this first Thanksgiving was not merely a feast. There were prayers, sermons, and songs of praise, and it lasted three days. These dear Christians really poured out their hearts to God in praise and thanksgiving.

How sad it is that this noble event has become merely a feast, and God is entirely left out of the picture! Oh, that our nation might return to the Lord and honor Him as our Christian forefathers did on that first Thanksgiving!—*Way of Truth.*

NEWS AND NOTES

Of Denominational Interest

Thanksgiving Day Program At Children's Home



The annual Thanksgiving Day program will be held at the Free Will Baptist Children's Home, Middlesex, North Carolina. The service will begin at 10:30 a. m., which will consist of music by the children of the home and a sermon by the Rev. Earl Glenn, pastor of First Free Will Baptist Church of Wilson. The Wilson Church was the largest contributor to the Children's Home during the past year.

Friends of the home are urged to attend this service. There will be a picnic lunch served at noon. Those attending the service are asked to bring a picnic lunch.

Thanksgiving Service and Home-Coming at Gray Branch

The annual home-coming and Thanksgiving service will be held at Gray Branch Free Will Baptist Church near Deep Run, North Carolina, Thursday, November 24, 1960. The Rev. Walter Carter of Rockingham, North Carolina, will speak at 11:00 a. m. A picnic lunch will be served at noon. The afternoon service will feature singing by special groups. Any groups or individuals who are interested in taking part in this singing are cordially invited.

The members at Gray Branch extend a cordial welcome to all who join them in making this a joyous day of thanksgiving and fellowship.

Sanctuary Being Constructed at Washington, N. C.

A new sanctuary is being constructed at the Mizpah Free Will Baptist Church, River Road, Washington, North Carolina.

The church members make the following plea: "The Lord has been blessing and our present facilities will not seat the folk properly.

"We are trusting God for the money, materials and labor needed. We ask that all pray for our work here and for our building. We are asking that all churches as well as individuals to help us by sending a cash donation or materials. We are in desperate need for all the inside furniture, both pulpit and pews. If you have any old furniture please contact us at once. There is also a need for floor tile and roofing materials. Please send your donation or information concerning materials and furniture to either Miss Linda Clayborne, Route 2, River Road, Washington, North Carolina, the church clerk, or the supply pastor, M. E. Cox, 420 Bridge Street, Washington, North Carolina."

Washington-Plymouth Youth for Christ Rally Meets

The Washington-Plymouth Youth for Christ Rally meets on Saturday, November 26, at the Plymouth Free Will Baptist Church, Plymouth, North Carolina, with the Rev. J. W. Everton as the speaker. All the young people in that vicinity are urged to attend the meeting.

Rev. M. L. Johnson to Conduct Service at Wilson Church

The Rev. M. L. Johnson, business manager of Mount Olive College, will preach at the morning service of the Wilson, North Carolina, Free Will Baptist Church on Sunday, November 27. The Rev. Earl H. Glenn is the pastor.

Coming Events

November 24—Thanksgiving Day

December 14—Founder's Day, Mount Olive College

December 25—Christmas Day

January 25—Spring Semester Begins at Mount Olive College

WHAT I AM THANKFUL FOR

by Mabel Glenn Haldeman

I am thankful for my father,
For my mother, and as well
For my little brother Billy,
And for sister Florabelle.

I am thankful for my breakfast,
For my lunch, and dinner too,
For the stove where Mother cooks it
Without which we could not do.

I am thankful for the errands
That I'm asked to daily run;
If my heart is filled with gladness
Running them, for me, is fun.

I am thankful for my lessons
That I have in school each day,
And for every time my teacher
Tells me what I ought to say.

I am thankful for a body
Well and strong, so I may be
For my blessed, loving Saviour
Anything He asks of me.

Most of all I'm truly thankful
That I'm saved from all my sin
And that Jesus came to suffer
And to die, the lost to win.

I AM DORE!

A great artist wandered into the mountains of Switzerland. An official asked his passport. The artist searched for "My!" he exclaimed, "I do not seem to it with me." "Who are you?" asked official. "I am Dore," said the artist. official knew about Dore, but didn't know him personally. Said he, "Prove to me you are Dore." Taking a piece of paper the artist hastily sketched a group of peasants standing nearby. He did it so skillfully and with ease that the official exclaimed "Enough! You are Dore!"

An unbelieving world is unimpressed with empty religious profession. It cannot say, however, God's children who pray what they profess.—Walter B. Knight.

FIRST BLACKOUT

A man who had heard a radio report about Egypt's "first" blackout called newspaper office.

"Look up Exodus, Chapter 10, Verse 21," he said.

The verse reads:

"And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days."—*Montine Baptist.*

HERE AND THERE

In Our Religious World—

PTS FOR MISSIONS INCREASE
Christians who enjoy making graphs will all lines shooting upward to new high of church giving in 1959. Church members in 49 Protestant bodies in the United States gave more than two billion dollars to their churches last year—exactly 7,464,671. In 35 of the 49 bodies, capita giving for foreign missions was four cents a head—for a total of \$54,49 or \$2.26 per member. Giving for congregational expenses rose \$2.48 to \$56.24 per member for a total of \$1,395,743,706. Less was spent on church buildings in 1958, the total for 27 church bodies giving came to \$328,104,500, about six per cent of the money given for foreign missions in 1955. These and other revealing data published November 1 by the Department of Stewardship and Benefolence of the National Council of Churches. Percentages of increase could be established for the 35 bodies as they reported figures comparable to those of the previous year. Total giving for all purposes, averaging \$69.13 per member, came to \$1,715,335. This was a gain over 1958 to \$1,600 per member or 4.6 per cent. Congregational expenses for the 35 made up \$5,743,706 of the total, while \$319,380 was given for all benevolences. The increase was an increase of over \$19 million or 6 per cent. These reports and figures contain only a portion of the giving from religious bodies in America. Total giving of all bodies cannot be given, and none has been reported fully.—*Christian News Report.*

CHURCH LIFE IN GERMANY IN DANGER OF COLLAPSE

Communist atheism has not been successfully crushing the Christian faith of the German people, Berlin's Protestant bishop of a large group of United States church members recently. Bishop Otto Dibelius, of Berlin-Brandenburg, warned, however, that if the communists should succeed in flattening all Berlin the whole structure of the Christian church in East Germany would collapse. "Once Berlin is isolated," he said, "16 million Protestants in East Germany would be left utterly to themselves and lost." He added that it is still legally possible to send financial aid to the East German churches, but only political decisions will decide how much longer it will

continue. Two thirds of Bishop Dibelius' five-million member parish lies in the East Zone of Berlin. A churchman of the Lutheran-Reformed tradition, he is chairman of the Council of the Evangelical Churches in Germany (EKID).

The Bishop described the island city of Berlin as an oasis where East and West can still meet. They read the newspapers from each side and see that the stories differ. What is success in one is defeat in the other, he said, adding: "Only the weather forecast is the same." The persistent communist propaganda aimed at uprooting the Christian faith, he said, promises no more need, no more injustice and happiness for all mankind. "In order to help man bring about this happy state," he continued, "they try to wipe out Christianity, starting with the children." Parents must raise them to be good citizens of the world revolution and a father loses his job if his child is confirmed.

The Bishop also described the perplexity among communist officials that any American should come to Germany just to proclaim the gospel. He referred to Evangelist Billy Graham's recent rally at the Brandenburg gate. East German authorities prevented people from going to the rally, claiming that Dr. Graham came with a special commission from NATO, the western defense alliance.

ALCOHOLISM GREATER MENACE THAN FALL-OUT

Radioactive fall-out may pose a health menace to Americans, but alcoholism is a more serious one. So says Dr. Andrew C. Ivy, head of the clinical sciences department of the University of Illinois.

Addressing the 5th annual Institute of Scientific Studies for the Prevention of Alcoholism at American University here, he declared: "The dangers from radioactive fall-out are guarded against, and every effort to protect the public is made, whereas very little is being done to protect the public from the disastrous effects of alcoholism."

Dr. Ivy noted that the number of alcoholics is increasing at the rate of 450,000 per year. He pointed out that there are eight million known alcoholics, and that 20,000 persons die and 400,000 are injured annually in accidents caused by drunken drivers.

"Only a handful of people have been seriously exposed to radioactive fall-out,"

Dr. Ivy declared, "and few, if any, deaths have resulted, despite the world-wide outcry against atomic testing. There must be something drastically wrong with our sense of values," he added, "when we, as a nation, allow without protest the terrible ruination of human life caused by the use of alcoholic beverages."—*Free Methodist.*

MORE ABOUT THE KNIGHTS OF COLUMBUS' "BOGUS" OATH

The fraudulent Knights of Columbus oath was published in the *Congressional Record* (February 15, 1913) as an illustration of bigotry, deceit and falsehood in the election of the 7th Congressional District of Pennsylvania for the sixty-second Congress. It has since been lifted out of its context and published as if it were a genuine document.

Correction has been attempted by the Masons, Protestants and Other Americans United for Separation of Church and State, the *Congressional Record* of January 29, 1915 (p. 2721) and August 16, 1960 (p. A6092), many liberal cases and the Knights of Columbus themselves. For twenty-five years the Knights have offered a reward of \$25,000 to anyone who could prove the genuineness of the oath. No one has yet claimed the reward.

The genuine Knights of Columbus oath reads: "I swear to support the Constitution of the United States. I pledge myself, as a Catholic citizen and a Knight of Columbus, fully to enlighten myself upon my duties as a citizen and conscientiously perform them entirely in the interest of my country, regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote respect for law and order. I promise to practice my religion consistently and faithfully, and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God."—*C.N.R.*

THE LIGHTER SIDE

The Rev. Cairns Henderson of San Carlos, California, had this timely tip for motorists, last week: "It may be theologically unsound," he quipped, "But I always figure it is better to be ten minutes late in this world, than ten years early in the next!" Well, theological or not, he has a point.—*Selected.*

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: What is there for a sincere Christian to do when churches are so full of worldliness and errors as most of them appear to be in this day and time? Should he take membership with them or stay out? Annie Lou Jones, Texas.

Answer: Take membership in one and go to work for Christ, when you have sought God's will as to which. Who knows but that the Christian example you live before those who are worldly and the personal work you shall be led into will change the whole pattern of behavior for the entire church activities. I am fully aware of the worldliness in almost every church one may enter as a member today, including my own home church, but that is no reason as I see it why I should not be a member of it. I should, if opportunity affords it, be able to let my light shine the brighter when I am determined to exemplify Christ, in spite of the presence of those who are worldly and unchristian. When all is said and done that needs to be about these worldly churches, many of them are yet the best organizations in the world in such a day, and are more so than some of the societies a lot of Christians attend. What would be the condition of such a world as ours now is, were it not for the churches? These churches, in spite of their present imperfections, are the only means by which society is kept from utter collapse and corruption. A Christian has a better chance of accomplishing something in the way of winning lost souls for Christ while a faithful member of one of our churches, than if he were on the outside.

About thirty years ago, I knew some fellows that thought all the churches were bad; hence, they would not be members of the then existing local churches. Some of them went back into the world and deep into sin. Some started churches of their own. I do not know what happened to some of them, but some of those that went back in the world were reclaimed for Christ and are now members of churches that they might have been in to begin with. Some of those who built non-denominational churches lived to see them split and disintegrated. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the

world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:13-16).

The monks and nuns in their origin withdrew from the church. It became corrupt. They became corrupt and returned. Both may still be corrupt to some degree, but I am sure that they could have done more good in it than in hiding and so could you. There will no doubt come times when one shall be forced to utter his protest against sins of a glaring nature and character in some local church, and there may be in the extreme cases when one must withdraw from his local church in protest of certain sins in order to maintain his testimony, but my experience teaches me that such occasions or cases are extremely rare.

The church at Corinth is a good example. Corruption, even unspeakable immorality, had crept into the church, but Paul gave no hint that any of the members of this church should withdraw from it. He did, however, write telling them to judge and put away the evil, with no suggestion that anyone withdraw. Even Jesus did not withdraw from the synagogue in His day until He was forced out. In His day synagogue worship had become formal and full of error; yet, it was the custom of our Saviour to attend the synagogue on the Sabbath Day. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16). The apostle, Paul, followed His example in his attendance of the synagogue. "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures" (Acts 17:2). There are many earnest and sincere Christian men and women of today that lose all their power and influence for God and good in their neighborhood, by coming out of fellowship with other believers that were not as well taught in the Word as they, and by giving themselves up to harsh and censorious criticism.

Of course if the pastor of a local church

insists on preaching glaring and pernicious errors persistently, one then has a right and should enter his protest against the message and pastor, and should not allow his children to be exposed to such doctrine.

It is true, of course, that the book of Revelation bids men to come out of Babylon, but Babylon has not yet been fallen. Almost everything, if not all, in Revelation after Chapter 4 and Verse 1 describes the time as they will be after the church has been raptured. Dr. R. A. Torrey on Page 2 of his book, *Questions Answered* says, "Everything in the book of Revelation after the fourth chapter and the first verse describes the time after the rapture of the church, not the present time, and it is handling the Word of God deceitfully and not rightly dividing the Word of truth to apply the command to come out of Babylon to the present time and the present state of the church."

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

WHY GIVE THANKS?

"Offer unto God thanksgiving; and thy vows unto the most High" (Psalm 14).

That there is a God all nature witness, for we see the proofs of His presence all around us. The fool alone in his heart, "There is no God"; and saying, he gives evidence both of his unbelief and his impiety. The Being whom we worship, God, is the Creator of all things, Himself uncreated. The period was when He created in solitary and independent manner. There were no world, no angels, no men. Pursuant to a degree of His own will, He caused the world, angels and men to emerge from the abyss of nothingness to occupy the stations assigned to them.

God's ceaseless agency in bestowing blessings upon us, shows the propriety of the thanksgiving enjoined in the text. We should devoutly thank Him for all He has done for us. This should be done individually.

lectively, nationally. There should be public recognition of the divine good-

It would be well for all people to have a public expression of their gratitude and for His blessings.

Let me state briefly a few of the things we have to be thankful to God for.

The preservation of life. Our days have been prolonged. Others have died—we live. How do we live? Paul, speaking to the Athenians of the God of heaven, said, "In him we live, and move, and have our being; as certain also of your own poets said, 'For we are also his offspring'" (Acts 17:28). This text is very expressive. It does not merely indicate that life, joy and existence came originally from God, but that His creatures now live, and move, and have their being in Him. Let us refer to Him the incense of our thanksgiving for the preservation of our lives.

Health. Not only have our lives been saved, but we have had such a degree of health as to permit us to enjoy life. Our health has been such that we are here to-day. What a blessing is health! And yet we never appreciate it properly until we are bereaved of it.

The value of health may be seen in the fact that without it no other temporal blessings can be enjoyed in their fullness. Health is certainly to be numbered with the blessings for which we should offer thanksgiving to God.

Abundant year. Fruitful seasons come from God. Not only has the agricultural life of our nation received its rich rewards, but all other industries furnished employment so that most of our people have enjoyed high standards of living. For these we should offer unto God thanksgiving.

Exemption from war. How thankful we should be that we have enjoyed a period of years without war—without sacrificing the youth of the land. War is the folly of man—a reproach on humanity. It is the legalized butchery. It is the employment of the resources of governments to destroy life. How dreadful are the desolations of war! How thankful should we be for national peace! How earnestly should we pray for continued peace!

The enjoyment of civil and religious liberty. The Declaration of American Independence teaches that among the inalienable rights of man are "life, liberty, and the pursuit of happiness." How highly should we prize our civil constitutional liberty, and how thankful, as we do, its connection with the blood of our fathers. Truly, it was bought with their blood. Let us offer to God thanksgiving for civil liberty and be extremely thankful that we do not throw it away or

permit it to be taken from us.

And thanksgiving is likewise due to Him for religious liberty. Our religious liberty was also purchased by blood—the blood of the Son of God. We have the right to espouse such religious views as we think the Bible authorizes, and to worship God as our judgments, enlightened by His Word, may dictate. We are now enjoying religious liberty as in former years. None have interfered with the freedom of the soul. We have access to the open Bible. Neither tyrant nor priest has interposed to prevent its perusal. This has been one of the bright glories of the United States—the freedom of the soul, the open Book, freedom to worship as we see fit, freedom to hear the message

of free salvation and the privileges of the Lord's Day—they are all ours now as the blessings of God. He will not take them from us, but we can, and may, lose them by careless neglect and sin. Let us remember that the many religious blessings which we enjoy, and are not enjoyed by so many others, call loudly for the gratitude of our hearts and the thanksgiving of our lips to God. But seeing the condition of the world gratitude, thanksgiving and praise for the past is not enough. We must pray, work and trust God to enable us to hold on to Him. For through Him only can we retain our civil and religious liberties.

"Bless the LORD, O my soul, and forget not all his benefits" (Psalm 103:2).

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

ISRAEL'S SIN IS AMERICA'S SIN

Zephaniah 3:1-4

Introduction: These are dark days on the pages of time! Never before has America stood on such shaky soil. The similarity of America today with God's people in the Old Testament is shocking. We are traveling the same road of ancient Israel! Some of the major mistakes Israel made, we are making. They are these:

I. They Failed to Obey the Voice of God, Verse 2.

1. It was disobedience that caused Israel to wander in the wilderness (Joshua 5:6).
2. It was disobedience that caused the death of an Old Testament prophet (1 Kings 13:11-26).
3. It is our command not to display disobedience (John 2:5).
4. It is much better to obey God than to sacrifice (1 Samuel 15:22).

II. They Failed to Receive the Correction of God, Verse 2.

1. Correction is an evidence of God's great love (Proverbs 3:12).
2. Correction received brings great blessing (Proverbs 29:17).
3. Correction is received through the Scripture (2 Timothy 3:16).
4. Correction is refused by many and results in death (Proverbs 15:10).

III. They Failed to Trust in the Lord, Verse 2.

1. Those who trust in the strength of the nation shall come to shame (Isaiah 30:3).
2. Those who trust in their wealth cannot ransom nor redeem themselves (Psalm 49:6, 7).
3. Those who trust in the Lord shall many times walk through the valley of the shadow of death (Job 13:15).
4. Those who trust in the Lord are assured that He shall direct their paths (Proverbs 3:5, 6).

CHRISTMAS MOLDS

The Free Will Baptist Press now has a complete set of Christmas molds for your Christmas scene. Such a scene may be easily arranged with these molds. For information concerning price, etc., please write Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

SUBSCRIPTION PLANS

Because we desire to see *The Free Will Baptist* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. *The Every Family Plan*: Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per

cent. If any families in the church are ready subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. *The Church Group Plan*: This arrangement is designed for organizations, churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscription solicited. For instance: a church group solicits five subscriptions to *The Free Will Baptist* in its first lot. Its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

IV. They Failed to Draw Near to God, Verse 2.

1. To draw near to God is the message of God's anointed (1 Samuel 14:36).
2. To draw near to God with a true heart is God's demand (Hebrews 10:22).
3. To draw near to God is to immediately have Him drawn near to you (James 4:8).
4. To draw near to God with lip service only is an awful sin (Isaiah 29:13).

V. They Failed to Perpetuate Faithful Preachers, Verse 4.

1. They produced prophets who undermined God's Word (Jeremiah 14:13-16).
2. They produced pastors who scattered and divided the flock (Jeremiah 23:1, 2).
3. They produced teachers who transgressed God's law (Isaiah 43:27).
4. They produced the harvest of their own iniquity (Hosea 8:7; Galatians 6:7, 8).

No Two Snowflakes Are Alike

An astronomer specialized in the study of snowflakes. Through a microscope, he photographed more than 2,000. Each snowflake was a geometrically perfect design. Each one was unique. No two were identical. God, in manifesting His glory, and to enhance our pleasure, fashioned each snowflake from a new pattern. Is it conceivable that He would have no definite personal pattern for His children?—Rev. Walter B. Knight.

The Best Story in the World!

A missionary couple and their children went on a sight-seeing tour in Costa Rica. The youngest of the children was six-year-old Mark. They visited a cathedral in Cargago. The children noticed a statue of Christ hanging on the cross—dead! Later, they visited an old Spanish mission. Some of the children were frightened when they saw a wax figure of Christ in a glass-enclosed casket—dead!

That night, during family devotions, little Mark said, "Daddy, I have seen Jesus dead so many times today. Please tell me again the story of the resurrection!" After listening to the story he said, "Daddy, that's the best story in the whole world!"—Rev. Walter B. Knight.

3. *Individual Solicitations*: In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who wishes to solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2 should contact us and let us send receipt books and subscription blanks to their convenience in administering this service.

Editorial Department
The Free Will Baptist Press
Post Office Box 507
Ayden, North Carolina

NOTES

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QUOTES



By J. C. Griffin

THANKSGIVING

Thanksgiving should be an all-the-year festivity, and in the heart of every child of God.

We are so unthankful for the blessings that our Father in heaven has so bountifully bestowed upon us. Our thankfulness is the acknowledgment of His blessings in a great manner. A man came rushing home one day who was a church member that attended worship services if it were convenient about every three or four months. The man said, by the time he entered my office, "Preacher, I am in trouble and I need help, in a great way." Yes, so many of us do not need, or at least we feel that we do not need, God until we get in trouble and then we begin to look for God's service to find relief. We do not care for God until the wolf is entering our door; and then we begin with our thanksgiving. We forget to thank God for the blessings of life.

Once each year, a day is set apart as the national Thanksgiving, but many of us who observe the day as Thanksgiving, desecrate it with a demonstration of sinful activities. Some church members get drunk and revel after the teachings of Satan, instead of assembling at the house of God and giving true thanks unto God. There are so many things to thank God for when I begin to thank Him for the blessings received.

We want to thank Him for a country where we can worship God according to the dictates of our own conscience. This freedom is being whittled down with great rapidity. We are between two great powers that are pulling and splitting off (on both sides) our freedom. Both the powers are enemies to religious freedom. They both want freedom, but only for themselves and not for one else. Communism is against our freedom of life and will not be satisfied until it has completely destroyed the freedom that our forefathers fought and died to give us. In our country it is the same way with Catholicism—at least with the head authorities; for at all times the Catholics stand with the spirit of the times. Even though they do not agree to overthrow the freedom that we have enjoyed and loved from the beginning, they are bound to yield to the powers that be or be shut out from the blessings of the church.

As Protestants and Baptists, we certainly need to give thanks to Almighty God for the blessings that come to us by being free to worship God. Unthankfulness is shown by our absence from the house of God at the hour of worship. This year, as true believers in Christ, let us assemble at the house of prayer and return thanks to God for freedom of worship.

We should thank God that at this time we are free to possess any political views that are not contrary to the laws of our state and nation. We are free to be a Republican or a Democrat. No doubt that there are people who would love to see a one-party system. Some Democrats would make us all Democrats and on the other hand some Republicans would make us all Republicans. But a one-party system would mean a totalitarian state.

WHEN I WAS A BOY

When I was a boy, the Free Will Baptists had no orphanage, nor children's home in the community where I was reared. Thanksgiving usually meant giving to the Oxford Orphanage. But now we have a Children's Home, with a superintendent who is loyal to all denominational institutions. Let me say in one word, Christians, our superintendent is a devout Christian, so let us do our best at Thanksgiving to show to God and the people of our state and our little children at the home that we thank God for the home, the superintendent, the matrons, the board of trustees and also for the people who have and are supporting the Children's Home at Middlesex, North Carolina.

SOMETHING ELSE TO THANK GOD FOR

When I was a boy, we had no Free Will Baptist college to attend. If we were fortunate enough to get through high school and desired a college education, we had to go to a state institution or college of some other denomination and these were but few. Now we have a Bible college and a first class liberal arts college with a president who was reared at our Children's Home, a man of God whose qualifications are approved by the leading educators of the state of North Carolina. So we ought to make a special offering in which God is thanked for our state leaders who had the vision to start and support a junior college in order that the young people of our state might have a denominational college right close to home—yes, a Christian college. Let us as loyal Free Will Baptists stand by our Children's Home and our Mount Olive Junior College. Perhaps our Children's Home will turn out many more fine Christian men who are able to guide great institutions in the way of righteous thinking.

LET US THANK GOD FOR CRAGMONT

God has made it possible for us to have a place to assemble, as ministers who love the association and fellowship which we ob-

tain the first of June each year at the Cragmont ministers' conference. Our hearts are blessed to overflowing when we can assemble and worship God and study together for the on-going of the denomination that we love. Let us make a Thanksgiving offering to God for Cragmont. Let us be thankful also that our women and our youth receive blessings at Cragmont.

LAST, BUT NOT LEAST

Let us thank God for the national institution, the Free Will Baptist Bible College, and support it for the glory of God. Our church does support both the Bible College and Mount Olive College and we thank God for these Christian colleges. I thank God that a Christian college is being planned in California and I would be happy to see one in every state where there are Free Will Baptists, and a seminary might be born somewhere near the central part of the United States. Let us thank God for the prayer of Jesus, when He said, "Neither pray I for these alone but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17: 20, 21). I have recently used this Scripture in a former issue of *The Free Will Baptist*. I have no apology to make for using it again. God wants this prayer of His Son answered, Satan is against it being answered. So with his hatred for God and God's work, he keeps busy causing disturbances, creating hate among people, splitting and destroying the oneness of homes, churches, denominations and nations.

This Thanksgiving let us, as Christians, pray for the oneness that Jesus prayed for and put some effect on our prayers. In closing, let me say or repeat what the superintendent, Rev. Wilbert Everton is saying, "Go to the Children's Home and go with the spirit of Christ on Thanksgiving."

In all the states where there are children's homes or orphanages, let the people assemble and take Thanksgiving gifts to the children—money and articles that are needed. Get this stored away in your gray matter: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Proverbs 21:13). Let us show our thankfulness by helping others.

FLESH AND BLOOD BIBLES

In a sermon, Dr. G. Campbell Morgan quoted Ruskin's famous words: "You can't give your children the Bible bound in Morocco." Then he said, "Ruskin was right. I have four sons who are ministers! How did they get their Bible? They got it bound up ardently and beautifully in their mother. They got it bound up a little more coarsely in their dad!"—Walter B. Knight.

GOBBLE GOBBLE The Thanksgiving Turkey

Ralph W. Neighbour

STEVE, WE HAD BETTER kill that turkey gobbler this morning so that Mother can get him ready for the Thanksgiving dinner tomorrow," Mr. Bell said.

"Aw Dad! Please don't kill Gobble Gobble. He is my pet turkey. I have raised him and fed him ever since he was born. We are pals."

"Now you look here, son. You may have raised him, but just remember one thing. I paid for the corn he ate. We're goin' to kill him and eat him. There isn't any sense in you gettin' chicken hearted about killing him."

"But Dad, Gobble Gobble is like one of the family. You wouldn't kill me would you?"

"Now you quit talking that nonsense," Mr. Bell said.

"Mother, get the water hot while I go out there and catch that turkey so that we can kill him."

"Come on now and help me catch him, son," Mr. Bell said as he went out the door.

Steve followed slowly. There were tears in his eyes.

"Come on, get a move on you," Mr. Bell called. "We don't have all day, you know."

"Now just look at that turkey," Mr. Bell said. "He goes right up to you and runs away from me. Grab him!"

Steve made a halfhearted effort to grab Gobble Gobble, but purposely missed him.

"Steve," his father called. "Why didn't you grab him. You could have, if you had half wanted to. Next time he comes near you catch him. Throw him some more corn."

Steve threw the corn and then reached for Gobble Gobble. The turkey was so friendly he let Steve catch him. However, when he flapped his wings Steve let him get away.

"You're no help at all," Mr. Bell said. "You aren't fooling me son. I guess I will have to catch him myself."

Mr. Bell ran after Gobble Gobble until he cornered him. Then he grabbed him by the tail. The feathers came out.

Again he chased Gobble Gobble, until this time, he caught him by the legs and

hung onto him.

"Now get me that rope out in the barn," he told Steve.

He waited and waited. Steve did not come. "Steve, hurry up and bring that rope. This turkey is heavy."

"I can't find it!" Steve answered.

"You're no earthly good, today," Mr. Bell said. He dragged the turkey to the barn. "What do you mean you can't find it? There it is on the floor where it's been all the time. Right in front of your nose. Now help me tie this bird up."

When Gobble Gobble was tied, Mr. Bell hung him by his feet from the old apple tree.

"Now you watch him while I go in the house and get the hot water," Mr. Bell said. "Don't let him get loose."

Mr. Bell laid down his knife on the ground and started to the house.

"I'm sorry, Gobble Gobble. It's not my doing," Steve said. "I'm not going to eat any of you either."

Gobble Gobble gave Steve an understanding look which brought tears to his eyes.

Seeing the knife on the ground, Steve was tempted. He looked at the house. His father had not started back. So he leaned over and picked up the knife. He quickly cut the rope that tied the turkey and set him free.

Gobble Gobble started running down the street as fast as he could.

"Come back here, Gobble Gobble. Come back!" he cried.

But the turkey ran right out into the street in front of a car and was almost hit.

"Look out!" Steve cried to the turkey as he ran after it.

Steve was so busy chasing the turkey that he did not see the car coming down the street. He ran right in front of it.

There was a squealing of tires as the car tried to miss Steve. Then there was that terrible, sickening thud, as the car hit him.

Mr. Bell had just stepped out of the house in time to see the accident. He ran over to Steve and picked him up. He was unconscious.

In a few minutes an ambulance came and rushed Steve to the hospital. It was a long time before he opened his eyes and looked up.

"Oh, Steve!" his mother cried, as she kissed him. "Why did you run in front of that car?"

"I did wrong," he said. "I guess when you do wrong you always get trouble, don't you, Mom?"

"Yes, honey. What did you do?"

"I didn't want Daddy to kill poor Gobble, so I turned him loose. I cut rope. Then he ran away. I didn't think he would do that, but he did. So I let him. I didn't see the car coming til just a second before it hit me. Please forgive me."

Mr. Bell leaned over and kissed Steve. "I kinda think we both did wrong. Steve. It was wrong of me to ask you to help him."

Steve looked up and smiled. "O.K. Dad. What happened to Gobble Gobble? You ever catch him?"

"No, son. I don't know where he is. We didn't try to catch him. Not when he was so badly hurt. We came here to the hospital with you. But we don't care about Gobble Gobble. We are just thankful that you were not killed. The doctor says you will get well. That will be Thanksgiving enough for us, this year."

Just then a nurse came into the room and said, "Mr. Bell, you are wanted on the phone."

In a few minutes Mr. Bell returned. "That was Mr. Garvin, our neighbor. He says he caught Gobble Gobble and set him back in his coop. He is safe and sound."

"Are you going to kill him?" Steve asked. "No Steve." "We won't bother with him dinner this year. Not with you in the hospital."

Steve's eyes brightened. "Thanks Dad," he said. "Can't we keep him and let him help take care of some little turkeys? They won't they grow up we can have them next Thanksgiving?"

"That's a good idea," Mr. Bell agreed. "Just you get well. And be sure to learn the lesson that you can never do without getting into trouble. I'll learn the lesson too, son."—My Pleasure.

ALL HOPE IN CHRIST

"The natural heart thinks it is doing better if habits that the world calls are broken off and what it calls good is cultivated. The divine standard casts aside that is earthly and centers all hope in Jesus Christ, desiring that He alone receive glory now and forever."—Selected.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

ayden, N. C.—The Annie Mc-
Auxiliary met at the Oak Grove Free
Baptist Church, Wednesday, Novem-
ber 10, at 7:30, with Mrs. Bernice Godwin
in charge. Mrs. Emma Rose called the roll
and read the minutes of last meeting. Mrs.
Holland, program chairman, read the
prayer and made a short talk on the
topic, Missions. Others who took part on
the program were: Topic "Lo," by Mrs.
Emma Rose; Topic "Go," by Mrs. Ellen
Warren; Topic "Grow," by Mrs. Mae Ellen
Warren; Topic "Glow," by Mrs. Frank
Warren. The benediction was given by
Mrs. Ellen Warren. The officers for next
year will be installed at the next meeting.
There were fourteen members present.

Elizabeth City, N. C.—The St. Paul Free
Will Baptist Auxiliary held its monthly
meeting at the home of Mrs. Robert White.
The meeting was opened by the vice-
president reading the Scripture from Luke,
chapter 11. Mrs. Paul Lee then led in
prayer. Mrs. Lee gave some very interest-
ing remarks on the Scripture. The roll was
called with eleven members present. Min-
utes were read and approved. It was then
decided to have fish and barbecue plates
on November 11 to help on the build-
ing fund for the church.

New officers were elected for the com-
ing year as follows: President, Mrs. Paul
White; vice-president, Mrs. Artie Lamm; secre-
tary, Mrs. Gladys Patrick; treasurer, Mrs.
Emma White; study course chairman, Mrs.
Paul Twine; program chairman, Mrs. Paul
White; personal service chairman, Mrs. Robert
White; Children's Home chairman, Mrs.
Lena Armstrong. The meeting will be
held on December 20 at the home of Mrs. Artie
Lamm. Each member is to bring a gift to
the meeting. Mrs. Robana Fowler dismissed
with prayer. The hostess served apple pie,
ice cream, mints, potato chips and
cola.

Portsmouth, Va.—The Ruth Circle of
the First Free Will Baptist Church, Ports-
mouth, Virginia, held its regular meeting
on Monday night, November 11, 1960, with
Ralph Osborne and Mrs. S. A. Grimst-
ead at the home of Mrs. Osborne, 1616
Angling Avenue, the parsonage.
The meeting was called to order by Mrs.

Earnest Faulkner, chairman. There was pray-
er and a song, "Trust and Obey." The old
and new business was brought before the
group and discussed. Mrs. J. F. Gillispie
was in charge of the program. She read
and explained 1 Samuel 8:8-22. The meet-
ing was adjourned.

Refreshments were served, consisting of
punch, potato chips, cookies and peanuts.
The fellowship was a blessing to all. There
were ten members and one visitor, Mrs. Ray
Bailey of the Free Will Baptist Church in
Goldsboro, North Carolina.

Kenly, N. C.—The Woman's Auxiliary
of Pincy Grove Free Will Baptist Church
met November 15, in the home of Mrs.
Frank Waddell with thirteen members and
four visitors present. The meeting was
opened by singing "Rescue the Perishing."
Mrs. Luey Jones led in prayer and Scripture
was read by Mrs. Frank Waddell.

The pastor, the Rev. W. L. Poythress,
gave a Thanksgiving talk, "Being Thankful
as a Christian," which was a spiritual bless-
ing to those present.

During the business session, the roll was
called, minutes of last meeting read and
approved, building treasurer and general
treasurer reports were given. The Chil-
dren's Home chairman, Mrs. Leona Wall,
presented a school picture of the adopted
daughter, Eula Mae Suggs. A report on the
Woman's Auxiliary Convention was given
by Mrs. Alma Gay Stanford. It was de-
cided to send eleven Thanksgiving gifts to

AUXILIARY PINS

Please order your auxiliary pins
direct from **The Free Will Baptist
Press, Ayden, North Carolina.** The
prices are: 10 K Gold, \$5.25; Gold
Plated, \$2.00.

When ordering life awards pins,
order direct from **Mrs. H. L. Spi-
vey, Maury, North Carolina.** There
is no charge for these when you
send to the state treasurer, **Mrs.
Raymond T. Sasser, \$25.00 for the
designated state project which
this year is the Children's Home.**

shut-ins, and also to hold services with Mrs.
Etta Rose on Sunday, November 20, at 6:30
p. m. Visitors are invited to attend this
service.

Mrs. Alma Gay Stanford and Mrs. Mittie
Pittman will be hostesses at the December
meeting.

Mrs. W. L. Poythress dismissed the group
with prayer and the hostess served delicious
refreshments.

Indelible Imprints

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If you have information
concerning outstanding Free
Will Baptist people or events
of the past, please submit
them to us for publication in
this column.



HUBERT BURRESS
Box 326
PINETOPS, N. C.

ELDER S. W. HAMILTON

Elder S. W. Hamilton was born in Boon
Hill Township, Johnston County, North
Carolina; in the year 1829. He was poor in
this world's goods, but rich in good works
for the cause of his blessed Master.

He joined the Free Will Baptist Church
when Union Grove was first organized in
1868, and was ordained in December of the
same year. Elder Hamilton was a faithful,
earnest and consecrated minister. He loved
the cause of the Free Will Baptists; held up
the doctrine of the Bible. He was a faith-
ful soldier that endured many hardships. He
traveled many miles on foot that he might
preach the everlasting gospel. He has laid
his armor by, and gone to receive his re-
ward. He laid down the cross and took up
the crown. During his latter years when
he had become so feeble that he could not
go to the General Conference, he wrote
several warm hearted letters to the brethren,
concerning his unfeigned love for the cause,
and his great desire to meet with the
brethren. His last trip was to the confer-
ence at St. Mary.

He told those that were around him not
to pray for him that he might get well,
but that he might be faithful to the last.
The night before he died he sang, "Oh,
heaven sweet heaven, when shall I see,
when shall I get there."

He asked his wife the night before he
died, if she heard the sweet strains of
"Jerusalem My Happy Home." He then
shook hands with all around and fell asleep
in Jesus.

May the Lord that tempers the wind to
the shorn lamb have mercy upon all the
bereaved. May all try to follow him to the
everlasting City.

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina
Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

December 14 set for 1960 Founder's Day Program At Mount Olive College

The ninth anniversary of the founding of Mount Olive College will be observed with special ceremonies at the college on Wednesday, December 14. All friends of the college are invited to attend the Founder's Day service in the college auditorium at 11:00 a. m.

Certificates to donors and persons honored through the Free Will Baptist Heritage Foundation will be awarded. The Reverend J. C. Griffin, esteemed Free Will Baptist minister of Bridgeton, will be the principal speaker. Music will be furnished by the college chorus.

Since the Heritage Foundation was established in 1958, 87 gifts of \$100 or more have been made to the Foundation. Twelve other gifts of \$100 have been started. The Foundation is an endowment fund created to strengthen Mount Olive College and perpetuate the heritage of Original Free Will Baptists. Each \$100 contribution to the Foundation is recognized with a certificate suitable for framing and a nameplate on the beautiful Foundation plaque.

FOUNDER'S DAY GIFT

Here are ideas for making a gift of \$100 or more to the Foundation:

1. A church, Sunday school, conference, auxiliary, league, or other church organization may give a special donation and have its name on the plaque.

2. A church can honor its present pastor through the Foundation, or it can honor or memorialize a previous pastor.

3. A church or other organization can recognize a living member or memorialize a deceased one through the Foundation.

4. Children may honor or memorialize their parents by a gift to the Foundation.

5. An individual may make a gift and have his own name engraved on the plaque.

We suggest that each church observe Sunday, December 11, as Founder's Day and bring a gift to the Free Will Baptist Heritage Foundation on December 14. Free bulletins may be obtained from the

college for this service. Help us to send forth from the halls of Mount Olive College Christian young men and women who are rooted in our faith and heritage but whose faces are to the future.

Thank God for America

In the midst of the confusion of political and economic matters we hear many sharp words about America. For our part we thank God unceasingly for our country. Even though things are not going as all of us would like to have them go, would you trade your American citizenship for citizenship in any other country under the sun? Even though our liberties are being curtailed, are not those liberties greater than the liberties of any other country? Are not our relations to all other countries unique in every sense of the word? We have only the feeling of friendship for all nations that on earth do dwell. If we ever plunged into war again it will be because of a general world conflagration from which we cannot extricate ourselves. On the other hand, we ought to be grateful that our geographical position helps us very much in this matter. Boake Carter, an Englishman who became an American citizen, said in *The Commentator*: "I have learned one thing in my American education, a span of some sixteen years: that Americans don't have to hate like foreign nations, especially those of the Old World, must hate. America is one of the most fortunate countries God ever created. She is more nearly economically self-sufficient than any other, and she is bordered by two great oceans and two friendly neighbors." —*The Watchman-Examiner*.

AN OBEDIENT SERVANT

"Samuel grew, and the LORD was with him" (1 Samuel 1:19). Samuel obeyed the Word of the Lord; he conveyed the Lord's message to Eli, even against his natural inclination. An obedient servant, he had the Lord's blessing. True prosperity follows those who obey God. To obey the gospel brings salvation to the sinner; to do the Lord's will gives blessing to the saint.—*Good Seed*.

THANKSGIVING

Georgia B. Adams

O Lord, we lift up grateful hands
In praises unto Thee;
This day our hearts are filled with
For all that we can see:

The rolling hills, effulgent with
The glories of Thy hand,
The awesome beauty of the sky
And every stretch of land.

The food and shelter of our homes,
The love we find within,
For true friends who down through
years
Have stuck through "thick and thin"

And for this land where we may dwell
In peace and liberty—
These blessings are but just a few,
But may we thankful be.

Thanksgiving should be every day,
We know it, Lord, and yet
Forgive us, for sometimes we do
So easily forget!

Disliked by Christians—Hated By Non-Christians

There was a young woman who was a nominal church member. She was disliked by the Christians with whom she worked. She was hated by the non-Christians with whom she worked. She was mean, sneering, destructively critical and often lay low others with her deadly tongue. One day she was genuinely saved. There was a marked change in her life. The Christians with whom she worked were slow to believe, however. They said, "Now that she's got religion, we'll see how it works and how long it will hold out." Hearing what had happened, the new convert went to those with whom she had treated so meanly and said, "I have turned with all my heart to show you my new life by my changed life and ways. I am sorry for all the mean things I have said and done. As time passed, all could see much of the likeness in her words and deeds." —*W. B. Knight*.

WINE HYMNBOOKS SOLD OUT

This is to notify any church which is considering ordering Free Will Baptist Hymnal that wine-color books are sold out. Only the granite-color books are available. Send your orders to Free Will Baptist Press, P. O. Box 100, Ayden, North Carolina.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The New Covenant

(Lesson for December 4)

Scripture: Jeremiah 31:3-7, 31-34; Romans 8:1, 2, 38, 39.

Scripture Text: Romans 8:38, 39

INTRODUCTION

This is the first of four lessons which deal with the coming of Jesus into the world. It is the last unit of study for this quarter. The subject is, "The Advent of Jesus Christ." The first three lessons are designed to lay the foundation for the Christmas story by dealing with prophecies and other information concerning the coming of Christ. The new covenant, as prophesied in Jeremiah 31, is a reality as God carried forward His plan of redemption for mankind through the Lord Jesus. Romans 8, another portion of the Printed Text, shows that we, too, are a people for God's own possession. He entered into his new covenant of love with the Lord Jesus.

In studying this lesson, let us remember that under the new covenant, based upon the death of Jesus, God promises forgiveness of sins, the indwelling Spirit, and eternal life. On our part, there must be faith in God and obedience to His will as revealed in the New Testament.—*The Advanced Quarterly* (F. W. B.).

POINTS THAT HELP

God's great love made the children of God His chosen people (Jeremiah 31:3).

Reconciliation with God is a beautiful thing to behold (Vs. 4).

Israel shall enjoy physical prosperity, and regenerate are spiritually prosperous (Vs. 5; 3 John 1:2).

God has a perfect plan for His future dealings with man (Vs. 31).

Man's past failures don't thwart God's plans (Vs. 31).

God's approach to men may change, but His purpose (Vs. 32).

Principles based on the Word control far better than self-made rules (Vs. 31).

To know His Word is to follow Him and the forgiveness of sins has been obtained (Vs. 34).

God's unconditional covenants are as permanent and eternal as He is (Vs. 35).

10. God frees from sin's penalty and power (Romans 8:1, 2).

11. Eternal salvation fills with awe and gratitude for deliverance from sin (Vs. 38, 39).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Note that there are two covenants referred to here. The old covenant was the one that God made through Moses at Sinai. This covenant of the law was to be replaced by a new covenant through Jesus (Hebrews 8:6-13). As a loving husband, God had cared for Israel, but she had broken the covenant and rejected His love. Although it is not stated here, the implication that under the new covenant through Christ he will find another Bride. Is that not what happened? The church, those who are saved by the Lord Jesus Christ, make up the Bride of Christ.

2. The meaning here becomes clearer when we look at the statement in Hebrews 8:10, "For this is the covenant that I will make with the house of Israel after those days, . . ." The expression, those days, or the days of rejection, are the days intervening until the establishment of the new covenant. Under the old covenant, one was born an Israelite and therefore under the covenant. This will not be true under the new covenant; identification with God's people will be by free choice—the acceptance of the Lord Jesus Christ as Saviour.—*The Advanced Quarterly* (F.W.B.).

3. In 2 Corinthians 3:3, the apostle, Paul, tells the Christians that they are the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. Great things are in store for the people of God if they are true to His everlasting covenant.

4. God's new covenant is a better covenant with better promises (Hebrews 8:6). It is universal, permanent, perfect. It embraces all men: Israel, Judah, Gentiles. It is to have no successor. Its effects are eternal as well as temporal. It is perfect in its provisions for life and immortality.—*The Standard Commentary*.

5. Israel, through rebellion, separated herself from the benefits of God's love. Here is a word of caution to us: It is true that nothing can separate the love of God from His people, but His people can rebel against

His will, both under the old as well as the new covenant, and lose the benefits of His steadfast love. Our Lord Jesus is the everlasting expression of God's love toward men, all men, in that God so loved the world that He gave His only begotten Son; but only those who accept His love through faith benefit from His great love.—*The Bible Teacher* (F.W.B.).

6. "Where are you going?" asked an atheist of a boy. "I'm going to Sunday school," replied the boy cheerily. "Why are you going to Sunday school?" asked the unbeliever. "To learn about God," said the boy. "How do you know there is a god?" questioned the atheist. "Why, sir, my Sunday school teacher knows Him!"

7. A man who was a slave to sin was gloriously saved! He lacked a guiding hand to help him find some place of service. One day he saw two men who were human sandwiches, wearing two placards tied together at the top and flung over their shoulders. In front and behind, the placards carried messages of a false religious cult. An idea came to the new convert. He saw on a rubbish heap two placards which bore the words, *Under New Management*. Was he not under "new management"? He had ceased to be Satan's slave and was now under the management of the Lord Jesus who had delivered him from sin's bondage and ruin. He, too, became a human sandwich, gladly proclaiming to all onlookers that he was under new management!

8. A victorious Christian with wide experience gives the following advice about meeting temptation:

A good way to drive the devil away is to repeat the name of Jesus. The enemy can't stand the name of Jesus.

"Take the name of Jesus ever,

As a shield from every snare;

If temptations round you gather,

Breathe that holy name in prayer."

Many, many times in my early Christian life I defeated the devil in this way. "Resist the devil and he will flee from you" (James 4:7). "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith" (1 Peter 5:8, 9).—*Selected*.

THE MAIL BOX

AVAILABLE FOR PASTORAL WORK

"... I am open for evangelistic or pastoral work where the Lord might lead. I helped to build a church in Irving, Texas, and was pastor there. I was also pastor of the First Free Will Baptist Church in Fort Worth. My address is 2400 Pearl Street, Fort Worth, Texas.—Rev. Roy O'Dell.

It's Unknown What a Boy Can Make

Rev. Walter E. Isenhour

It's unknown what a boy can make—
Give him a chance and see;
He may become a mighty man
To save our liberty;
A man with principles sublime
That ev'ry nation needs;
A man who helps his country much
By great and noble deeds.

It's unknown what a boy can make—
Then lead him in the right;
He may become a man whose life
Will be a burning light;
A man to educate our youth
And help to make them great;
A man who loves our God and truth
And will not yield to hate.

It's unknown what a boy can make—
So treat him kind and good;
And tell him he can be the best
In all the neighborhood;
That he can make the honor roll
By keeping well each rule,
That makes him noble in the home
And honorable in school.

It's unknown what a boy can make
Who doesn't steal and lie;
Who studies well and keeps his mind
On something clean and high;
Who doesn't idle time away
At something mean and low,
But seeks and finds in early life
The way that he should go.

It's unknown what a boy can make
If he will learn to pray,
And find the gems and pearls of life
That lie along the way;
Who wants a character and name
That's better far than gold,
And whose desire it is to be
Forever in God's fold.

It's unknown what a boy can make—
Perhaps a preacher grand,
Who'll win the precious souls of men
For Christ throughout the land;
Who'll scatter sunshine and good will
By serving God above,
And maybe bless a million homes
Through Christian grace and love.

I WONDER WHAT MY HOME WILL
BE

Dorothy Conant Stroud

I wonder what my home will be
Beyond the silver, ageless sea;
Will it be made of finest gold
Adorned by gems in patterns bold?
Or will it be a cabin small

Beside a singing waterfall,
Or deep within the wood, perchance,
Where errant swaying shadows dance
Will that home have gold columns,
A rose-wreathed, friendly open door.

It matters not what it shall be,
If Christ but built the home for me!

SELECT CHRISTMAS PROGRAM MATERIALS

The following program material is especially selected for use during the Christmas season. It is now in stock and available for immediate shipment. Refer to catalogue for complete list of all program materials.

THE TOUCH OF HIS HAND

A Christmas Drama by Lucille R. Green

This is a play of four acts requiring 14 characters including the angel chorus. The staging and costuming are very simple. Performance time is approximately one hour to an hour and fifteen minutes.

"The Touch of His Hand" is a scripture-filled story of the birth of Christ, from the time just prior to the shepherd's scene on the hillside to King Herod's slaughtering of all the boy babies in Bethlehem.

THE CHRISTMAS HEART — NO GIFT IN RETURN

Two New Christmas Dramas in One Economical Booklet

The Christmas Heart by Elsie Duncan Yale is a playlet for five girls, in which the need of ridding the heart of all grudges and ill will, as preparation for the coming of Christ, is emphasized. Stage setting and costumes are simple and easily arranged.

No Gift in Return by Mattie B. Shannon is a drama for four young ladies and one "Little Girl."

Simple stage setting and easy to prepare costumes makes this an ideal "easy" presentation.

The time is Christmas Eve of the present and the scene is a den with a table, two large chairs and stool.

Carollers sing in the background. Gifts with Christmas trimmings lend color.



THE ANGELIC SONG

A Christmas Drama
by
Mattie B. Shannon

"The Angelic Song," requiring eight characters and a chorus, tells in an interesting and dramatic way the influence an old Christmas carol had in a home where a father and son had quarrelled.

The arrangement of this Christmas drama makes for a minimum number of rehearsals.

THE HIGHEST GIFT

A Christmas Play by Carolyn Clifton Dain

A play for intermediate and senior young people (7 characters) requiring about one hour. Properties consist of an angel costume, cards and letters, suitcases, sewing basket, hand sweeper, copy of the poem, newspaper, sofa pillows, and packages.

EACH OF ABOVE BOOKLETS PRICED AT 50c EACH

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P. O. Box 158

Ayden, N. C.

DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, November 30, 1960

STACY FREE WILL BAPTIST CHURCH
Stacy, North Carolina



The Stacy Church is one of the many Free Will Baptist churches which has experienced a successful growth. For more information about the church, see the News Note entitled, "Stacy Church Announces Grand Opening Reival."

EDITORIAL

A TESTING TIME

We are living in a day of testing. The leading powers of the world are being put to a test. America's prestige and power in the world is being put to a test by the evil force of Communism, represented primarily by the Soviet Union and Red China. The powers of political parties throughout the world are being put to the test. Religion is being put to the test; Christianity is being tried throughout the world. Of this one thing we can be sure, however, **Jesus never fails.**

For years, we have heard that there is prevalent in our country a rebellion against authority; hence, the rise in juvenile delinquency. This attitude, which reaches out to have its effect upon our nation, is not constructive; it is not uplifting; instead, it tears down and destroys those principles and practices of our society and government which have stood the test of time and experience, which are the greatest tests. There is now unrest and discord in practically all walks of life, both religiously and secularly. Somehow, man's desire toward individuality has taken him overboard toward total dependence, to the exclusion of established authority and leadership.

There seems to be confusion regarding co-operation among brethren in Christ. Some seem to think that co-operation, and a mutual giving and taking in order to solve problems, is submitting and bowing to others. Jesus, however, expects His followers to work in harmony and unity. Only then can we truly win others to Christ and be the examples before the world which He expects of us. We cannot help but feel that the cause of Christ has been hindered among Free Will Baptists because of recent damaging publicity.

It is a testing time in our denomination, and in this test which is being waged, construction of the good has been crippled. The rights of our conferences are being put to the test.

We cannot help but feel that we are closer to the unity of church and state than most of us realize; for when a religious body is prevented from taking its rightful action because of the legal action of the state, it seems that the church is being forced to submit to it. A thing may be legal with the law, but morally wrong before the world.

There have been rumors of other lawsuit threats in other conferences within our denomination. We know that rumors cannot be relied upon, and often prove to be untrue. We hope these rumors are false.

It behooves all Free Will Baptists to pray that our problems can be solved to the glorification of the name of Jesus.

DON'T LOSE LIFE'S PERSPECTIVE

Keep things in proper relation to their respective importance. One of the things that gets us down is that we form distorted pictures of things that affect us. When a friend slights us, intentional or otherwise, we are in danger of considering all friends unworthy of our confidence. When we fail at some undertaking—singing a solo, driving a car, applying for a job—we often go home

and, in a mental state approaching despair, assert, "I'm good; I'll not try again." Suppose you did fail to pass your driver's test, there is another day and it may be that next time the officer will not be so aggravating.

Life is not made up of a single event, but a long series of occurrences. Failure today may be the preparation needed for tomorrow's effort. Rewards come from difficulties surmounted. No achievement is the apex of success. Always there are more mountains to climb and more precipices to get over.

Don't lose life's perspective; keep things proportioned. If you must be overwhelmed, let it be in the ocean not in a bath tub. The old mill, driven by water power, useful in its day, is now idle and obsolete. The watering trough at the side of the road to refresh the horses is no longer necessary. The pony express, an example of tough horse flesh and equally tough men, has passed into history. We may stand at the old mill and lament its passing; or we may go out and grow grain and grind it in the electric-powered plant, and feed the world.

We may long for the good old days when men were men and women were housewives, and mothers, and the challenge of this our day. There is no road to yesterday. Today is our opportunity and responsibility.

This is a frightening age because men hold not life's true perspective. We have looked at things and are confused, frightened. Take a look at God—supreme, holy, good. Nothing is too hard for Him. Out of the welter and maze and degradation of this generation, Christ is gathering a band of holy people who will go into the rapture. Live for this event and life's little annoyances will be held in proper perspective.—Oliver G. Williams in the *Wesleyan Methodist*.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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To Be or Not To Be

That Is The Question

ev. Charles Sapp, Richmond, Virginia

pture Passage: John 3:1-5

pture Text: "... except a man be born he cannot see the kingdom of God" (3:5).

HE Bible tells us that God created man in His own image. This is the simple, but true story of how man was ushered into this world. We may disagree about many details related to this event, but the event itself is beyond dispute. Our present existence should settle that fact without debate. Without argument or apology, the Christian faith contends that we came from God. What is man? not much, when you are thinking about God. God says that man was made in the image of his creator; that means he was given an understanding of which he could know God; he had a will which delighted to do the commands of God, and a heart that loved the things of God.

When temptation came and man fell; the image of the most high God, man debauched; the sin and the Spirit of God went out; man forsok the polluted spot.

Man followed the descent of a ruined world. The record says that Adam begat a son in his own image, not in the image of God, but in the image of Adam with the image of God marred and defaced. This is what the Bible means when it talks about being born again and shapen in iniquity.

Man is born wrong; he is out of relationship with his God who created him. The only way this relationship can be renewed is through a new creation—a second birth. We consider our passage which is dedicated to the teaching that man is wrong and only God can make him right, in the assurance that God will bring home to us this message with all its force and conviction—its promise received and its command obeyed. The Bible tells us, as He told Nicodemus, that man must be born again, or born from above. We say that unless we are so born we cannot enter the Kingdom of God. He does not say "May not"; He does not say, "Shall He say, "Cannot." By the very nature of the case, the thing is impossible—check the essential conditions for seeing

anything of the kind. Every creature born into this world has a nature after its kind. You can't train a bird to crawl, for the same reason you can't train a snake to fly. True to his nature, a caterpillar crawls, and when we see him fly, we do not say, "The caterpillar flies! What an accomplished caterpillar!" We say, "The creature has changed—it has a new nature—it's been born again; it's a butterfly!" The same thing is true of the natural and spiritual births.

You might as well expect a mummy to speak and bear children as to expect the natural man to appreciate the things of God, so as to do them without being born again, or being born from above. You might as well expect to lift yourself by your own bootstraps as to try to generate, or work up within yourself that quality of life that will fit you to become a subject of God's Kingdom.

Nicodemus is a good example of what all men are when they stand before God. He was uncomprehending and incredulous: "... How can a man be born again when he is old? can he enter the second time into his mother's womb and be born?" (Vs. 4). In spite of his professional knowledge of the Old Testament which should have prepared him for its fulfillment in the new life, it had not. He has been called by many, *religious, but lost*. It was impossible to disclose to him heavenly things (John 3: 12), because he had failed to understand earthly things which the Old Testament had taught. These heavenly things he could only perceive and receive through Jesus, the heavenly Son of man, who links heaven and earth together.

Could we not say, to use that much quoted line from literature, "To be or not to be" was the question he faced. We face it when we confront the claim of God in the man, Christ Jesus. Jesus was giving to Nicodemus, as He gives to us, the opportunity and the gracious invitation, the promise and the demand, *to be or not to be*. To live or not to live abundantly and everlastingly—that is the question. It is an either/or. It can never be both/and in this sense. When Jesus says, "Ye must be born again," we must recognize that His demand is tied to these words, *should not perish, but have*

everlasting life. The demand is: Live, ye sons of men! Live or die!

We have seen then that men must be born again because their natural birth has been committed to death. Now let us ask ourselves if the passage instructs us in the means by which this is to be brought about?

Nicodemus must have been profoundly disturbed when Jesus said, "Ye must be born again." A man had nothing to do with his natural birth, how can he possibly have anything to do with his spiritual birth? He can't, but he must, this was Jesus' answer. That answer has never changed. Man must be what he cannot be, and he has no power to change the situation. Nicodemus has been accused of interpreting these words of Jesus with stupid literalism. I should like to suggest that nothing he said was stupid. He voices the same anxiety that we voice as we stand before the divine imperative and are told to be what we cannot be. There is absolutely nothing we can do to bring about this experience. We like to oversimplify and say, "Repent, believe the gospel and be baptized and you have effortlessly fulfilled the requirements. God will be forced into giving you eternal life." That these things are somehow connected with the experience of new life no one would deny, but this is an easy gospel which permits men to manipulate God. No sir, this is too simple. There is absolutely nothing we can do to force this experience, but we can respond to it in faith. John makes this clear when he says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). This is God's demand, but it is also His promise. This is the will of God, that ye believe on Him whom He has sent.

It is impossible to structure this experience of new life, so that we can say, "Here it is, I have the formula in three easy steps. Just do this and you will be saved." No, the profound thing about it all, the mystery about it all, is that it happens as the result of hearing and responding to the good news of salvation in Christ. We believe and repent. These are necessary things, but the goodness of God leads us to repent-

(continued on page five)

Officials Issue Statement Concerning Lawsuit

The purpose of this statement is to give our people some information about the dispute in the Western Conference of North Carolina in regards to Edgemont Free Will Baptist Church, Durham, and its pastor, the Rev. Ronald Creech. During the past several weeks, since the lawsuit was given wide publicity, many of you have asked for information which we did not feel free to give at the time. You have said that you wanted to hear the other side of the matter, since Brother Creech has so freely presented his side.

Because so many of you have asked for this information and because we are now free to give some of the answers to questions you have asked, we are asking *The Free Will Baptist* to publish this statement as a service to the thousands who want this information. Other denominational papers may use it if desired, provided that it is used in its entirety. A copy is being sent to Contact for use if the editor so desires, since so many national personalities have expressed themselves, or have been quoted, in regards to this matter.

In the first place, we want it clearly understood that we did not start the lawsuit. The libel suit for \$400,000 and a temporary restraining order were brought against us by Brother Creech.

For more than a year officials of the Western Conference have been approached by members and officials of Edgemont Free Will Baptist Church with complaints of irregularities of administration and doctrine within the church. Nearly two years ago an official of the church predicted to an officials of the conference that, unless preventative steps were taken, the very things which have happened would happen. For more than a year, we encouraged those people to try to settle their difficulties within the local church, advising them that we could take no part in the matter unless written charges were filed with us as prescribed by the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* and the Constitution and Bylaws of the Western Conference.

We declined to enter the case, until the number and seriousness of the complaints were reduced to formal written charges and filed with us.

Several attempts to get the accused faction and the pastor to meet with the

A STATEMENT FROM THE EXECUTIVE COMMITTEE AND BOARD OF ORDINATION OF THE WESTERN CONFERENCE OF N. C.

accusers met with failure, except Brother Creech did at one time agree to meet if his attorney would be allowed to represent him. We knew of no case in our history when an attorney-at-law had been required to represent a minister in a hearing strictly within the jurisdiction of the conference. Furthermore, we did not consider ourselves competent to rule on points of civil law that the attorney indicated he would introduce if allowed to represent Brother Creech. We attempted to deal with this matter in strict adherence to the prescriptions, doctrinal statements, church covenant, and rules of church government as contained in the *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* and the Constitution and Bylaws of the Western Conference.

We were prevented from reporting any of our findings, actions, or recommendations to the annual session of the Western Conference for action on October 12, 13 by reason of the lawsuit for \$400,000 and a temporary restraining order which had been filed against us by Brother Creech and which papers were served on us as we arrived at the Free Will Baptist Church in Micro on the morning of October 12 to begin the annual session of the Western Conference. So far as we know, this was the first time in the history of Free Will Baptists that an annual conference was prevented from tending to all of its business because of legal action taken by one of its own members. While so restraining us, Brother Creech served on the ministerial character committee during the session and took part in disciplining other ministers.

A hearing on the temporary restraining order was held in the Wake County court house on October 24; however, we were still restrained from giving out any information until the judge finally gave his ruling on November 15.

The following is a direct quotation from the Restraining Order and Temporary Injunction signed by Judge Henry A. McKinnon Jr., on November 15, 1960:

NOW, THEREFORE, IT IS HEREBY CONSIDERED, ORDERED, AND ADJUDGED by the Court that the defendants, M. L. Johnson, Wiley Ferr R. N. Hinnant, Dewey C. Boling, W. Renfrow, B. L. Shook, Albert Coats R. H. Jackson, Earl Glenn and Leon B. Woodall, bc, and they are hereby joined and restrained, each of them either in person or by others, from doing any of the following acts during the pendency of this action and prior to the final hearing in this action, namely:

1. Publishing in any way, directly or indirectly, any words or writing stating that plaintiff is not, by reason of an action taken on or before August 30, 1960, by the Executive Committee and Board of Ordination of the Western Conference of Original Free Will Baptists of North Carolina, an ordained minister of the Original Free Will Baptist denomination or words to that effect;

2. Interfering with plaintiff's position and status in the Western Conference of Original Free Will Baptists of North Carolina, by reason of any action taken by the Executive Committee and Board of Ordination of the Western Conference of Original Free Will Baptists of North Carolina; on or before August 30, 1960.

3. Interfering with plaintiff's contractual relationship and his position as pastor of Edgemont Original Free Will Baptist Church of Durham, North Carolina, by reason of any action taken by the Executive Committee and Board of Ordination of the Western Conference of Original Free Will Baptists of North Carolina, on or before August 30, 1960.

4. Interfering with plaintiff's professional activities as an ordained minister and plaintiff's position and standing in the Original Free Will Baptists denomination, by reason of any action taken by the Executive Committee and Board of Ordination of the Western Conference of Original Free Will Baptists of North Carolina, on or before August 30, 1960.

We assure you that we have no intention

of attempting to do any of the above mentioned acts, by reason of any action taken by the Executive Committee and Board of Ordination of the Western Conference of Original Free Will Baptists of North Carolina, on or before August 30, 1960. The actions complained about are the basis upon which Brother Creech has sued us for \$400,000. We have every intention of abiding by the above quoted Temporary Injunction until it is reversed or until the lawsuit is disposed of.

We are assured, however, by our

that this ruling does not limit present future actions, since August 30, 1960, and we are free to deal with this matter as necessity requires.

Because of the seriousness of this matter and the widespread unfavorable publicity of our conference in particular, and our denomination in general; because it is recognized that the difficulty is becoming even more serious; and because of the duties imposed upon us by our Constitution and laws, we feel that we must fulfill the responsibilities of the offices to which our people have elected us. The easy way out would be to simply refuse to deal with the charges filed with us, but this would not be keeping faith with those through whose lives we have our opportunities of today. We have no alternative but to fulfill the duties of our office. We sincerely desire your prayers for divine guidance as we continue to deal with this problem.

During the past several weeks many of you have asked why we do not file counter suits against Brother Creech, and our attorneys have advised us that we have ample grounds upon which to file such suits. However, we urge you to be patient and understanding with us. We did not drag our name, faith, and heritage of Original Will Baptists before the secular courts in the first place, and we do not believe two wrongs ever make one right. We should settle our difficulties within the church and not take our brother into lawsuits. We do not like to go to court. We are sorry we have to be in court but we have been sued for \$400,000. We do not feel that we have done anything for which we should be required to pay money. We are being forced to go into court in order to defend against this attempt to extract this enormous sum of money from our denomination and especially in view of the great financial needs which exist in our denomination at the present time. We pray that the time will never come when Free Will Baptists will be afraid to discharge their duty for fear of being

We believe this matter can best be taken care of through the traditional practice of our denomination and by following the teachings of our Saviour. Brother Creech will meet the requirements that have been imposed upon him by simply agreeing to meet the accusers face to face to answer the charges in the presence of these commit-

We promise you that we will do our very best to spare our conference and our denomination as much embarrassment from unfavorable publicity as possible by dealing

with this matter as quickly and as quietly as possible.

We sincerely appreciate the many letters, telephone calls, and personal comments in which so many of you have expressed your concern about this matter and have pledged your prayers. Without these it would have been much more difficult to endure the pressures, embarrassments, and heartaches. We sincerely desire your continued prayers for divine leadership in this matter.

We also deeply appreciate those of you who have already sent contributions to help pay the expenses involved and those who have said you make contributions when needed. While we deplore the fact that it has become necessary to use money for this purpose, when it is needed so greatly for more noble causes, we do deeply appreciate your desire to help in this way.

We do not know what the future holds for our denomination, but we do know that God has the answers if we will listen to Him. We know that what exists today is not that which our forefathers would be pleased. We comfort ourselves at the present with the hope that some good will come from the present struggle that is causing many to awaken to the dangers that face us.

To Be or Not to Be, That Is the Question

(Continued from Page 3)

ance, and we could even believe if we were not enabled. Faith itself is the gift of God. (Read Ephesians 2:8.)

Martin Luther came to this experience of grace through bitter struggle. There is no record at all about John Calvin's experience, but we do not doubt the reality of his spiritual life. Wesley had come to America as a missionary and gone home a failure before he felt his heart strangely warmed. Paul's experience came like a bolt of lightning from the heavens. The experience may be almost as varied as are individuals, but thank God it does happen, and we know it has happened in the response and the affirmation of faith and life. When the Church takes us to the baptismal pool, we witness that we have died to the old life and have been raised to the new. The Holy Spirit takes up His abode in our lives and provides a constant awareness that we have passed out of death into life. All of this is a mystery. John didn't attempt to explain it. Why should we? We can be sure of one thing—it is not just a mystical experience. It is more. Feelings of well-being often accompany this experience, but they are not primary to it.

The new birth is not a promise of a rosy life of ease—an escape from the pressures of daily living. The pressures may become greater, when eternity invades time. This is precisely what happens when we lay hold of God by faith and He apprehends us by promise and demand. The new life brings its blessings with it, but the new life received must be lived out in an old order which does not recognize its existence. Accepting the new life, one must also accept the offense that goes with it. Peter said that we must go without the camp, bearing His reproach. What did he mean? He meant that a world that rejected Christ would also reject His disciples. He understood that life lived in the dimension of another world was to live in rejection in this world.

John gives expression to this tension in his first epistle when he talks about sonship. ". . . it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; . . ." (1 John 3:2). He has just finished saying, "Now are we the sons of God." What else can we ever be? What does John imply? He is saying, I believe, that the Christian is placed in the tension of the *already* and the *not yet*, but he is to live every morning in the affirmation of his new life. The eternal order has made its invasion, and we simply wait for its full consummation in history.

We have been confronted with the necessity of new birth based upon the demand and promise of God through the gift of His Son, our Lord. We have seen, I trust, that we cannot make active what is essentially passive. Yield yourself to Him. Respond to Him in faith, for we are confronted with the impossible demand of God to be what we cannot be; but the God who demands is also the God who promises. He takes the initiative by sending His Son, who by the Cross and the resurrection makes it possible for us to confirm a new life.

We respond in faith and repentance; we witness through the Church in affirmation of our faith to all men everywhere. By new life in the community of the Church, all men can know that we are His disciples.

This faith of which I speak is not that which is illustrated by Ophelia Guyon Browning's poem, when she says in the last two lines:

"She knows' Omnipotence has heard her prayer,

And cries, 'It shall be done sometime, somewhere.'"

No, this is not it! Our faith rests in a Person, Christ Jesus our Lord, and we shout, "It has been done at the Cross, at the Cross."

NEWS AND NOTES

Of Denominational Interest

Stacy Church Announces Grand Opening Revival

The Stacy Free Will Baptist Church, Stacy, North Carolina, announces their "Grand Opening Revival" to begin December 5, closing on the 14th. This meeting marks the official opening of the new sanctuary, which has been under construction for nearly a year. Services each night will begin at 7:30 p. m.

The evangelist for the meeting is the Rev. Bobby Jackson, one of the denomination's most popular and successful evangelists. An abundance of special music is to be furnished by singing groups from twelve various churches throughout the county. The pastor, the Rev. Gordon R. Sebastian, extends a cordial invitation to all to come and visit these services being held in their newly constructed building.

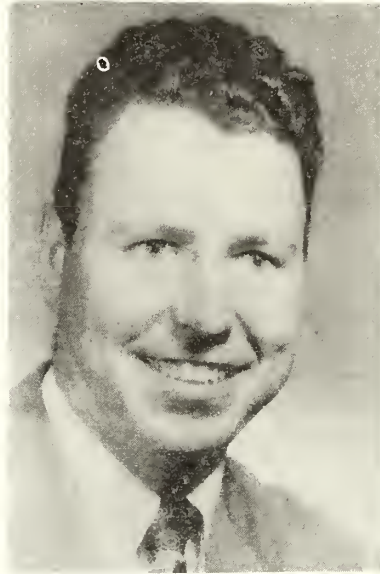
After the damaging of a fire, the Stacy Church launched a \$35,000.00 renovation program in December, 1959. The program included the following improvements: Brick veneer, colonial porch and steeple, lengthening of the sanctuary, rooms, interior mahogany paneling, pews and pulpit furniture, cushioned opera-type choir chairs, piano and organ, carpet and centralized heating and air-conditioning.

Mr. Sebastian reports that the past year of construction has brought with it improvements in many areas. The church income from the community in 1959 was approximately \$8,000.00. In 1960, however, it jumped to \$12,000.00. Attendance also increased with some months averaging over 140 in Sunday school. Emphasis in denominational giving had its growth too, as gifts doubled to missions and the orphanage, and tripled to the Bible College at Nashville, Tennessee.

Fellowship Church Announces Fall Revival

The Fellowship Free Will Baptist Church, Washington, North Carolina, announces its fall revival, beginning December 5 and continuing through December 11. The services will begin each evening at 7:30 p. m., with the pastor, the Rev. Charles Bryant, as the evangelist.

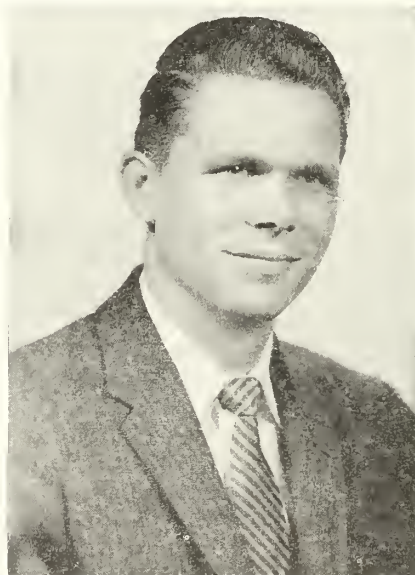
The pastor extends a cordial invitation to the public to attend these services and



Rev. Charles Bryant

be much in prayer that the lost might be won to the Lord. The church is located at the corner of Fifth and Harvey Streets.

Rev. Eugene Waddell To Conduct Mission Revival



The Brookwood Original Free Will Baptist Mission, 209 Brookwood Avenue, Fayetteville, North Carolina, announces its fall revival beginning December 5 and continuing through December 10, with services beginning each evening at 7:30. The Rev.

Eugene Waddell, pastor of the Free Will Baptist Church, Garner, North Carolina, will be the evangelist for the meeting.

The Rev. Thomas K. Johnson, pastor of the mission, extends a cordial invitation to everyone to attend these revival services and requests that you send him the name of any friends or relatives who are Free Will Baptists and live in or near Fayetteville.

Rev. Bruce Dudley Accepts Pastorate

The Rev. Bruce Dudley of Wilson, North Carolina, has accepted the pastorate of Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, for the coming year. He is a graduate of Mount Olive Junior College and is continuing education at Atlantic Christian College, Wilson, North Carolina.

Mr. Dudley was ordained by the Eastern Conference of Original Free Will Baptists in October of this year. He is the son of Mr. and Mrs. Henry T. Dudley of Blount, North Carolina, and is unmarried. Services are held each first and third Sunday morning at 11:00 a. m., and 7:30 p. m.

Yearly Report of Children's Home, Greeneville, Tennessee

Mr. H. C. Burgess, superintendent of the Free Will Baptist Children's Home, Greeneville, Tennessee, reports as follows for the year, October 1, 1959 to September 30, 1960:

Balance on Hand, Oct. 1, 1959 \$ 6,240.00
Receipts

Tennessee:	
Union Association	\$11,857.10
Cumberland Association	3,490.82
Stone Association	1,958.93
Tee River Association	435.32
Jack's Creek Association	408.10
Tennessee River Association	100.00
Middle Tennessee Association	83.84
Total	18,333.07
Farm and Automatic:	
Farm Products (Does Not Include Vegetables)	
Hay, Wheat)	\$ 7,606.93
Automatic	7,109.30

Coming Events

December 14—Founder's Day, Mount Olive College
December 25—Christmas Day
January 25—Spring Semester Begins, Mount Olive College

owment	600.00
total	15,316.23
nia	12,902.25
t Virginia	2,489.82
r States	1,913.07
ellaneous	13,252.36
orial Cottage	1,327.45
ning Fund	3,217.64

total General Fund Receipts \$74,993.28

Disbursements

es (Includes	
itholding Tax	
ynments	\$16,551.60
eries	11,268.62
Oil, Garage	2,948.17
c Light, Power	2,916.92
fe Supplies,	
nting, Postage	1,188.25
cal, Hospital,	
ntal	422.96
ehold	2,447.62
llaneous	3,164.30
ational	1,171.92
ral Repairs	2,708.74
ing and	
quipment	15,465.69
ch	
Contributions	624.50
ance	696.50
	8,612.16
ing	2,400.72
total Disbursements	72,588.67

Balance on Hand Sept. 30, 1960 \$ 2,404.61
 Children Cared For During the Year, 98.

CHRISTMAS GIVING

Mrs. Alice Dale
 Greenville, North Carolina

This season of the year, most of us are thinking about giving folks something for Christmas and, I'm afraid, thinking too little about the most wonderful Gift of that Christmas night when we were in need of a Saviour—hopelessly lost if He had not been given.

It is a shame how people commercialize this occasion. We weary ourselves in trying to celebrate His birthday! One day recently, while waiting for an elevator, I heard a conversation in which someone said that she would be glad when Christmas was over.

We would honor His name much more by giving to those who really are in need, rather than by giving to those from whom we expect to receive something. There is no need to rack our brains in trying to decide what to give to different ones, and thus

(continued on page sixteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
 3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
 3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Addresses Listed

The following church addresses are listed for the convenience of our people who have friends and relatives in these cities:

Indianapolis Free Will Baptist Church
 1623 East Prospect Street
 Indianapolis, Indiana

Washington, D. C. "Bloss Memorial"
 Wilson and North Quinn

Arlington 9, Virginia (Wilson School)
 Parsonage: 515 North Nelson, Arlington

Fairfax, Virginia "Fairwood Church"
 State Route 123 at Butts Corners
 Fairfax, Virginia

Bel Air, Maryland "Welcome Home Church"
 133 Prospect Mill Road
 Bel Air, Maryland (70 miles South of Philadelphia)

Baltimore, Maryland "Harmony Church"
 215 Bourque Road
 Baltimore 20, Maryland

Elkhart, Indiana
 Free Will Baptist Church
 2815 Baker Street, Route 4
 Elkhart, Indiana

Note: Many new churches are being organized in new cities and in new areas. Please write the National Home Missions Board for information.

The Vandivorts Write

Dear Bro. Willis:

Greetings in the name of our Saviour! We are glad that we can report that God has been blessing our ministry here. The services last week end have given us much joy and encouragement. If I had written a few weeks ago, you probably would have sensed a note of disappointment, as one of our key families had moved away from our community to live in the home of their

grandfather who has recently lost his wife. We prayed much for this family as we knew that we needed them so much in the church, and we knew, too, that they would not have a Bible preaching church to attend in their new environment. The Lord answered our prayers; last Sunday the family was back in church as they had become unhappy in their new environment, and had moved back to Twin Mountain bringing the grandfather to live with them.

Other definite answers to prayer include children who are members of a family living next to the church, and are now being permitted to come to Sunday school and church. A girl who is a junior in high school and who has been doing a wonderful job in teaching a primary Sunday school class is now being permitted to come to league and evening worship.

During the November business meeting, the church voted to raise our salary from \$15.00 per week to \$20.00 per week. Other items which we felt were in answer to prayer are that the church voted to set aside \$25 as a start toward a Christian library, and to appoint a committee to work out plans toward providing nursery facilities for our church.

Louise will be starting a Good News Bible Club, November 17, which will meet each Thursday afternoon in the home of one of our church members.

God is blessing in our cottage prayer services. We usually have 10 or 12 attending, and there is real spiritual interest shown at each meeting.

It is a real blessing to see the spiritual progress of our people during the past few months. From the pulpit, I have noticed that several of the people who used to turn to the front of the Bible to locate a certain book can turn now to a few of the more familiar books without this help. Most of the messages I have preached have been a simple expository type and the people will follow along with me in their Bibles. I am currently preaching from the book of Daniel during the Sunday evening services. Some of the people have read the book of Daniel three or four times, and they come to me with questions about the Word.

I thought the response was good to our

(Continued on page fourteen)

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." How is it possible that the disciples should do greater works than Jesus?—*Lib Jones, Alabama.*

Answer: Because Jesus was going to send them the Holy Spirit as a comforter and teacher as He returned to His Father. This Comforter, like Jesus, was to be a divine Person; but being a Spirit He would not be confined to one local abode nor to one person. He was destined to so energize believers all over the whole inhabited world that the gospel might spread forth more rapidly, as well as more widely, than it had when preached by our blessed Lord Himself individually, and supported by His mighty works. Such powers as was promised would not be in the disciples themselves as belonging to their personal strength, but in the promised and coming Comforter. This power in its first manifestation was revealed to the disciples, 120 of them, as they assembled in the upper room in accord with the directions and promises of Jesus Christ. On that day, they were all met in one place and all in accord. Peter preached and others witnessed as they saw three thousand souls added to the church. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:4, 5; 8). "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of

ever nation under heaven" (Acts 2:1-5). "But Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: . . . But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:14, 16, 17, 41).

Then again it has been suggested, as an added thought, that soul winning is the greatest of all works done in the world, greater even than feeding the 4000 or even the 5000, healing the sick or stilling the turbulent sea of Galilee. While there is no doubt but that the wonder workings of Christ our Lord in performing the many miracles that He did caused many people to trust in Him, yet these miracles served as the credentials of His duty in a very special way. If there were still those among His followers that cherished doubt until then, His ascension seemed to quieten the 120 so that they obeyed in that they tarried in Jerusalem as He requested, and were strengthened anew in the advent of the Holy Ghost. No, it is that we have given up the greatest of all privileges, that of pointing never dying souls to the Lamb of God which taketh away the sin of the whole world. He is the one and only Saviour and has promised, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Winning souls is the greatest of all earthly tasks. No work a human being is commissioned to can equal it. Healing the sick may carry with it only a temporary aspect, but winning souls is a feat with far-reaching and eternal aspects and rewards. There is what we sometimes call a *chain reaction* that results from a soul saved; when that soul develops normally, He in turn may win souls that carry on the good work winning other souls. On it goes so that it takes eternity to tell all that is accomplished when one wins a soul to Jesus

Christ the Saviour. Jesus multiplied loaves and fishes that were brought Him when He fed the 4000 and the 5000 but in a more abundant way has He multiplied the souls brought to Him by His disciples. "Let him know, that he which converteth the sinner from the error of his ways shall have a soul from death, and shall hide a multitude of sins" (James 5:20)

Now let's not forget that in any ministry and strength of ours apart from our Lord we will never win the first soul. The secret is He who quickens, but uses us as vessels by which to preach the powerful gospel. "Then he answered and spake unto them saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6). It's just so wonderful that we may be co-workers together with Him in this wonderful soul-winning ministry.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

This word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

YOUR TIME IS IMPORTANT

"See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil" (Ephesians 5:15, 16).

As we begin this second meditation on this text, I want to give you the two verses as found in *The Amplified New Testament*, as I believe this rendering gives a clearer understanding of what the apostle is teaching about the importance of the correct use of the time God gives you. The verses read: "Look carefully then! Live purposefully and work accurately, not as the unwise and senseless, but as wise—sensible, intelligent people; Making the very most of the time by buying up each opportunity—because the days are evil."

We have seen that time sustains an important relationship to eternity, and it is, on this account, of great value. It must follow, then, that it is the time we spend for this life that the interests of eternity are secured. The man who neg-

salvation of his soul, has not the rest conception of what is meant by the day and the importance of time.

Idleness, needless sleeping, unprofitable talking, gossiping, stirring up strife and all like things are to be avoided. The Lord teaches the sinfulness of all these things, together with the punishment of those who waste their God-given time for evil.

Opportunity to do good always creates a temptation to do it. Those using their time for good things for God and man will not have little time for evil. It is lamentable to think how many who profess to be Christians do little or no good in the world. It is so important that we gather up the moments of time that nothing be lost. Every moment is so precious now.

It is worse than folly to waste that which is worth so much. All generations since the time of Esau, have condemned his folly in selling his birthright for a mess of pottage. We thought of the fact that we can, if we need we have not already done so, sell for far less than Esau did? He who wastes his precious time, acts more foolishly. He disregards all the weighty considerations of the value of time. That time is of so much value, is surely a more good reason why we should use the very minutest part of it to the glory of God and the improvement of the world.

Have we ever thought of how many precious moments we have misspent? How much more good we might have done in this world? How much better Christians might have been? These are sobering questions. The answers are of the greatest importance to all—sinners as well as Christians. To the sinner the first of importance in the use of his time, is to give his heart to God. No more important thing can ever come into his life than that of being born again. That must be accomplished in this life, if ever. There is no repentance in the grave! The Christ-use of time has been plainly pointed out and will be discussed no further here. It is to say that there is no work for us in the grave to which we are hastening.

The Word of God informs us that what a man sows in this life that he shall also reap. He that sows to the flesh shall of the flesh reap corruption, while he that sows to the Spirit, shall of the Spirit reap everlasting life. The harvest will result from the sowing, and we are sowing carelessly. How great the folly and wickedness of emptying time unprofitably! If ye call on the Father, who with respect of persons judgeth according to every man's work, pass the time of your waiting here in fear (1 Peter 1:27).

THE MAIL BOX

ACCEPTS PASTORATE

"This is to notify my friends and co-workers that I have accepted the call to pastor Fellowship Free Will Baptist Church, Washington, North Carolina. My address, therefore, is no longer Route 1, Van Buren, Indiana, but 420 McNair Street, Washington, North Carolina. Anyone desiring revival services or special services should contact me at the above address."—Rev. Charles Bryant.

GRIFTON CHURCH SEEKS PASTOR

"We, the members of Grifton Free Will Baptist Church, Grifton, North Carolina, are seeking a minister to serve our church. The church is on full-time services. Any

interested minister is asked to contact Mr. Herman Owen, Grifton, or call Grifton, LA 4-3641 or LA 4-3661."—Herman Owen, Grifton, North Carolina.

BEHOLD HE COMETH

If you are a believer in the Lord Jesus you should lift up your head, because your redemption is drawing nigh. Yes, it is! Signs and happenings are daily pointing toward that blessed hour. If unsaved, beware! take warning! You may escape the coming judgment by believing and receiving the Lord Jesus Christ as your personal Saviour. Believe on Him this very moment, and thou shalt be saved. Those who believe on Him have the promise of everlasting life (John 3:16).—P. E. M.

The Pastor's Notebook

NOTE: The sermon outlines in this column are prepared by the Rev. George C. Lee Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

THE AWFUL SIN OF SIMON PETER

(Mark 1:16.)

I. He Was the Victim of Conceit (Matthew 26:33)

1. The Bible strongly warns against this sin (Romans 12:16).
2. The fool is better off than one filled with it (Proverbs 26:12).
3. The tendency toward it is greater for the wealthy (Proverbs 28:11).

II. He Was the Victim of Laxity (Matthew 26:40)

1. This is the attitude of the merryman (Luke 12:19).
2. This is the attitude condemned by God (Amos 6:1).
3. This is not God's plan for His children (Hebrews 6:12).

III. He Was the Victim of Hasty Action (John 18:10, 11)

1. Hasty actions invoke and exalt folly (Proverbs 14:29).
2. Hasty actions toward riches causes condemnation (Proverbs 28:20).
3. Hasty actions lessens one's hope for the future (Proverbs 29:20).

IV. He Was the Victim of Distant Discipleship (Matthew 26:58)

1. This was a besetting sin of King Saul (2 Samuel 28:7-11).
2. This was a besetting sin of John Mark (Acts 13:13; 15:37, 38).
3. This was a besetting sin of Demas (2 Timothy 4:10).

V. He Was the Victim of Sinful Companions (John 18:18)

1. An evil companion pulls a good man down (Proverbs 28:7).
2. An evil companion is incompatible with Scripture (Deuteronomy 22:10).

CHRISTMAS MOLDS

The Free Will Baptist Press now has a complete set of Christmas molds for your Christmas scene. Such a scene may be easily arranged with these molds. For information concerning price, etc., please write Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Mamie H. Godwin

Whereas our heavenly Father in His divine wisdom has seen fit to call from our midst unto Himself the spirit of our dear sister and friend, Mamie Godwin, we the members of the Holly Springs Free Will Baptist Church, Kenly, North Carolina,

3. An evil companion is one from which we should be separate (2 Corinthians 6:14-17).

VI. He Was the Victim of Plain Denial (John 18:25)

1. We deny Him when we fail to live right (Romans 8:12, 13).
2. We deny Him when we fail to witness for Him (1 Thessalonians 2:10).
3. We deny Him when we fail to support His great work (2 Corinthians 9:7).

VII. He Was the Victim of Blasphemy (Mark 14:70, 71)

1. God warns against the sin of blasphemy (Exodus 20:7).
2. God warns that blasphemy will be a characteristic of the last days (2 Timothy 3:2).
3. God can save those who blaspheme (1 Timothy 1:13).

THE LIFESAVING FLAGS

Years ago, in a South American village, a British subject was arrested for participating in a local riot. He was hastily tried and condemned to death. News of his impending execution came to a British consul in a near-by city. He and an American consul hastened to the village where the execution was soon to take place. Their entreaties for the condemned man were of no avail. The man was led out to be shot. As a last desperate effort to save him, and according to a prearranged plan, the British and American consuls walked deliberately to the condemned man and enfolded him in the American and British flags, and defiantly said to the would-be executioners, "Fire if you dare, and you will pierce the flags of two of the greatest nations on earth!"

How secure are God's children, being enfolded in Christ's righteousness!—Rev. Walter B. Knight.

WHAT THINK YE OF CHRIST?

A woman bought an old painting for \$3.00 at a rummage sale. She didn't remotely entertain any thought of its great value. Only the subject of the painting appealed to her—*Madonna and Child and Two Saints*. Sometime thereafter a connoisseur of Italian paintings saw it. Instantly he recognized it as a sixteenth century work of art by the famous master, Luca Longhi! He appraised its worth at \$25,000.

Man, in his spiritual blindness, sees little value in the Saviour, appraising Him only as a good man. When He gives spiritual sight, how different is our appraisal of Him!—Rev. Walter B. Knight.

desires to express in these resolutions sympathy to those who feel most keenly our common loss, and to pay tribute to memory of our faithful sister, and God's servant.

Sister Godwin passed to her reward October 27, 1960, having served as a faithful member of our church for a number of years. Surviving are her husband, Mr. Godwin; one daughter, Mrs. Coy Pennington; five sons, Berman Godwin, Varon Godwin, Andres Godwin, Floyd Godwin and Rufus Godwin.

We shall miss her, but we feel that her mission here has been courageously fulfilled.

Submitted by:

Nellie Atkinson
Marvin Atkinson

Expression of Sympathy

Sincere sympathy and understanding expressed to the Rev. M. L. Johnson, Moderator, Olive, North Carolina, and the members of his family upon the passing of their father, William Harvey Johnson, age 67, on Friday, November 25, 1960.

The deceased is survived by his wife, several children. He was a member of the Hopewell Free Will Baptist Church, Smithfield, North Carolina.

Mrs. Rosa Cockran

On September 31, 1960, after a long and beautiful Christian life, Mrs. Rosa Cockran, wife of Mr. Eddie Cockran, was called from her earthly home to her heavenly home there to dwell eternally. Mrs. Cockran is survived by her husband; one daughter, Mrs. Jewell Wilkes, of Blountstown, Florida; one sister, Mrs. Nancy Kirkland, of Black, Alabama; two grandsons and a host of other relatives and friends who mourn her passing.

Mrs. Cockran was 73 years old and had been a much loved resident of Blountstown for the past 50 years. She was well known and loved by all who knew her. She numbered her friends by her acquaintance. She was a most devoted, faithful and loyal member of the Blountstown Free Will Baptist Church, which she loved so well for many, many years; she was also a charter member of the woman's auxiliary and active as long as her health permitted. Everyone admired her noble Christian character. The church has sustained a severe loss and the community has lost a Christian citizen, whose Christian influence will be felt for many years to come. She was a faithful wife, a loving mother and a loyal friend to all who knew her.

Mrs. Cockran was a most devoted member of the Eastern Star, she loved

(continued on page eleven)

NOTES



QUOTES

By J. C. Griffin

OPPORTUNITY AT MOUNT OLIVE COLLEGE

In quoting a paragraph of the report of Mount Olive Junior College as presented by William Burkette Raper, president, Eastern Conference of North Carolina, October 19, 1960, as follows:

Mount Olive Junior College, Free Will Baptists have a unique opportunity to give Christian education of high quality to our sons and daughters. This college has demonstrated its ability to grow and serve. In twelve students in 1952-53, our first year of operation, our student body totaled 12 students during 1959-60. Gifts to Mount Olive College the first year amounted to \$3,712.00; an all-time high of \$72,000 was received in gifts for the year ending June 30. From \$6.17 in the college year in 1953, when the North Carolina Convention voted to buy property and build the college in Mount Olive, the assets of the college, as listed by our pastor in his most recent report, has increased to \$228,681.00."

The writer of Notes and Quotes considers this a most excellent success, one which Free Will Baptists in North Carolina should praise the Lord for. No other institution of ours, as I recall, has ever made such a record. This shows to me that the Lord Jesus Christ has put His stamp of approval on the college. It is written: "If God be for us, who can be against us?" (Romans 8:31).

MISQUOTATIONS

There are people in the world who are grasping the words that are spoken by others; but knowingly or unknowingly, their quotations are hurtful to any good cause. One who is not a member of the Free Will Baptist church, but was brought up in the church, said to me a few days back: "I am sure that you all have a law that says that a minister are not allowed to visit another church belonging to a church that is served by another pastor, unless you get permission from the said pastor." How in the world can a sensible person start such a conversation? I wanted to be kind in answering the question of this fine lady, but I wanted to give the answer to the agent of Satan

who started such a rumor. Such rumors are unethical, untrue, ungodly and out of all reason. I am asking God to have mercy on such an ignorant starter of such untruthful statements.

There ought to be a law of such a nature that would prohibit any preacher from going into another preacher's congregation and causing divisions and making bids to get the other preacher's church from him, by saying, as has been said by unethical preachers, "I'll serve your church for less money than you are giving to your pastor." There is a law of God, if thought of and heeded to, that stop ministers from making trouble in other pastorates: namely, the Golden Rule. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7: 12). Lots of men are not willing to abide by what God says, but instead by their own individual conscience. While the apostle, Paul, was unsaved, he lived in hatred toward the Lord Jesus Christ, but he was just as conscientious before he was saved as he was afterward. He says: "For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the church of God, and wasted it" (Galatians 1:13). Yes, Paul, as Saul of Tarsus, was zealous of the traditions of his fathers; he was zealous in his religion, fighting even unto death. Being conscientious that a thing is right, does not make it so.

Years ago, I read of an account that took place in a big hospital. A nurse, in an emergency case, rushed to get a prescription which was kept on hand for such cases. There were two of the prescriptions in similar looking bottles. The names were spelled alike, with the exception of one letter. There was a "y" in one that was not in the other. One bottle was a deadly poison, in some cases. The other was a stimulant. This nurse, with a clear conscience, took the poison medicine. In a few minutes the patient was dead. She thought she was right, but she was conscientiously wrong! People can be conscientiously wrong in their salvation. I have known of such instances. For instance, I had a fine Roman Catholic converted by explaining God's Word and praying with him. He received Christ as personal Saviour and confessed Christ, and was baptized and received into the church. He was conscientious in the teaching that his church would save him, but when he was converted to Christ, his mind changed. He now knew Jesus Christ as his personal Saviour. I had another to say, "Once I had religion; but now I have Christ." Brother, believe me, there is a difference.

I once worked in the ministerial field with another minister in whom I had the

utmost confidence, only to find out that he was a crook. He proved it by his life with the fairer sex. On the other hand, I have doubted the reality of true salvation in another to find that he was able to stand against the wiles of the devil, and his life counted for the glory of God. Yes, we are deceived in many instances. I have known many so-called Christians, only to find out in the long run that they had religion only. I knew of a preacher who could preach the most wonderful sermons. He was an evangelist and preached for several years. He quit and said that he was living in sin all the time. He was caught in a hotel in another state rooming with a woman who was not his wife. Listen to Paul as he speaks: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Corinthians 11:13-15).

WHAT BROUGHT THE CHANGE?

I have been thinking of late as to what brought about the change of attitude toward John F. Kennedy by his running mate, Lyndon Johnson. When they were running mates, Mr. Johnson thought and published a different story toward Mr. Kennedy. According to Johnson, Kennedy was very unfit for the high office of president of the United States, but as soon as Johnson was defeated as a nominee, Mr. Kennedy became a very famous and capable man for president. What brought the change? Contradictory statements do not run parallel. I hold that if Mr. Kennedy was not fit before the convention, he is not fit now. This is not politics, it is reason, and that which holds good with one party holds good in another. Truth will stand at the judgment bar of God. "Be not deceived; . . . for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

OBITUARIES

(continued from page ten)

work of the order and the principles and noble things for which it stood. The chapter has lost one of its most loved members.

Funeral services were conducted in the Blountstown Free Will Baptist Church with Eastern Star in charge; Rev. Jim Nichols, her pastor, officiating, assisted by Rev. Zeb Buttram. Burial was in Pine Memorial Cemetery, where many floral offerings covered her lost resting place.

There's an open gate at the end of the way,
Thru' which each must go alone;
And there is a light we cannot see
Our Father has claimed His own.

Becky Loring and the Fire In the Attic

by Betty Swinford

BECKY was sitting at the breakfast table when the news came. It was so startling she thought she must have misunderstood her father's words. Now the bite of bacon and eggs settled slowly back onto her plate.

"Dad, you said Penny's father is in jail?"

Penny was her best friend and the thought of kind Mr. Davis being arrested was almost funny!

"Not in jail exactly. He's being held at the sheriff's office in Tucson for stealing several calves from the Flying S Ranch."

"But, Dad, it just isn't possible! Not Penny's father!"

Mr. Loring finished his coffee. "I don't believe it, either, Penny. Most folks in these parts know that the Flying S and Davis didn't get along. And Rogers from the Flying S claims Davis stole his calves. The calves were on the Davis ranch, all right."

Becky's dark eyes were thoughtful. "Maybe the calves belonged to Mr. Davis."

Mr. Loring kissed Becky's forehead. "You figure it out, honey. It's a mystery that's right down your line!"

Taking her father at his word, Becky saddled her horse, Robin, and rode to the Davis place. However, Penny did not greet her. Instead, her brother Johnny dashed out to tie Robin to the corral fence and offer the animal a drink.

"I just heard about your dad, Johnny," Becky said quickly.

"We've got bigger troubles than that!" Johnny scooped away his blond hair from his forehead. "Penny's gone too!"

Becky felt the blood drain from her face. "Penny? Gone? Gone where?"

"That's what Mom and I would like to know. Penny took it real hard when Dad was taken to town early this morning, and then all of a sudden she disappeared! We've looked everywhere."

Johnny bit his lip. "Prob'ly; and we don't want to call the sheriff because Dad'll find out she's gone. He'd be worried sick, and he's got enough to worry about as it is."

"There must be some way to prove he didn't take those calves." Becky tied back her long auburn hair with a colorful scarf.

"Anyhow, we can spend the day looking for Penny. If she didn't take a horse, she can't be far."

Together the two young people began to search through the hills. But the sun was scorching and all that came to sight were the many cactus and scrub trees. Once a deadly rattler slithered across their path, but that was the only living creature they saw.

Becky reined in her horse. "Where were the calves supposed to have been taken from?"

Johnny pointed. "Over that way. The fence between the two ranches was down. Right now the calves are penned up. They'll stay that way, too, till this thing is settled."

"Maybe Penny is there! Maybe she came out to look for clues."

Johnny's tanned forehead wrinkled. "Well . . . maybe. It's worth a check"

The horses galloped over the hard earth. As an old adobe house came to view, the two young folk started at one another.

"Could be she's in there where it's cool," Johnny said.

The house had been there near the ranch boundary for as long as Becky could remember. Its roof was partly gone and pack rats had made nests in the corners, but its adobe walls offered cool shade in the heat of day. Suddenly Becky saw a narrow trail of gray smoke come out the upstairs window. She told herself it must have been heat waves.

"I'll look around the pen where the calves are fastened," Johnny told her as he dismounted. "You take a look inside, okay?"

No more had Becky gone through the sagging door than the smell of smoke came to her nostrils. Why, this old house was on fire! And suddenly—

"Help! Johnny, help me!"

Becky dashed over to the broken stairway, but it was swept with flame!

"Jump, Penny! I'll try to catch you!" It was Johnny's voice outside.

Only Penny's screams answered Johnny. Becky looked around wildly. Her dark eyes lighted upon an old piece of canvas in the corner. It was full of holes and covered with dust, but she snatched it up and began fighting her way up the stairs. The fire was not bad inside the little attic room. Inch by inch Becky beat out the flames, until finally it was over. At last the three young people sat blinking at one another in the little room.

"Sis, what on earth were you trying to do?" Johnny asked breathlessly.

Penny looked ashamed. "Seems silly now, but I was trying to solve the mystery alone. We were out of bread brought along some canned food and a few matches. I came up here," she said, "because I could watch the calves there so well. Then I started a fire on that old car fender I found down by the wash. Only I—I got the place on fire instead." She looked toward Becky and a sudden alarm swept into her blue eyes.

"Oh, Becky, your hands! You burned them, trying to save me!"

Becky bit her lip. "They don't hurt very much." Becky was suddenly thoughtful. Since she had given her heart to Lord Jesus she had tried so hard to help these two friends. But, somehow, she had said didn't seem to go very far.

"There are another pair of hands, Becky, that suffered much more than this fire," she continued. "They were Jesus' hands. Please try to understand, Penny. He loves you so much that He was willing to die to earth to die for your sins. He let men drive nails through His hands and feet for you—and me. And now He's waiting at the door of your heart to come in to you. But you must ask Him inside, because He'll never force His way in."

Johnny dropped his gaze. "That's a hard thing to chew on, Becky."

Penny nodded. "We've seen how you've changed, Becky, since you became a Christian. Give us time to think it." Then she lifted her gaze. "Could God get my father out of the blue too?"

Becky nodded. "He will, someday. I just know it. But I don't know how. She stared out the window at the bawling calves. "Or maybe I do!"

Johnny sat forward. "What do you mean?"

"Look down there, Johnny. The fire is still down almost to the ground. Those calves were freed, they could go either side they wanted to, couldn't they?"

"Well, sure—"

"And aren't they crying because they're hungry?"

Johnny shrugged. "Yeah, guess it's their feeding time, all right."

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Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Run, N. C.—The Woman's Auxiliary of Gray Branch Free Will Baptist Church, Deep Run, North Carolina, held its monthly meeting Tuesday, November 10, at the church. The meeting was called to order by the president, Mrs. Nora Smith, and prayer was led by Mrs. Clarence Merritt. Resolutions of the previous meeting were read and approved. The treasurer's report was given by Mrs. Dorothy Humphrey. All members were present at the meeting and each person brought along a show-stopper and a gift of money for the Children's Home at Middlesex, North Carolina. After the business session was over, the program was given, using as the topic, "Prayers and Answers on the Bible." The meeting was closed with a prayer. The next meeting and Christmas party will meet at the home of Mrs. Odell Deaver. Refreshments were served by the hostess, Mrs. Edna Lines, and enjoyed by all.

Scotland Neck, N. C.—The Woman's Auxiliary of the Hope Free Will Baptist Church, Scotland Neck, North Carolina, held their monthly meeting, Friday, November 18, at Mrs. Agnes Eason. The program sang, "There Is a Fountain," followed by prayer by Mrs. Williams. The Scripture was Psalm 96 and Acts 5:32. The theme for the program was, "They Also Served." Those taking in the program were Mrs. Williams, Mrs. Estell Latham, Mrs. Della Flowers, Mrs. Agnes Eason, Mrs. B. Hardy, Mrs. Christine Hux and Irene Morris. Roll was called with fifteen members and one visitor present. The minutes were read and approved. After Mrs. Willie B. Williams dismissed the business session, refreshments were enjoyed by all. The hostess was Mrs. Agnes Eason.

Star, Ark.—The Woman's Auxiliary of the First Free Will Baptist Church, Star, Arkansas, met Wednesday, November 5, at 2:00 p. m. at the church. The meeting opened with the group song, "Rescue the Perishing," with Miss Coffman directing. Mrs. J. D. Coffman read Scripture from Psalm 96 and Acts 5:32, followed with prayer by Mrs. D. Patton. Mrs. Sidney Waterfield introduced the

lesson on the subject, "They Also Served." Topics were reviewed and discussed by Miss Coffman, Mrs. J. D. Coffman, Mrs. W. A. Crouch, Mrs. Patton and Mrs. Homer Langford. Mrs. Coffman presided over a business session and the following officers were elected to serve the ensuing year: President, Miss Clytic Coffman; vice-president, Mrs. J. D. Coffman; secretary-treasurer, Mrs. Homer Langford; program chairman, Mrs. Sidney Waterfield; personal service chairman, Mrs. Arnold Patton, assisted by Mrs. Gladys Voss and Mrs. W. A. Crouch; reporter, Miss Coffman. Mrs. Crouch then dismissed the group with prayer.

SUCCESSFUL WORKSHOP HELD AT SPARTANBURG, S. C.

The Beaver Creek Ladies' Auxiliary District met Saturday morning, November 5, at the Whitney Free Will Baptist Church, Spartanburg, South Carolina, for a workshop concerning the manuals and methods of auxiliary work.

Mrs. Eunice Edwards, national executive secretary, was workshop teacher, and gave four very interesting classes. Mrs. Jack Millwood, district president, presided over the meeting. Seven churches were represented with around forty-five ladies attending. Mrs. Edwards delivered a very inspiring message on the theme, "One World, One Saviour." The aim should be "To Win this World to Christ."

Plans were discussed to have another workshop in the spring at Lockhart Free Will Baptist Church, Lockhart, South Carolina, with the national president, Mrs. Rufus Coffey, teaching a class on missions. Quotas were assigned each local auxiliary concerning the national project, "Supply Medical Means for Dr. and Mrs. Milcy in Africa." An offering was taken for this project, which was \$35.40. The following is an outline of the program for the day: The theme is "One World, One Saviour; the aim is "To Win this World to Christ."

Morning Session

9:45—Registration, Mrs. Betty Freeman
10:00—Welcome, Miss Frances King
10:05—Response, Mrs. Ansel Smith
10:10—Devotions, Mrs. Donnie Seacy
10:20—Workshop 1, Mrs. Edwards
11:00—Recess

11:10—Workshop 2, Mrs. Edwards
—Offering for National Project
12:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Edwards
1:15—Workshop 3, Mrs. Edwards
2:00—Special Announcements and Plans, Mrs. Millwood
2:15—Workshop 4, Mrs. Edwards
3:00—Adjournment and Benediction

God truly blessed the workshop this day and the ladies are anxiously awaiting the spring for another day like this with the fellow churches and Christian sisters.

Mrs. Edwards stayed over and spoke at the 11:00 a. m. service at the Saxon Avenue Free Will Baptist Church, Sunday morning. The message was taken from 2 Kings 4:1-7, and the text was, "Bringing In Vessels." The talk was a blessing to the church and the district.

The district happily reports buying a new living room suit for the South Carolina Orphanage, Turbeville, South Carolina. The district has raised \$260 since August to purchase the suit as a Thanksgiving gift to the Children's Home.

Cape Fear Conference Announces Youth Rally

Over 119 young people and youth chairmen from the Cape Fear Conference met Saturday evening, November 12, at the S & W Cafeteria in Raleigh. All were registered in the lobby of the cafeteria. The Y. P. A. members wore identification cards in the shape of the treble clef with the Y. P. A. theme, "Music of Missions" printed above their names. The G. T. A. members wore identification cards in the shape of grapes, apples and pears with the G. T. A. theme, "Fruits of the Spirit" printed on them. Each person chose his own food but all ate together in the reserved Capital Room. At the end of the meal, the Rev. Herman Hersey, from Raleigh, entertained with piano selections.

The program, under the direction of Mrs. Chester Phillips, Cape Fear Conference Youth Chairman, was opened with group singing. A get-acquainted game in which all participated was played for about ten minutes. The Goldsboro Free Will Baptist Church led in this game, having more mimeographed sheets filled out.

Devotions were conducted by the Raleigh Free Will Baptist Church. Mrs. Herman Hersey directed the youth choir in two appropriate selections. Larry Wall, a young man who plans to go to the mission field, brought an effective gospel-magic message. After the message, Bonnie Coates of Tcc's Chapel Church, sang "Now I Belong to Jesus."

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WOMAN'S AUXILIARY

(continued from page thirteen)

Various phrases of the auxiliary work were promoted in a unique manner. To promote the essay contest, Miss Helen Warren, G. T. A. sponsor of the Smithfield Free Will Baptist Church, gave a skit with a group of her G. T. A. members showing how an *Essay-Writing Night* can be sponsored in order to encourage all to try writing. Following this skit, a recording of a Y. P. A. meeting was played. This meeting, under the leadership of Mrs. Owen Thomas, youth chairman of the Smithfield Free Will Baptist Church, was held to promote the declamation contest. Y. P. A. members read over missions material and discussed writing declamations. Plans were made for writing and memorizing. Helpful suggestions were given.

Mrs. Phillips stressed the importance of having a purpose for youth meetings. She stated that working on ranks now gives real purpose to auxiliary work. Mrs. Thomas reviewed each rank in the G. T. A. and Y. P. A. by presenting the awards earned by four G. T. A. and four Y. P. A. members.

For a lighter side of the program, Wayne Phillips of Smithfield, North Carolina, presented a pantomime of a distraught surgeon performing an unsuccessful operation before a gallery of medical students. A hilarious *little-man* act was performed by Jean Warwick of Johnston's Union and Cynthia Phillips of Smithfield. A game of Biblical charades was played by all.

The evening of fun and inspiration was terminated at 9:00. The youth of the Cape Fear Conference now look forward to the State Fellowship Day to be held in the spring.

Goldsboro G.T.A. Wins Youth Award

The G.T.A. of the Goldsboro Free Will Baptist Church, Goldsboro, North Carolina, won the contest sponsored by the Cape Fear Conference. A ten-dollar check will be awarded from the woman's auxiliary of the conference. The contest, which promoted the various phases of the work, was introduced in the October workshop held for youth chairman. Posters and instruction for the contest were sent to all youth chairmen. The deadline for the contest was November 12, the date of the Cape Fear Conference Youth Rally.

Of the churches reported in the conference, 67 young people signed up promising to try to work on ranks, 48 signed up to enter the essay contest and 38 signed up to enter the declamation contest. This is only a partial report; a good number of

contest blanks have not been received. The Cape Fear Conference expects its best year of participation in the contests.

Woman's Auxiliary of Georgia Convenes at Baxley Church

The Woman's Auxiliary of the Georgia State Convention convened at the Baxley Free Will Baptist Church, Baxley, Georgia, Tuesday, November 15. There were 95 that registered with 19 being ministers. There were two very inspiring messages delivered by the Rev. Thomas H. Willey, senior missionary to Cuba. The following officers were elected for the ensuing year: President, Mrs. Edith Shiver; vice-president, Mrs. Joe Fort, recording secretary, Mrs. J. W. Clower; assistant recording secretary, Mrs. Roy Lanier; corresponding secretary, Mrs. J. E. Blanton; treasurer, Mrs. Billy Houston; field secretary, Mrs. E. C. Morris; youth chairman, Mrs. J. W. Franks; study course chairman, Mrs. J. M. Cobb; stewardship prayer chairman, Mrs. Manee Cason; personal service chairman, Mrs. Effie Kimbel; loan fund committee, Mrs. J. B. Rice, Mrs. O. B. Everson, Mrs. D. C. Dodd; mission board member, Mrs. E. C. Davidson.

DROPPING THE BURDEN

A man, carrying a bag of potatoes on his back, was asked by a skeptic: "How do you know you are saved?"

The man took a few steps and dropped the bag. Then he said: "How do I know I have dropped the bag? I have not looked around."

"No," replied the man. "You can tell by the lessening of the weight."

"Yes," went on the man, "that is how I know I am saved. I have lost the guilty feeling of sin and sorrow, and have found peace and satisfaction in my Lord and Saviour."—*The Elim Evangel*.

AUXILIARY PINS

Please order your auxiliary pins direct from The Free Will Baptist Press, Ayden, North Carolina. The prices are: 10 K Gold, \$5.25; Gold Plated, \$2.00.

When ordering life awards pins, order direct from Mrs. H. L. Spivey, Maury, North Carolina. There is no charge for these when you send to the state treasurer, Mrs. Raymond T. Sasser, \$25.00 for the designated state project which this year is the Children's Home.

MISSIONS

(continued from page seven)

"October Mission Emphasis Day." Our special missionary offering totaled \$16, which is to be directed to Master's M. project of purchasing a Spanish printing press which I feel is such a great need of the gospel message in print among the Spanish people. During the month of November our "Missionary Emphasis Day" will be directed toward Home Missions.

We secured permission to use the town hall for a Halloween social. Games and activities were planned for the children and older groups. There were about 60 who attended. This provided a good point of contact for me to meet some of the Catholic people. The social was a success.

We are planning a Christmas program in December.

I am still doing masonry work five days per week. I expect this job to last about one more month, as the weather will prohibit us to work in masonry until about March.

We are enjoying living here in the north country, and are thankful for good health. God has been good to us.

In His service,

Mark and Louise Vandiver

Prayer Requests:

1. One of the interested teen-age girls who has a very undesirable home environment is unsaved. Pray that we can win her and others to Christ soon.

2. Pray that we can reach Catholic as well as Protestant children through the Good News Bible Club. The Catholic children are very interested and receptive to Bible teaching if we can make contact with them.

3. Pray for a greater response to our adult Sunday school class.

4. Pray for the meeting of evangelist ministers of this area who will be meeting at our home December 12, that God's will be carried out as organization plans will be considered for youth rallies, and meetings to promote the gospel witness in this area.

5. Pray that the evangelical radio ministry can continue, as several gospel preachers have been denied radio time.

WINE HYMNBOOKS SOLD OUT

This is to notify any church which is considering ordering the Free Will Baptist Hymnal that the wine-color books are sold out. Only the granite-color books are available. Send your orders to Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Greatest Promise

(Lesson for December 11)

Scripture: Isaiah 9; Galatians 4:4-7

Lesson Text: Isaiah 9:6

INTRODUCTION

God's promises in the Old Testament pointed to the one great and final promise which was fulfilled in the coming of Christ Jesus. The declaration of the promise coming to pass takes place in the New Testament. The promise of the Saviour was first mentioned in Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." God, of course, was speaking to the serpent, Satan. Throughout the Old Testament, this promise became more and more real. The major and minor prophets spoke of the coming of Christ.

Isaiah, however, is appropriately known as the Messianic prophet, or the prophet of the Redeemer, because he told more of the coming of Christ than any other prophet. The first part of the lesson today deals with the prediction of the coming of Christ. This is one of several passages from the book of Isaiah which rejoice in the promise of God to send His Son into the world to be the Redeemer of man.—*The Bible Student* (7.B.).

HINTS THAT HELP

The night of sin disappears before the dawn of the World (Isaiah 9:2).

The second coming of Christ means peace for Jews even as His first coming means peace for believers (Vs. 3).

Christ will break the power of the oppressors of Israel when He comes again, as He does for us today (Vs. 4).

When Christ comes again, weapons of war, garments drenched in blood will be destroyed as fuel is consumed by fire (Vs. 5).

All the characteristics of the Person and the work of Christ are expressed in His names (Vs. 6).

The future earthly kingdom of Christ will be established with judgment and justice (Vs. 7).

God's time is always the right time; never too early, nor too late (Galatians 4:4).

God's redemption frees from the curse

of the law and enables us to become the children of God (Vs. 5).

9. The Holy Spirit in any human being is proof that he is a child of God (Vs. 6, 7).—*The Bible Expositor*.

II. ADDITIONAL TRUTHS

1. In Chapter 8, Isaiah tells of the Assyrian invasion. In the first two verses of Chapter 9, he continues; but now he shows that light will come into the darkness. Note that Isaiah speaks as if it had already happened. God who knows not the limits of time, allowed him to see into the future as though it had already happened.

2. There is no doubt that the darkness mentioned here is the darkness of sin and its consequent trouble. Darkness always refers to sin in the Bible. The Light can be none other than the Lord Jesus who is the Light of the World.

3. This is the passage quoted by Matthew (4:15, 16), the differences in rendering probably arise from the fact that in the New Testament the quotation is taken from the Septuagint instead of the Hebrew. The Septuagint is a pre-Christian Greek translation of the Old Testament.—*The Advanced Quarterly* (F.W.B.).

4. Here is a wonderful prophecy concerning the birth and the redemptive death of the Son of God. Note the many appellations that shall be bestowed upon Him. He shall be called Wonderful, because His ministry shall prove a blessing to all. He shall be called Counselor, because He shall give spiritual advice to all that seek to learn of Him. He shall be called The mighty God because He shall manifest such power as abides in God only. He shall be called The everlasting Father, because He is one with the Father and His paternal care for His people is eternal in nature. He shall be called the Prince of Peace, for only in Him can peace be found. What a wonderful gift this was which God was to give to Israel and to the world.—*The Senior Quarterly* (F.W.B.).

5. *Wonderful!* This title is indicative of the wonder that was to be occasioned in the minds of men when they beheld God manifested in the flesh. This word is used in another place in the Old Testament in connection with the visitation of the Angel of the Lord to the house of Manoah announcing the birth of Samson. "Manoah

said unto the angel of the Lord (unknown to him), What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" (Judges 13: 17, 18). The word denoting secret in Hebrew is the same word translated *Wonderful* in Isaiah 9:6. The angel of the Lord seems to be saying that it was not possible for Manoah to understand fully his name. It is too full of wonder. Truly we can say even with the Biblical account of His earthly life, He remains an enigma to a great many. To those who have accepted Him as Saviour and Lord He is a never-ceasing source of fruitful meditation. More books have been written about His life than any other solitary figure. Jesus Christ is wonderful in every aspect.—*Selected*.

6. The Son of God went into the fiery furnace with the three Hebrew children. He also appeared to Joshua in Joshua 4:13-15, and to Abraham before the destruction of Sodom and Gomorah. God the Father has committed all judgment to the Son of God, so Abraham knew who his visitor was, according to Genesis 18:24.

7. *A son; and an heir of God through Christ:* How blessed are God's children: "Blessed . . . with all spiritual blessings . . . in Christ" (Ephesians 1:3). How rich are God's children: ". . . heirs of God, and joint-heirs with Christ; . . ." (Romans 8:17).

Illustration: A dying judge said to a minister, "Do you know enough about the law to understand what is meant by joint heirship?" "No," said the minister. "I know a little about grace, and that satisfies me." Said the judge, "Let me explain. If you and I were joint heirs on a farm, I couldn't say to you, 'That is your field of corn, and this is mine; that is your blade of grass, and this is mine.' We would share and share alike in everything on the place. I have been thinking with deep joy that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share alike throughout eternity!"—*Selected*.

8. We are not servants, or slaves, of God in the sense that we do not know what is going on in the circle of the family of God. Jesus had said to His disciples that a servant does not know the secrets of the master's family, but a son of the master did know these things. In a similar way, Paul is saying the same thing. Because we are sons of God through adoption (by our faith in Christ), God has sent into our hearts His Holy Spirit to keep us informed concerning the will of the Father—to reveal truth to us, to lead us, to guide and comfort us. At the same time, the Holy Spirit in us cries out the very word of our mouth,

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Stories for Boys and Girls

(continued from page twelve)

"And the cattle on both ranches are branded, aren't they? Except for the calves, I mean?"

Johnny cocked his head. "Yeah, but I still don't get it."

"Come on, you will!"

Outside once more, they unfastened the small calves.

"Now, if they come over here to your side to the cows with the D R brand, they belong to your ranch! If they go to the other ranch, to the cows with the Flying S brand, they'll belong there!"

Penny frowned. "But—"

Becky was jubilant. "Don't you see? They're hungry, so they'll go right to their mothers!"

Johnny snapped his fingers. "Why, sure! Sure they will!"

Breathlessly they watched. The little red and white animals went unhesitatingly to the cattle with the D R brand.

"It worked like a charm!" Penny breathed.

"Let's call the sheriff," Johnny cried, "and tell him what we've discovered!"

And Becky gave silent thanks to her heavenly Father for His love and care.—My Pleasure.

ST. CLAIRE BIBLE CLASS

(continued from page fifteen)

"Father." Without the union with the Father by means of the indwelling Holy Spirit, we do not have the right to call God our Father, and cry out by the aid of the Spirit, "Our Father who are in heaven." The redeemed is a son of God, an heir with Christ in God, and a recipient of the glorious fellowship with the Father through the presence of the Holy Spirit in his heart.—*The Bible Teacher* (F.W.B.).

CHRISTMAS GIVING

(continued from page seven)

burden ourselves shopping around to find it. We would not have to look far, or long, to find a needy family, a shut in, a deserving student or someone to whom we could give cheer, comfort and real help. We could also include the different phases of our church program, or home and for-

eign missions, or superannuation, or our colleges, children's homes, or Cragmont Assembly, etc.

It would help a lot if each one of us would buy a foot of land in Hawaii or help to sponsor gospel broadcasting in Alaska. (See the missions page in the November 2 issue of *The Free Will Baptist*.) What a good Christmas list we could make up!

Such things as these shall make up regular Christmas gifts, and the amount shall not be deducted from my regular tithes and offerings—just extra as the I had given to family and friends. I to remember them with Christmas cards.

Let's have the right spirit in Christmas giving this year.

SELECT CHRISTMAS PROGRAM MATERIALS

The following program material is especially selected for use during the Christmas season. It is now in stock and available for immediate shipment. Refer to catalogue for complete list of all program materials.

THE TOUCH OF HIS HAND

A Christmas Drama by Lucille R. Green

This is a play of four acts requiring 14 characters including the angel chorus. The staging and costuming are very simple. Performance time is approximately one hour to an hour and fifteen minutes.

"The Touch of His Hand" is a scripture-filled story of the birth of Christ, from the time just prior to the shepherd's scene on the hillside to King Herod's slaughtering of all the boy babies in Bethlehem.

THE CHRISTMAS HEART — NO GIFT IN RETURN

Two New Christmas Dramas in One Economical Booklet

The Christmas Heart by Elsie Duncan Yale is a playlet for five girls, in which the need of ridding the heart of all grudges and ill will, as preparation for the coming of Christ, is emphasized. Stage setting and costumes are simple and easily arranged.

No Gift in Return by Mattie B. Shannon is a drama for four young ladies and one "Little Girl."

Simple stage setting and easy to prepare costumes makes this an ideal "easy" presentation.

The time is Christmas Eve of the present and the scene is a den with a table, two large chairs and stool.

Carollers sing in the background. Gifts with Christmas trimmings lend color.



THE ANGELIC SONG

A Christmas Drama by

Mattie B. Shannon

"The Angelic Song," requiring eight characters and a chorus, tells in an interesting and dramatic way the influence an old Christmas carol had in a home where a father and son had quarrelled.

The arrangement of this Christmas drama makes for a minimum number of rehearsals.

THE HIGHEST GIFT

A Christmas Play by Carolyn Clifton Dain

A play for intermediate and senior young people (7 characters) requiring about one hour. Properties consist of an angel costume, cards and letters, suitcases, sewing basket, hand sweeper, copy of the poem, newspaper, sofa pillows, and packages.

EACH OF ABOVE BOOKLETS PRICED AT 50c EACH

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Ayden, N. C.

the
Free Will Baptist

Ayden, North Carolina, Wednesday, December 7, 1960

FULL ACCREDITATION GRANTED MOUNT OLIVE COLLEGE

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DURHAM, N. C.



Mount Olive College has been granted regional accreditation by the Southern Association of Colleges and Secondary Schools in annual session at Memphis, Tennessee. Unanimous approval was given on December 1. President W. Burkette Raper has called upon Free Will Baptists everywhere to give thanks to God for this monumental achievement in Christian higher education. (See article under "Christian Education," on Page 13.)

EDITORIAL

JUST A HANDLE?

In the book of 2 Kings, Chapter 6, we have a most interesting account in the life of the prophet, Elisha. The first six verses tell us all about it. "And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim."

There are many things which could be said about this passage of Scripture, especially to its application in our day. Bible scholars agree that Elisha had gathered around him a little school of prophets. It has been referred to as a sort of traveling seminary. It is evident that they were making progress, so far as growth and interest were concerned. Their registration had increased so that their regular dwelling place was too small for them. It was the suggestion of one of the prophets that they go to Jordan and there build a larger dwelling place; in other words, a larger building.

When they began their building project, an incident which may have seemed unimportant, at that time, took place. One of the workmen had borrowed an ax. As he was cutting down a tree, the ax came off the handle and fell into the water. The man of God, Elisha, was called to the scene. He cut a stick from a tree and cast it into the water, and the iron did swim. It was a miracle which defied the laws of nature, but surely it is recorded in God's Word for a deeper purpose than to just reveal a miracle.

It is quite applicable for us to note that the workman had everything except the very source of power which would enable him to cut down the tree: namely, the ax itself. He had the material to work with and he had sufficient help. He even had the prophet of God. He also had the handle to the ax, but it was no good without the ax itself.

There are many of God's workmen, in this our day, who have everything else except the most important thing—the source of power. We cannot help but wonder if Free Will Baptists have not been groping around for everything else other than that which we really need; that is, the power of the Holy Spirit.

Let's put it this way: we have the handle, and we have been swinging it with great fervor; but have we been doing much actual cutting? This handle consists of several different things. Like the prophets of old, we have our schools, and they are also too strait. We also

have men of God to lead in our educational enterprises and institutions. We also have plenty of material with which to work. We have also the handle of truth; our doctrine is sound. Our church government is good, but we cannot help but feel that much of our effort may be compared to this workman as he swung away at his tree with the ax on the handle.

We are not saying that we have lost God's power, but it is most evident that something is wrong. That something may very well be the lack of willingness to be used of God in His own way. Perhaps we have been swinging away before we were prepared in our own hearts to be used. One, two, or even three colleges do not necessarily make us great. We cannot deny that they should add to the cause of Christ and also that of Free Will Baptists but so far, our people have not been brought together for one purpose—a purpose of unity and common agreement. Sending missionaries to the foreign field is not necessarily the answer. Organization is not the total answer. In fact it is the opinion of some that we are over-organized in such a small denomination.

We must, in these perilous days, turn to our Lord for power and strength. Only then can He perform the impossible through us as a people. Perhaps our power has been swallowed up by our petty differences and biased opinions, or our unwillingness to give and take in the realm of humility for the cause of Christ. Once we realize our need and turn to God, the impossible will happen; for God will take us and bless and use us for His glory. May God help us to put the ax on the handle and get to work for God in the upbuilding (not tearing down) of His Kingdom.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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The Power of the Revelation of God's Will

How My Life Was Spared

the Story of Mrs. J. C. Andrews, Beulaville, North Carolina

ON MARCH, 1958, while working in our small store near Cedar Fork, I noticed a small white lump in my mouth over my tongue. I told my husband and immediately went to our family doctor. He decided to send me to a specialist. The specialist sent me to the hospital in a hurry. They immediately operated and an analysis, found it to be a small cancer. In the hope that this will help someone some way to realize what the power of God can do through prayer, I'm telling this story. Now that I had heard the worse, I took the news with a shock. I realized how helpless I was—how quick I could be dead. My faith was jarred to the depths of my heart, and I suddenly became filled with a feeling of the knowledge of God and of His power can do. I looked up at my hands and said, "Doctor, I place my life in your hands and your hands. If you can save my life with God's help, do so, and if you can't, I hope you may learn something that might save another person's life." I began to fight for my life. The doctor decided that I take ten weeks of X-ray therapy in a local hospital. I was to have treatment every day for a given time, once every other day for a long period of time. From the time of the first operation to remove the cancer, I had only liquid food. During all this treatment, I knew I might or might not get well. I asked no questions, nor did the doctor tell me anything. No one can realize the suffering and anxiety felt by me and my family. My friends were all sympathetic, and I asked all of them to pray for me. I was cheerful through it and went around the house doing a

little work. I even planted my garden—I didn't have to, but I was happy doing it.

I drove the car to and from the hospital, fighting my thoughts so eagerly that I sometimes could see two lines in the road instead of one! My faith in God was working inside me. Nothing seemed to matter anymore, for a peace of mind and tranquility had come over me. My family and friends were all so wonderful to me. It hurt them to see me smiling, as they felt that I was smiling so as not to trouble them; but it was a smile of God's grace and the happiness was that which only He can bring to our troubled minds. Everyone who knew me, and saw me, was seriously concerned. For this concern I say, "Thank you friends!"

My faith increased each day as I took the X-ray therapy. Then one day in August, 1958, I noticed that the cancer had reappeared in my mouth. My family thought it was my imagination. I was stunned at the discovery and my heart sank to its lowest ebb. What was I to do then? Going back to the doctor wasn't like going the first time, but I was still in God's hands. This time my doctor decided to give me radium. I cannot explain the effects of radium or the after effects, but it is a wonderful thing and it's wonderful to know that man knows how to use it. After radium treatments, I went back to the hospital and had all my teeth removed. (The radium had burned my mouth to the extent that my teeth had to be removed.)

With my teeth out, radium in my mouth, I went back home and in a few days (Thanksgiving Day) I was able to eat a few solid foods. Even with all this, I was thankful to be alive, and I knew God was

sparing my life for some reason. No words can describe or express the joy of my first meal of good food. After being on liquid foods from March until November it was a wonderful meal indeed. From that day on, Thanksgiving Day has had more meaning than it ever had before. I've dedicated my life, through all this suffering, to do the will of God and with the thought of helping others in similar, or less serious, circumstances.

I pray that whoever may read this can fully understand the powerful impact of God, our Maker, and how important He is even in our daily living, and not wait until death is knocking at the door to understand His presence.

This is now November, 1960, and I've gained back my twenty pounds which I had lost, and I now enjoy living more each day. I have periodical check-ups with my doctor. I have more and more to be thankful for each day I live. After all this anxiety, this has been a worthwhile experience. It is wonderful to know and feel God's presence every minute you breathe. It is a wonderful feeling to know how He brought me through this terrible ordeal.

The tragedy of it all is that something terrible has to happen to us before we can fully trust God or realize His greatness. It's like cutting through an iceberg for some human beings to understand their own hearts—until tragedy does strike. One who has experienced such a tragedy knows how easy and simple it is to put one's whole heart and trust in God—anywhere, anytime—just to let God in our hearts.

The amazing thing is that once we let God in our hearts, He abides with us forever by faith. God is love! There is a phrase which says that love is blind, but love is not blind. It is we who are blind to love. Who could ever say that God is blind?

I am closing this story with the thought of gratification and of the eternal vision of God and how I walk with Him every step of my life; and also of His greatness and the power He has given me, hoping someday to express my feeling sufficiently so as to make it known to others who wish to know or experience the same joy. Life becomes more beautiful after you have stood on the brink of death, from which there is no return. So people everywhere, please be as happy with your own good health as best you can; for when you have lost it, you have little left here in this world—except God.

I thank you for patiently reading this little incident.

Missions

BECAUSE I have not been writing to the Baptist about our mission work, is no reason that I have forgotten it. I assure our readers that I am just as anxious about the work, and am burdened just as much, or perhaps more. As my Baptist comes to me each week, I scan the pages eagerly, hoping to see that some one has written about the work, either from general, or local principles.

Last spring about this time, I began visiting many of our churches in the Eastern Conference District, in the interest of home missions, Sunday school and little workers' leagues.

In several of our churches, I found the ladies very active, and conditions encouraging, but there were quite a number who did not maintain either of these organizations. Wherever I found conditions like this, I did my best to get them organized, in one or more of these societies.

At our annual convention held at Deep Run, in August, we had the very best meeting we ever held. Miss Cayton, who so ably assisted in the campaign, gave very encouraging reports from many churches she visited prior to the convention.

Our main object in visiting the churches, was to endeavor to get our people aroused to the needs of our denomination through mission work. We did not confine our remarks altogether to any one theme, but did all we could in behalf of our seminary, printing company and orphanage.

I found, as a whole, that our people were willing, and some were anxious, to do all in their power, but the main handicap was the lack of leaders. However, we pressed quite a number into service, with splendid results.

It is an evident fact that our convention needs someone who can give a goodly portion of their time to this work, but we need a person who understands something about the work in general, and whose heart is aglow with the mission spirit. As it is, we have no one to send out this year, and we are having to depend largely on the local church. If our churches have the right kind of pastors, I feel sure they will not let the good work that was begun last year die out. They will, at each monthly meeting, make diligent inquiry about the various organizations, and if conditions are unsatisfactory, feel sure they will be in position to keep the importance of the

(EDITOR'S NOTE: The following article appeared in the February 25, 1920, issue of *The Free Will Baptist*, written by Mrs. Alice E. Lupton, New Bern, North Carolina. The article shows us that there was interest in home mission work in 1920. It also reveals to us the progress which has been made in the field of missions during recent years.)

work before their people to such extent, that deeper interest will be manifest in the way of greater activity. I often feel that one great reason why we do not take more interest in our Lord's work is because we have a wrong conception of it. Did you ever stop and think of the difference between a church member and a Christian? When a person gets the missionary spirit and vision, it transforms him, and he realizes that he is a part, not simply of the local church, but the Kingdom of God. Missions, and missions alone, can give one the larger visions of the religion that Jesus is true; that some people's conception of these are so small they never behold the glories of really living and serving under God. Missions mean a transformation from a selfish, self-centered individual, to that of broad visions, and inculcates the real spirit of the Master in the heart to that extent that service becomes a sweet privilege, and makes our chief concern in life that of caring and administering to others. With an experience like this, we can become full-fledged Christian, because with the vision of missions, comes such force of Christian character, that he is able to tackle and prosecute any task which comes to hand, and finds pleasure and joy in so doing.

I sincerely trust that every pastor in the district will keep our work continuously before their churches, and assist in every possible way to get these organizations completed, and encourage those who are striving to keep them alive.

Discouragement is a great drawback to many of our people, and as a rule, our preachers have it in their power to do a greater work along this line, than any one else can possibly do. I am still offering my services to any church which is in need of assistance in organizing, or in any other

manner that I can be of service. I am willing to answer any inquiry regarding work through correspondence. I am hoping that when we go to our annual convention at Morhead City next August, that each church in the district will be represented. Let us work to that end, and I am sure our Master will be pleased with our labors. Mission Sunday is still served in our Sunday school, and our people look forward to that Sunday with much interest, even our little children keep up with it. The superintendent, Brother J. F. Robinson, has only to ask, "What Sunday is this?" when several little voices ring out "Mission Sunday." I am sure what has been accomplished here can be accomplished in every other church, if our most active members keep pushing the cause. Let all be "up and doing" while it is called day, remembering that "the night comes when it will all be over."

Brown and White Money

I noted a recent analysis of how the average American spent his money. He spent a little over 20¢ of each dollar for food, almost 8¢ for liquor, a little under 5¢ for tobacco, 5¢ for recreation, and finally a little less than 1¢ for all religious purposes.

This reminded me of a true story about one of our members. When she was a little girl she called pennies "brown" money, and silver coins "white" money.

Someone had given her a penny and she went to town with her mother. She wanted to buy something. She decided what she wanted, but her mother said, "you can't buy that with brown money." So she took a second and a third selection also proving more expensive than a penny.

Finally in exasperation the little girl said, "Well, mother, isn't brown money good for anything except to take to church?"

So literally it seems that the average American feels that a piece of "brown money" is all he owes to God, while spending many, many times that amount for his own selfish and sinful indulgence.

Jesus said, "For where your treasure is there will your heart be also" (Matthew 21). If that is true the heart of most people is not in spiritual things.

It would be a sobering thought for many of us if we carefully considered how much we love the Lord and His church as determined by the amount of time, money, and service we give to Him. And, after all, that is about the only way we can determine our love for Him.

No, I don't think we can cast a cent to the Lord, and then heap 99¢ on ourselves and be able to say, ". . . Lord, thou knowest all things; thou knowest that I love thee" (John 21:17).—Malcolm Fuller

Ye Are My Friends

by the Late Naaman Borders

IN THE BOOK of John, Chapter 15, Verse 14, Jesus said, "Ye are my friends, if you do whatsoever I command." The word, *friend*, is one of the best and noblest words in any language. A friend rejoices in your success and shares in your failure. Your friend will love you at all times whether sick or well; will help you up when you fall; will be ready to assist you when the crowd is all against you and will administer help in the hour of death. On the other hand, the traitor is most despised of all mortals. He lets you down when you need him the most. When others wound you, he will tear the wound deeper. His wounds are sharper than a repent's teeth.

In speaking of friends, your mother is the Father will do all he can but no one can soothe a wound like your mother. When the boy makes his mark in the world and climbs the ladder of success, his mother is not surprised and says, "I knew you would. I knew it was in him." If he takes the downward road and makes a failure of his lands in jail, the mother is sure that no one else was the cause, and her son is not to blame at all. To his mother, her son has no faults at all. He is as perfect in her eyes, as the best.

Who have known mothers who watched by the bedside of their children, who were about to depart this life and go into eternity. They prayed the Lord to take her instead of the boy who was unprepared to go. The boy got well and the mother died and went to rest. Later the son came to Christ. What that I knew went on in sin for many years but at the last he was saved. Who can be a better friend than those mothers? I couldn't bear to see their sons die compared.

One mother, who had a son that was tried for murder, had spent every cent she had to clear the boy; but on being sentenced to the gallows, she begged leave to be buried by his side.

During the Civil War, a certain young man was wounded and lay dying in the hospital. Upon hearing it, his mother went many miles to visit her son. On arriving at the prison, the guards stopped her; they said that no one was allowed inside. The mother said she had a son in there that she must see. The guards said, "We were instructed to let no one in by any means." The mother said, "No matter what instructions they gave, I must see my son." The guards said, "We are ordered to shoot any one trying to go past us." To that, the mother said, "Well shoot if you want to, I'm going to see my son." So she passed the guards and went in, leaving the guards dumbfounded. On entering the hospital, the nurses tried in vain to stop her. On she went until she found the boy. He seemed to be asleep, with his head bandaged. She gently tipped to his bedside and placed her hand on his head. Without opening his eyes the son said, "Mother, when did you come?" It seems that there's a touch about Mother's hand that has healing qualities about it. Somehow, you just feel better when she lays her hands on you.

When that great statesman, Henry Grady of Atlanta, became a man, he said that he loved to go home and eat his mother's cooking and at bedtime have her to put him to bed, put the cover over him, and tuck it around him and place her hand on his forehead. He said that he could sleep better. Somehow it gave him peace of mind and made him feel young again.

Well, why go on and on about the Mother's love. We all know what Mother's love is. The English language cannot (no other for that matter) begin to portray a mother's love. It's more than mortal tongue can tell—beyond description. Well, we ask, is there any other love greater than Mother's love?

According to God's Word, the love that God has for His children is greater than that of Mother or Father. He says, "If

Father and Mother forsake thee, I will never, no never forsake thee, nor leave thee alone. I will be with thee in the sixth trouble and in the seventh I will not forsake thee." The seventh means completion. It's the finishing touch. How much did God love us? He loved us enough to give His only begotten Son to die in our stead. There is no better love than this that He gave His life for His friends.

A certain young lady was once riding down the street in a buggy and the horses got scared and ran away. Her intended husband rushed out and grabbed the horses by the reins, and in trying to stop them

(Continued on page fourteen)

Tribute to a Faithful Pastor

Rev. Walter E. Isenhour

You have been a faithful pastor,
Meek and loving, kind and true,
With an humble heart and spirit
That has made you noble, too;
And that helps us in our efforts
For the right against the wrong,
As we walk the pathway upward
Filling us with prayer and song.

Many years you've preached the gospel
That has blessed us in our souls,
And has made us feel the presence
Of the Christ who never scolds;
That has blessed us in our sorrows
And the griefs that we have known,
Helping us to long for heaven
And the glories of God's throne.

You have prayed beside our loved ones
Who were sick and very ill;
You have helped us live for Jesus
And climb higher up the hill;
You have won the souls of many
From the "broad and beaten way,"
Some of whom our Lord has taken
To the realms of endless day.

You have prayed around our altars
In our churches and our homes,
And have warned our friends and neighbors
Of the paths where Satan roams;
You have shown the love of Jesus
In your conduct and your deeds,
And have sown across the country
Pure and holy gospel seeds.

May the God of heaven crown you
With the faithful and the blest,
When your work on earth is finished
And you go to your sweet rest,
There to shine and sing forever
With the saints who've gone before,
And with our dear friends and kindred
Where farewells are known no more.

Of Denominational Interest

Youth for Christ Rally At Rock Springs Church

The Youth for Christ Rally of the Second Western District of North Carolina will be held at Rock Springs Free Will Baptist Church near Bailey, North Carolina, Saturday evening, December 10, at 7:30. Mrs. Chester Phillips of Smithfield, North Carolina, will be the guest speaker.

Everyone is invited to attend this rally, especially all young people and their pastors.

Fifth Eastern Union Meeting Convened with Wintergreen Church

The Fifth Eastern Union Meeting District of the Eastern Conference of North Carolina convened with Wintergreen Free Will Baptist Church, Craven County, in regular session Saturday before the fifth Sunday in October, 1960. There were 14 ministers and 31 churches answered to the roll call.

After the singing of a hymn and prayer, the Rev. Graham Lane brought greetings from the Free Will Baptist Press in Ayden.

The Rev. Clifton Rice spoke on superannuation and asked the churches to respond to this cause. "Pray and give more as it is so badly needed," he stated.

The Rev. J. C. Griffin brought greetings from the Children's Home at Middlesex, and asked the continued support of this union for the home in finances and prayers.

A report was given on the work of the Eastern Conference Mission Board.

Dr. W. B. Raper brought greetings from Mount Olive College. He thanked the union for the support given the college and asked the prayers and continued support of this body.

A praise and prayer service was conducted by the Rev. Albert Rollins, after which the union sermon was brought by the Rev. Roy Harrison. Mr. Harrison used "Love" as his theme.

An offering was taken for the Children's Home and \$40.00 was received.

After an hour of social activities, the union reassembled for business. The afternoon devotional was given by the Rev. Graham Lane. He used as his theme Psalm 27:1-5.

The Rev. J. C. Griffin spoke on the Master's Men, saying, "This world is in a state of confusion in every phase of life,

needing fellowship in our churches to be in one accord in the work of the Lord. Confess your sins and be forgiven is the meaning of the Master's Men."

A motion was made and carried that the delegates recommend to their church in the Fifth Eastern Union to see if they would be willing to underwrite the salary of the Rev. Bill Fulcher who has been commissioned for mission work in South America.

A motion was made and passed that the records of this union meeting be placed in the files of Mount Olive College for safe keeping.

The financial report is as follows:

Receipts	\$ 185.00
Offering for Children's Home	40.00
Balance on Hand	19.75
Total to Account For	\$ 244.75

Disbursements	
Children's Home	\$ 40.00
Children's Home (Union Funds)	40.00
Missions	20.00
Superannuation	20.00
National Bible College	30.00
Mount Olive College	30.00
Eastern Conference Missions	20.00
Representative Fee to State Convention	5.00
Representative Fee to Eastern Conference	5.00
Clerk	7.50
Total Disbursements	237.50

Left on Hand	\$ 7.25
Sent in Late	5.00
Balance on Hand	\$ 12.25

The union adjourned with prayer to meet next time with Macedonia Church, Craven County, with the moderator, the Rev. A. J. Lyczkowski, presiding.

Coming Events

December 14—Founder's Day, Mount Olive College
 December 25—Christmas Day
 January 25—Spring Semester Begins at Mount Olive College
 January 29-February 5—National Youth Week

GROWING WEEDS

Rev. Walter Eisenhour, Taylorsville, N.C.

DID YOU EVER see a garden used to grow valuable and delicious vegetables just turned over to the growth weeds? The owner of the garden may have taken special interest in planting melons, corn, cabbage, potatoes, onions, cucumbers, tomatoes, strawberries, raspberries, bean greens, pumpkins, okra, squash, etc., gave careful attention to the enrichment of the soil, its cultivation, and kept it clear of blight as much as possible, and worked hard to keep away from him the bugs and insects that would have proved very injurious and destructive. He looked carefully after the best interests of his garden and reaped bountifully from its production. But the time came when the owner could no longer work, and soon the garden grew up in weeds, along with briars, vines and other wild growth. Maybe the gardener sold the ground to someone who had other work to do, or had other business to look after; therefore, did not plant nor cultivate it. It no longer provided fine and delicious vegetables for his use, or anybody, and was practically worthless. Perhaps you have seen this happen.

I have said this in order to say something else. Did you ever see someone who used to be a good and valuable citizen, a good parent, who used to attend church and Sunday school, take great interest in the Bible and the Christian religion; who had his home and church at heart, also the lives and souls of his fellow men, their education and welfare for time and eternity—then for some reason just quit? Not so much because he got old and couldn't pray and be a blessing and shining light, but he quit. He no longer cultivated his garden—spiritually speaking. In all probability you have seen this. The Bible was neglected, the church was neglected, prayers neglected, souls neglected, home neglected and the Christian religion neglected. The beautiful, valuable spiritual garden of life neglected and turned over to the weeds and thorns. How sad, sad, sad!

Maybe someone who is reading these lines knows what I am talking about from actual experience. You have neglected the garden of your life and soul and let the weeds take it over. The garden is in weeds, in growth and ruins. You realize what you have lost. Maybe it has been a long time since you sold out and turned your garden over to the enemy; but even at that, perhaps I have some good news for you. If you haven't maliciously, willfully, blasphemously and eternally sold out to the devil, God may redeem your garden if you will heed my, thoroughly, honestly, earnestly and sincerely repent and seek Him out.

(continued on page thirteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Littleton Church Held Singspiration Thanksgiving Service

In addition to the customary Sunday evening service, the Littleton Free Will Baptist Church of Littleton, New Hampshire, held a special Thanksgiving singspiration program November 20, at 7:30.

The program consisted of a song sermon entitled, "Thanksgiving in Song," and opened with the congregation singing "America," followed with prayer by the pastor, the Rev. Mack C. Owens. The Scripture reading was taken from Psalm 103.

Mrs. Isabelle Meserve was the accompanist for the program which consisted of a variety of numbers including solos, duets, trios, quartets and congregational singing. The children's choir also took part in the program.

Mr. Owens stated: "The sermon in song consisted of thanking God for past blessings, for Christ, for the Cross and for salvation; for present blessings, temporal blessings and God's protecting care; for future blessings, which are His promises and His will to keep this promise and the promise of heaven to all true believers. In the final part of the program, the question was asked as to our attitude in view of these blessings. It will be answered in giving our best, our selves and our service."

The offering of \$10.50, which was the amount of the special mission offering, was sent to the National Home Missions Board which reaches 66,000,000 unchurched people in America.

THE MAIL BOX

THANKS FOR KINDNESS AT THANKSGIVING

"I would like space in *The Free Will Baptist* to thank the people of Hull Road Free Will Baptist Church, Snow Hill, North Carolina, for the kindness shown toward me during the Thanksgiving season. It made me rejoice to know that so many of my friends were thinking of me. It was the happiest Thanksgiving I have spent in many a day. I hope the Lord will bless each and everyone of you, is my prayer."—Mrs. Agnes Letchworth, LaGrange, North Carolina.

Junior was being chided for his low grades. Little Robert, who lived a few doors away, was being held up as an example. "Robert doesn't get C's and D's, does he?" asked Junior's father. "No," Junior admitted, but he's different. He has very bright parents."—Selected.

The Sanders Write

November, 1960

Prayer Partners.

am sending this special letter to all of you on our mailing list because we believe you are interested in the Free Will Baptist mission work of Hawaii. This letter comes to you as an appeal—you might in S. O. S.—and concerns an effort to raise some much needed funds for the work

believe God has given me this plan and it has been cleared through our National Home Mission Office in Nashville, Tennessee. This December 7 will mark the beginning of the twentieth year of the Japanese attack on Pearl Harbor. Your missionary was expected to be at Pearl Harbor at the time of the attack, and he can testify to the chaos, and great losses sustained by the United States as a result of this attack. My family and I are here on a different island, under a different Commander-in-Chief, and we are engaged in an even fiercer warfare. The spiritual destruction of the past nineteen years in these Islands cannot be described on paper; however, the pictorial brochures that you recently received of our work here in the Islands show you can see some of the needs.

Within a few months after the Japanese attack on Pearl Harbor in 1941, we were able to turn defeat into victory because our young men rushed to the recruiting offices to volunteer. Moms and Dads did without things and worked in factories in order to have the material to win the war, and the rally slogan "Remember Pearl Harbor" was heard and heeded throughout the world. Now, let us try to rekindle some of that fervor for the glory of the Lord.

See December 7, 1941, many memorials have been built in memory of the men who gave their lives throughout World War 2. Here at Pearl Harbor, preliminary construction work has already begun on a billion dollar memorial to be erected for the sunken battleship, the U.S.S. Arizona where 1,102 sailors lie entombed. The request for an additional \$200,000 has been made and I am sure that many civic and patriotic people will respond and they will be able to complete this project in 1961.

This may be a worthy project; however, I believe if we should build a fundamental, Christ-exalting church where our service men and the natives could come and worship God and find the answer to their many moral, social and spiritual problems, this would be a living memorial and would certainly be worthy of your support and your contributions would be a testimony that those who died at Pearl Harbor have not died in vain. "... God testifying of his gifts: and by it he being dead yet speaketh" (Hebrews 11:4).

As you already know, the cost of land is unreasonably high on the Island of Oahu. The average is about \$3.00 per square foot, and since there are 43,560 square feet in an acre, you can see our problem and need. If each person who reads this letter will try to buy at least one square foot of property (\$3.00), and try to encourage other individuals and groups in your church to buy some, I believe God would give us the victory. If a program could be arranged in your church during the week of December 7 (or any time that may be more convenient than this suggested date) using for the theme, "Remember Pearl Harbor!" I am sure God would honor the program by having people to respond. You can use the pictorial brochures as a basis for your program and at the end of the program an offering and pledges may be received to buy property. Encourage and challenge every one present to buy at least one square foot. Perhaps there are churches and families who lost a member of the church or family during the war and they would like to give a gift in memory of that loved one.

As we prepare these letters for the mail, we cannot help but wonder what individual, what group, what church, or what state will buy the most square feet of property in Hawaii—will you, will your church, or your state be the one?

I will be happy to give you any additional information if you will write to me. Please send all offerings to "Remember Pearl Harbor" Fund, 3801 Richland Avenue, Nashville 5, Tennessee.

For Christ in Hawaii,

Luther, Helen and Brenda
Sanders

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Where was the Garden of Eden located? Does the Bible tell us?—Nellie Ange, North Carolina.

Answer: Yes, in part but not in a way so that we can be certain as to its bounds. There are three names recorded in the second chapter of Genesis which may be located on the maps of history that indicate definitely the general location. Ethiopia . . . Hiddekel (the ancient name the Tigris River was identified by) Assyria and the Euphrates River. "And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates" (Genesis 2:13, 14). Most secular histories refer to the Tigris-Euphrates Valley, called also in the Bible, Mesopotamia, as the cradle of civilization. With this view we find Genesis in perfect agreement with secular history.

Joseph P. Free in his book, *Archaeology and Bible History*, has the following to say on Pages 30, 31. "Thus we see that Eden was in the region of the Tigris and Euphrates, the area known geographically as Mesopotamia (Greek, meaning *between the rivers*), which today is the country known politically as Iraq. Concerning the precise location of Eden within Mesopotamia, we note two views: (1) Friedrich Delitzsch located it just above Babylon, where the Tigris and Euphrates approach each other within a short distance. (2) George Frederick Wright, geologist at Oberlin College, favored the area further south, near the head of the Persian Gulf. This latter location is seemingly supported by the clay tablet which say that Eridu, a town in southern Mesopotamia, was reputed to have in its neighborhood a garden, a *holy place*, in which there grew a sacred palm tree. This legend may still retain some significance in pointing to the location of the original garden of Eden.

"The location of man's origin upon the earth has been the subject of much speculation, resulting in the theories which place the beginning of civilization in several different places, ranging from Egypt to China. Recent archaeological discoveries, however, point definitely toward the Near East and Mesopotamia, confirming the Biblical in-

dication concerning Eden as the location of man's origin. The present day scholar, William F. Albright, well summarizes the evidence when he says, 'Archaeological research has thus established beyond doubt that there is no focus of civilization in the earth that can begin to compete in antiquity and activity with the basin of the Eastern Mediterranean and the region immediately to the east of it—Breasted's Fertile Crescent.'"

This area has long been regarded by men of renown as the center of the earth. Near the vicinity, the ruins of the battle fields of the most decisive victories of history are to be found. Some of the world's great conquerors have had plans to build a world capital in the general vicinity.

Armageddon, the location in which the first great decisive battle of history was won, and that in which several decisive battles, whose account is to be found in the Bible, were won, is to furnish the scene for the last and greatest battle of all times according to the Bible. This then is a part of the earth that Christians need to keep their eyes upon. Where the budding of the fig tree is to be observed as Jews regather and lay claim to their ancient land.

Question: Explain Daniel 12:12. I would like to know the meaning of the thousand three hundred and five and thirty days.—A. B., Illinois.

Answer: We have given to us three sets of time periods in Daniel 12. We find the first in Verse 7, where the length of the great tribulation period is given as: A time (one year), times (two years), and a half (one-half year), which when added up totals three and one-half years. It is the length of that awful period of time known as the great tribulation and amounts to the equivalent of 1,260 days. We find the second of these periods of time indicators in Verse 11: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." In this giving, we have thirty days added to the 1,260 of the tribulation period. During these added extra 30 days, certain events are to take place after Christ has returned to this earth, such as the

judgment of the living nations, and binding of Satan.

The third period is recorded in Verse "Blessed is he that waiteth, and cometh the thousand three hundred and five and thirty days." Here is a period that yet added to it days beyond the previous designation. Concerning this period it is interesting to note what God says, "Blessed he that . . . cometh" thereunto. (W) Because such a one will then be in millennium, having all the tribulation with its awful and gory events behind him. (W) It is a glorious day that will be for shouting. It is then and not until then that all tribulation saints shall be delivered from all their labors.

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

DANGEROUS REASONING

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there any virtue, and if there be any praise, think on these things" (Philippians 4:8).

In a recent issue of *The Sunday School Times* there appeared an article on above subject which I believe deserves wide reading and careful and prayerful study as possible. This is especially true as view the unsettled conditions in the world and particularly those in our own denomination. The article follows:

Only in the light of the Bible is it for us to reason about spiritual matters. Without God our reasoning powers are likely to lead us astray. There are several Scriptural examples of this. The rich man who decided to build bigger barns left himself out of his thinking. "He thought within himself," and in the space of three verses in the record he used the personal pronoun "I" six times and "my" four times; but did not mention God. Then, like a thunderclap, came the divine message, ". . . Thou fool, this night thy soul shall be required of thee: then whose shall those things which thou hast provided?" (Luke 12:16-21).

not a to build bigger barns, but this missed God's plan. The Pharisee in temple prayed thus with himself; and though he began with the name of God, as a polite opening, he used the personal pronoun "I" five times, and did not again mention the Lord (Luke 18:9-14). He missed God's righteousness. When the Lord Jesus warned His disciples against the sin of the Pharisees and Sadducees, instead of asking Him at once just what He meant, they reasoned among themselves and missed out a material explanation. Thus they missed Christ's interpretation, which soon gave them (Matthew 16:6-12). When the scribes accused Christ of blasphemy because He told the palsied man his sins were forgiven, the Lord asked them, "Why reason ye these things in your hearts?" (Mark 2:8). He then gave evidence of His deity by healing the man. At the transfiguration, when the Lord foretold His death, His disciples did not understand Him, "and they feared to ask Him of that saying." At once they went on a tangent and "... there arose a murmuring among them, which of them should be the greatest" (Luke 9:46). Knowing the thoughts of their hearts, the Lord Jesus took a child and taught them a lesson in humility. King Nebuchadnezzar went out of his mind for a time. But when he had learned needful lessons, he looked up to heaven and honored God; then his understanding and his reason returned to him (Daniel 4:34, 36). Reason is a God-given faculty, and is very useful when it is under God's control. Moreover, with great condescension and mercy, God invites us to reason with Him: "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). The conclusion to which this kind of reasoning can bring us is that we are lost sinners and can find salvation only through God's plan. Therefore, in reasoning in our own minds, or with others, we must be careful as far as possible to keep in mind the teaching of Scripture, and to test our conclusions by the Bible.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

—Cowper.

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"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:9), so says the Lord.

HIS HUNCH WAS RIGHT!

A service station had been burglarized. An officer, standing before a class of junior high students, had no evidence against any of them. He had a "hunch," however, and he acted according to his suspicion. Said he, "You doubtlessly know about the break-in at the service station. We took fingerprints. All we have to do is to compare them with yours to complete the case!" A 13-year-old boy stood and said, "You may have my fingerprints, but they won't prove a thing. I wore gloves!" An unintentional, or an excusing confession isn't enough. Pleading no extenuating circumstances, we must say to God, "I have sinned!"—Walter B. Knight.

No Need to Be Without Direction

Said Dr. George Washington Carver, "There is no need for anyone to be without direction in the midst of the perplexities of this life. Are we not plainly told, 'In all thy ways acknowledge him, and he shall direct thy paths?'" It was Dr. Carver's custom to arise every day at four a. m., and seek God's guidance for his life. In speaking of the blessings of those early morning hours, he said, "At no other time have I so sharp an understanding of what God means to do with me as in those hours when other folks are still asleep. Then I hear God best and learn His plan!"—Walter B. Knight.

The Pastor's Notebook

NOTE: The sennou outlines in this column are prepared by the Rev. George C. Lec Jr., Route 4, Durham, North Carolina.—
THE EDITOR.

IN THE SERVICE OF THE KING

(Matthew 27:37)

Introduction: This was one of the inscriptions written on the Cross of Jesus. Although this was placed there by sinful men and their purpose certainly was not to glorify the Son of God, it pronounced a distinct truth. This was indeed the King of the Jews and of the world. I consider it an honor to have this association with One of such high estate; however, it is not always the easiest way out. Sometimes the road is hard and difficult. The reasons are many.

I. The Multiplicity of Problems

1. The problem of criticism (Matthew 5:44).
2. The problem of hypocrisy (Matthew 23:13-33).
3. The problem of insincerity (Matthew 15:8; Philippians 1:16).
4. The problem of perpetuity, keeping people in the harness (Luke 9:62).
5. The problem of discouragement (Isaiah 42:4).
(Thank God there are the hours of blessing too!)

II. The Multiplicity of Blessings

1. The blessing of peace (Romans 5:1).
2. The blessing of happiness (James 5:11).
3. The blessing of a good conscience (Acts 23:1; 24:16).
4. The blessing of contentment, with God (Philippians 4:11).
5. The blessing of teaching (2 Timothy 2:2).

CHRISTMAS MOLDS

The Free Will Baptist Press now has a complete set of Christmas molds for your Christmas scene. Such a scene may be easily arranged with these molds. For information concerning price, etc., please write Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina.

AUXILIARY PINS

Please order your auxiliary pins direct from The Free Will Baptist Press, Ayden, North Carolina. The prices are: 10 K Gold, \$5.25; Gold Plated, \$2.00.

When ordering life awards pins, order direct from Mrs. H. L. Spivey, Maury, North Carolina. There is no charge for these when you send to the state treasurer, Mrs. Raymond T. Sasser, \$25.00 for the designated state project which this year is the Children's Home.

III. The Multiplicity of Challenges

1. The challenge of consecration (Romans 12:1, 2).
2. The challenge of stewardship (1 Corinthians 4:1, 2).
3. The challenge of intercessory prayer (Isaiah 53:12).
4. The challenge of the home field (Acts 1:8).
5. The challenge of the regions beyond (Acts 16:8, 9).

Conclusion: There are many obstacles in the path of the Christian. There are many hard, difficult paths to trod if one really walks with Christ; but there are blessings and challenges that go with the hard times. They, by far, outweigh the others.

I MY CROSS HAVE TAKEN

Dr. M. E. Dodd told this story of some splendid young people who volunteered as foreign missionaries. One of them was the only daughter of a multimillionaire. She was socially prominent, wealthy and worldly. Her parents were not Christians.

One evening, out of curiosity, the young lady entered a little Presbyterian church. There she heard the gospel for the first time. She was converted, and later she heard God's call to go as a missionary to China. She told her parents of her decision. Sniggeringly they said, "You are mad! This is only a passing whim. We'll put a stop to it!"

The volunteer was engaged to a successful businessman. He was not a Christian. She appealed to him to surrender to Christ. He, too, laughed at her. He said to himself, "I'll dissuade her from this fantastic idea!"

Sometime later, the parents gave a gala social function to which they invited their socially prominent and wealthy friends. The parents told these friends of their problem, and enlisted their efforts to change the mind of their daughter. That evening, the daughter listened in silence to the discouraging pleas. She stood firm, however. Going to the piano, she began to play and sing:

"Jesus, I my cross have taken,
All to leave and follow Thee,
Destitute, despised, forsaken,
Thou from hence my all shall be!"

Her fiance was deeply touched. Going to her, he said, "I did not know Jesus Christ could mean so much to any person. If He means this to you, pray for me that I, too, may be saved and become His devoted follower!" Her prayer was answered! They were happily married, and both went to China where they labored for God for many years.—Rev. Walter B. Knight.

Indelible Imprints

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If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.



HUBERT BURRAGE
Box 326
PINE TOPS, N. C.

OBITUARY OF

ELDER R. E. EDMUNDSON

Elder R. E. Edmundson was born December 21, 1886. I do not know the name of his parent, but his grandfather was late Joseph Sauls. He joined the church early in life at Watery Branch, Wayne County, North Carolina; and feeling that he was called to preach the gospel, he applied for license in 1899, and was ordained October 12, 1900. He went far and wide to preach the gospel. He pastored several churches in Wayne, Wilson and Greene Counties.

He was faithful to the union meetings of the Fourth District of the Central Conference. He was a good farmer and provided for his family well. He was on the examining board of the Central Conference for several years.

He died September 25, 1920, making his stay on earth 53 years, 8 months, and days. He leaves a wife and children to mourn his death.

May the God of all mercy comfort his wife and children and help them to meet him in heaven.

Rev. J. T. Bundy

RESOLUTIONS OF RESPECT

Upon being formally advised of the death of our brother, the Rev. W. W. Cuthrell, Rocky Mount, North Carolina, this Central Conference of North Carolina, executive session with Sweet Gum Grove Church in Pitt County, November 8, 1920, do submit the following resolutions:

First, that we bow humbly to His will in calling the spirit of our beloved brother to live with Him;

Second, that our sympathy and prayers go out to his bereaved family, and may they take their burdens to the Lord in whom they had supreme faith, and find comfort; and

Third, that a copy of these resolutions be sent to the Baptist paper for publication, a copy to the members of the family, and a copy be reserved in the minutes of the conference.

Wilton H. Dail
Robert M. Gradel



By J. C. Griffin

FANATICISM

There is a great deal of fanaticism in the world today. We have political fanatics, I fanatics and religious fanatics. A religious fanatic is the most dangerous fanatic. He is one who starts out well, seemingly, along the way he begins to condemn everyone to hell who differs with him on a question. He sets himself up as a prophet, regardless of what Jesus said about prophesying others. He stirs up strife among brethren and often he destroys his own usefulness by condemning every one who does not subscribe to his *shibboleth*.

The devil cannot stop a man on the outside of Christianity, he will push him over the line, and make a fanatic out of him. One extreme fanatic can do more harm to the work of God than any worldlying.

Charles G. Finney Says: "Fanaticism results from what a certain writer calls *love-light*. Whenever the mind is enlightened in regard to what men ought to do and should say, and at the same time in the absence of benevolence, a spirit of fanaticism, indignation and denunciation is almost inevitable. In revivals of religion, this is generally manifest itself in a kind of burning denunciatory way of praying, exhortation, preaching and conversation. It especially attacks other ministers and the ruling influences of the church and finally regards the whole church as Babylon, and all men as on the highroad to hell who do not come out and denounce her."

Thomas Upham Says: "Those impulses and impressions which are from God are of a peaceful and gentle character. They lay a wholesome restraint upon the mind and put it in a deep state of deep solemnity and attentive stillness. Impressions and influences which are not from the Holy Spirit, but from some other source, are not of that peaceful and quiet character, which has been mentioned, but are hasty and violent."

The race for glory is a little like a game of baseball. If a batter makes a good hit he is able to reach first base, he is cheered; if he is able to make a second base, he receives a greater ovation; and should he be able to make a third base, or possible

a home run on his own strike, he is picked up and carried about on the shoulders of his admirers. But suppose he is careless or overconfident and loses at third or stops before he reaches the plate, then the cheers become jeers, and his humiliation is greater than had he struck out. In like manner, if a soul has the courage of his convictions and dares to disregard the roars of the devil and public opinion, all heaven rejoice. But old Beelzebub says, "Never mind, I have two or three chances left to put you out before you reach heaven." Sad to say that in too many instances Satan is content to let souls gain temporary victories, that their defeat and disgrace may become more humiliating. The devil knows the strength of souls, fully as well, or better than they do; and understanding their different youthful painter was Leonardo da Vinci holds certain proposals until such is likelihood of yielding. Some are more susceptible to false impressions and delusions than others. This may be due to hereditary influences, or bad teaching, or personal sins.

An able preacher says: "One seldom sees a fanatic with a sweet, placid face; he usually has a curt, bitter, sour look or manner." If this class of people make demonstrations they roll their eyes, look strange and haggard; if they shout, they scream, storm and rave; if the exhort, they rail on the people in a denunciatory way; if they testify, they have one certain little ceremony to say and condemn every one who does not speak their *shibboleth*. They are great imitators of some favorite man or woman. Most of us have seen symptoms of this great curse, perhaps in our own lives.

SPEAKING OUT OF EXPERIENCE

Back in my younger days I got a little fanatical and made the Lord a promise that he had worked a hardship on me. One of our babies was sick, near unto death. I said, "Lord if you will heal my baby, I will never eat supper any more on Sunday evening." Well, the Lord healed my baby and my vow worked well for a good while as my physical strength was sufficient to take the strain, but as I began to grow older and physically weak, my body called for nourishment in order to be physically fit to do the work and I have suffered because of such a rash vow. I fully believe, and this taught me that I was a little fanatical. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise" (Psalm 51:17). It is not sacrifice, but faith that reaches God and gives unto us the needed gift. "Be it unto thee according to your faith," the Master says, "not according to your sacrifice."

OBSERVATION

Years ago a brother said to me, "Do you know _____?" using the name of a preacher. I said, "I have seen him." Then this

good brother said, "He is a preacher after my own heart. Why he just jumps all over the rostrum and I believe that he is the most spiritual man I know." I knew the man, and I knew that he was a fanatic. Just a few years after this, the preacher that the brother thought to be so spiritual was caught in a beer parlor drinking beer with a questionable woman in character; and he finally frazzled out.

I knew another who became so fanatical that he said, right to my face, that he could not sin, and he quoted some very good Scripture; but finally he took another man's wife away from her husband, and then he told me that it was no sin because he was a child of God. He used the ninth verse of the third chapter of 1 John, which reads, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." This fanatic was so ignorant that he took this verse of Scripture to be literal; just as if you drove up to a river a mile wide, with the bridge gone, and no bridge at all. You could not cross by driving your car. So, if you were a child of God you could not commit sin. Just impossible, but he could take another man's wife. He was a fanatic. He had it all. I am afraid of the man or woman who gets so good that everything they do is all right, and all that other folks do is all wrong. As brother "Bob" Self said once, "If you do not get your religion on the same knee that I got mine, you are wrong." I have seen some of those people who handled the truth carelessly.

I was conducting a prayer meeting in a home, in a slum section of the city in which I lived, and was reading the fifth chapter of Matthew, and commenting as I read. When I reached Verses 31 and 32, which tells about divorce and in which Jesus said, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Immediately a woman spoke up and said, "I don't believe that, if it is in the Bible." She was guilty, but placed her opinion over the words of Jesus. That woman could shout and mumble something that she called tongues. She was fanatical. She offered herself to the church that I was pastor of, but her name never went on the church record. After her supposed husband left her and was saved, he revealed the truth and I knew then why she did not believe the words of Jesus.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi 3:8).

STORIES for our BOYS and GIRLS

Edward's Happy Home

by Chester Shuler

EDWARD wasn't very old yet. But he was old enough to love his daddy, mother, and home.

One day a crowd of people gathered in front of his house. A noisy man stood on a box and talked so fast that Edward couldn't understand much that he said. But Edward did hear folks in the crowd saying something about "selling the house."

Edward knew what that meant! When you sold something—why someone else took it away with him! And now they were going to sell his very own, dear home! Many troubling questions went through his mind. If they sold his home and took it away, maybe—where would he live? Where would he go to keep dry when it rained or snowed? Where would he eat and sleep? He began to cry bitterly—because he was still young enough to cry and not feel ashamed—and ran to find Mother.

Mother and some other ladies thought Edward had been hurt. They gathered around him, asking questions. At first he could hardly speak for sobbing. But when Mother heard his story, she smiled and dried his tears. "Yes, dear," she said, "they are selling your house. But listen—your own daddy is going to buy it. And then it really will belong to us—to you, and Daddy and me. It will be our very own home."

Edward wasn't crying now. He was smiling, all over his face. He ran out again to listen to the noisy man on the box shouting. And then after a time, he heard what the noisy man said—"Sold! To Edward Jones!"

Edward Jones was Edward's daddy! He ran over and put his hand into his father's big hand. He felt secure now—it was their very own house!

Edward began to think about houses and homes quite a lot after that. There was that nest in the maple tree, for example. It was the home of some little robins. And out in the barn was a box—home for Tabby cat's kittens. Even mice and rats had homes underneath the floor of the corncrib, barn or attic—and how they did scamper away to their homes when frightened!

Then Edward heard in Sunday school about another home. The one which the kind Father God has for His people, up in

heaven. The teacher told Edward's class all about that happy home. She explained that the Lord Jesus is there now, preparing that home for those who love and have faith in Him. And that, she said, is the very happiest home of all.

The teacher told them more about houses and homes, too. Edward was so interested, after seeing his own home sold, that he asked some questions. Were big, fine homes better than just ordinary, small homes? Why did some boys and girls live in great, big, wonderful mansions, while others lived in just shacks?

Teacher smiled and explained that there's a great, big difference between a house and a home. At first Edward and the others couldn't understand this—hadn't they always spoken of theirs as either a house or a home? Well, there is a difference, teacher said. Even a beautiful, big mansion isn't a home unless love is found in it. Couldn't the rich man who was daddy to those rich children buy some happiness, or a lot of wonderful things, which would make the mansion a happy home? Edward wondered. But no, teacher said, you just can't buy happiness. It's something that we must work for. Oh, not like we work to earn money, exactly. But we must each do our part to help make a home happy—like thinking first of others' happiness, being helpful, unselfish, ready to help with work gladly, and things like that.

Edward held up his hand. Then he told teacher and the class about the robin's home in the box, and the home of the mice in the attic.

"Exactly," said teacher, "and do you think their homes are happy ones?"

"I guess the birds are happy, 'cause they sing a lot," Edward answered. "The kittens seem to be crying most of the time, but maybe that's 'cause their eyes are closed yet. And the mice squeal sometimes—I don't know 'bout them."

"Suppose those happy little robins began to peck each other, and push, and shove, and be mean," said teacher. "Do you think theirs would be a happy home or just a house?"

Edward laughed. "I guess it wouldn't be either! 'Cause they'd tumble down to the ground, and old Tabby would take them out to her home, and feed 'em to her kittens!"

"Very likely," agreed teacher. "And if

those little mice fought and pushed, got out of their hidden home—"

Everyone laughed then. "Tabby's tens would have a big meal," they guessed.

"Correct. And even if those birds, kittens and mice—and some little boys, girls, too—lived in a fine big mansion, fighting and being mean to one another would surely spoil their happy homes."

"Why did Jesus live in such a fine little house," asked Edward, pointing to the picture on the wall, "if there's such a beautiful mansion up in heaven where He could have stayed in?"

"A good question, Edward," teacher said. "Jesus, when a boy, lived in a very humble cottage in Nazareth. He had brothers and sisters, a kind mother, and I am sure it was a very happy home indeed. We can be certain that Jesus, at least, did His best to make it happy. He grew strong and wise, and I am certain He always obeyed Mary and Joseph quickly and gladly."

"Mother says," spoke up John. "I know when Jesus lives in our hearts, it helps to be good and happy."

"Very true, John," said teacher. "I don't know of a better way to help make our homes happy than to invite Jesus to live in our hearts. Then, every moment of the day and night, He will keep us and help to make others happy—and that's the sure way to be happy ourselves."

Just then the bell rang, and the class prepared for dismissal.

"Let us bow our heads," teacher said, "and thank God for our homes, and thank Him to help us make them happier."

Before he started home, Edward said to Miss Jones. "I'm glad I have a happy home to go to. Won't you come over and see it some day?"

"I certainly shall be glad to do that, Edward. Thank you," she said, with a big smile.—My Pleasure.

PLEASE NOTE

When sending in news items, feature articles, for publication "The Free Will Baptist," please mail them to Rev. C. H. Overman, Editor, P.O. Box 507, Ayden, North Carolina. This will help us in getting your item processed earlier.

Fan Now for National Youth Week

Ray C. Turnage
National League Director

THE DATES for National Youth Week are set for January 29 through February 5. The complete theme, "Surrender to God," has a consecration emphasis. Daily emphases are as follows: Monday, Goals; Tuesday, Talents; Wednesday, Talents; Thursday, Time; Friday, Energy; Saturday, Thoughts; Sunday, All (Everyday).

Youth crime is still on the rise in America and delinquency is of national concern. Better equipped prisons, more detention camps, tightened police watch and stiffer penalties are topics of discussion. Television, pornography, film violence, lack of discipline, disinterested and working parents and other contributing factors contribute virtually unabated.

National Youth Week is designed to meet the basic needs of youth and help them find their place in God's program and society. It is the belief of many dedicated Christian people that preventive measures such as strong youth programs in churches are of greater value than any punitive measure. Stand with us strong for Christian youth. A positive program in evangelical churches will do more to correct youth problems than law enforcement, delinquency camps, or anything else might try.

Posters, church bulletin folders, postcards and hymnal bands with the theme may be ordered from the National Sunday School Association, 175 North Dearborn, Chicago 6, Illinois. These materials are very colorful and were especially prepared to go along with the theme, "Surrender to God," prepared by the National Commission.

At this time of America's opportunity and challenge for Christian youth let us pray together that these materials and plans will be used for the glory of God.

Forsake Not

Forsake not the assembling of yourselves together. . . . This admonition is a command to Christians to be faithful in attending the worship service of their church. The worship in the church was the first command of the New Testament church and we are expected to follow suit. Every person attending with a Free Will Baptist church by subscribing to the Treaties agrees to attend the services of his church regularly. One of the most heard remarks over and over and down town is that the membership of our churches enjoys and are faithful to the services

of their church. When one gives himself to Christ completely it is only natural then for that person to anxiously wait for Sunday to roll around when eternal fellowship may be enjoyed with many in the house of God.

Generally speaking there is no real reason for anyone not being in church for all the services. Listed below are some of the excuses that some use for not attending Sunday evening services. Look them over and see if you don't agree that the real cause is a lack of love for souls and Jesus Christ.

1. I have to go to work Monday morning and I must get my rest. (Most of them don't go to bed until 10:30 which is one and a half hour after church is over.)

2. The children have to go to school and they must get their rest. (What about their spiritual well-being? One night per week of getting in bed 30 minutes late—will it make that much difference?)

3. I am just not physically well, therefore, I will not be there Sunday night. A real Christian on his way to heaven is going to have to be pretty sick before he will miss the service of the church.

Failure to attend services Sunday evening as well as Sunday morning is a vote against Christ and a vote for the devil. . . unless there is a providential hindrance.

GROWING WEEDS

(continued from page six)

a broken heart and contrite spirit. I know you cannot redeem the valuable time you have lost, along with the golden and priceless opportunities that are forever gone, but the blessed Lord Jesus Christ can do wonderful things for you. He has for others. This is your only hope. Grasp it while time and opportunity still affords. Perhaps you can yet do some wonderful work in life's neglected garden. Get back to God at any cost!

“. . . As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die" (Ezekiel 33:11).

"Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he shall have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6, 7).

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47).

Christian Education

Southern Association Fully Accredits Mount Olive College

Human words cannot express the gratitude and joy felt by the faculty, students, and friends of Mount Olive College on the occasion of our receiving full accreditation by the Southern Association of Colleges and Secondary Schools. We turn to Holy Scripture for an adequate expression of our deepest sentiments:

"Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Psalm 115:1). We hope that Free Will Baptists everywhere will join with us in giving thanks to God for this great victory. God called Mount Olive College into existence; He has sustained us during the nine years since the college was chartered; He has even greater things in store for us.

We are thankful also for the thousands of friends who have prayed fervently and given generously that Free Will Baptists might have a college known for its spiritual integrity, academic excellence, and cultural distinction. It is a college that our youth can attend with the full assurance that they will receive the best in Christian higher education.

We remember with gratitude the support of local citizens who have given more than \$100,000 to Mount Olive College since it located here in 1953.

We are grateful for our students and the work they are doing in senior colleges and as ministers, teachers, nurses, secretaries, and Christian citizens.

The fact that Mount Olive College has received the highest form of accreditation given junior colleges should help Free Will Baptists everywhere to look upon our denomination with greater respect and renewed loyalty to the "faith of our fathers, living still." With the Psalmist we pray, "Let the beauty of the LORD our God be upon us: and establish thou the work of our hands; yea, the work of our hands establish thou it" (Psalm 90:17).

W. Burkette Raper, President

PLEASE NOTE

Those who have Christmas cards to return to the Free Will Baptist Press, are asked to do so by December 12. This applies to wholesale purchasers only.

HERE AND THERE

In Our Religious World

COMMUNIST GUERILLAS ATTACK CHRISTIAN VILLAGE IN VIET NAM

(The following is a condensed report by missionary Gordon Smith. The report originally appeared in the November-December issue of "Worldwide," the official publication of the Worldwide Evangelization Crusade. The incident occurred in a Christian village in Viet Nam.)

On the night of September sixth, a band of communist guerillas came to Khe Tranh, our undefended jungle outpost among the Pakoh tribe, and killed the Christian chief, took his granddaughter, and led our Vietnamese preacher, Mr. Thanh Hiep, away into the wilderness with a rope around his neck . . .

Just three weeks ago, we spent three days at Khe Tranh in a happy ministry to the Christians and scores of wild tribespeople passing through. Today our station there is desolate. While the Hieps slept, four communists knocked them about and ordered them up. One slashed the tires on the mission bicycle so it could not be used to call for help. They did not steal or ransack, nor did they take other children or Mrs. McGuire Hiep—probably because she was so tiny and frail looking.

Four more guerillas entered the guest house for the tribes who make this a stop-over on their long journeys to and from the interior. They caught a Vietnamese wood cutter, but after telling him not to work any more for the Catholic priests who were exploiting the timber for their own personal benefits, they let him go.

Four more entered the Christian village of five small houses back in the woods. They told the Christian chief to follow them, but he refused. They tried to shoot him, but their pistol would not go off. So they twisted his neck and killed him. They took the Chief's beautiful granddaughter and, together with Mr. Hiep, marched off into the night . . .

Three days later, when we heard of the attack, we took off from Danang and drove 70 miles to Hue and into Bang Lang. We found a crowd of sympathetic Vietnamese around the Hiep's house. We tried to com-

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N. Y. STARTS CAMPAIGN TO CURB LIQUOR SALES GOING TO TEEN-AGERS

To enforce laws against drinking by teen-agers, a special squad of detectives has been assigned by the District Attorney in Nassau County in New York State, reports the New York Times. The squad's initial investigations have led to the arrest of four persons on charges of selling liquor to minors.

The campaign against persons who sell liquor to teen-agers was started because of the high incidence of traffic fatalities involving youthful drinkers. District Attorney Manuel Levind said that the raids would continue any place and at any time until every person in the county realizes he will be arrested if he is caught selling drinks to children.

"Under the law, no charge can be placed against teen-age drinkers unless they use false identification to obtain liquor," Assistant District Attorney William Cahn said. He explained, however, that the District Attorney would write personal letters to the parents of the teen-agers telling them when, how and where the children were found.—*The Union Signal*.

Stresses and Strains Of Ministers' Wives

Texas' Baptist Standard makes the following apt comment regarding the mental and emotional problems peculiar to ministers' wives: "The stresses and strains are enough to stagger an Amazon. . . . Most ministers' wives have never heard a divine call, they have simply married men who have, and they lead an exorable fishbowl existence in which they are expected to be leaders and models in all fields." According to the Rev. George Anderson, director of New York's Academy of Religion and Mental Health, breakdowns among ministers' wives are most often caused by the pressures to conform.—*Dateline*.

Returns After Imprisonment

Mrs. Katherine Voronaeff, 73-year-old wife of a Russian-born Assemblies of God missionary, has reached the United States and freedom after spending approximately twenty years in Russian prisons.

Her husband, the Rev. John E. Voronaeff, also a victim of Communist imprisonment, is still lost somewhere in Russia, or dead. Although frail in body, Mrs. Voronaeff has been reunited with her six children. She will spend the winter with her son, Alexander (Voronaeff) Vernon of Los Angeles.

Born in Russia and having emigrated to the United States in their youth, the Voronaeffs returned to Russia in 1920, under the sponsorship of the Assemblies of God, to evangelize their own people.

Voronaeff became chairman of the denomination's work in Russia and the Ukraine, a position he held until his arrest in 1930.

It was on January 6, 1930, that 800 prisoners were arrested and held in local prisons for months, then herded into freight cars without food, water or sanitation and shipped to Siberia. Those surviving the journey were forced into slave labor. Ten years later, Mrs. Voronaeff was also arrested and placed in the prison camp.

Around 1940, the Voronaeffs were released, only to be arrested again when they tried to get exit papers to come to the United States. Mrs. Voronaeff's release this year came only after negotiations with top-ranking officials in Washington.—*M. A.*

YE ARE MY FRIENDS

(continued from page five)

was trampled to death. When he was dying he said to his lover, "I loved you didn't I? How much more can one love another to give his life to save them? If we ascend to heaven and ask every angel, every saint and the archangels that surround the great white throne, "How much did you love the human race?" in one great halcyon chorus, they would say, "For God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Ye are My friends, do whatsoever I command you.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Greatest Servant

(Lesson for December 18)

Scripture: Isaiah 61:1-3, 10, 11; Matthew 11:7-30

Lesson Text: Matthew 11:29

INTRODUCTION

Today's lesson dealt with the coming of Christ's coming. Today's lesson is a description of the Saviour.

The title of this lesson should help us realize that Jesus is not only the Son of God and Redeemer, but during His earthly ministry, He was a Servant of servants. He came not to be ministered, but to minister. He came to serve, to bridge the gap between God and man. What a contrast as we think of His heavenly association with the Father. He came down from heaven's portals to minister to sinful man— even man even through His death.

Let us turn to our memory verse and recall the will of Christ concerning man's burdens and sins. He is gentle and lowly in heart. By turning to Him who is of such a nature, man can be freed from the burdens of sin, for He is the great burden-bearer. *Bible Student* (F.W.B.).

SCRIPTURES THAT HELP

Isaiah 61:1. The first and second commandments of our Lord are expressed in these first verses. Jesus quoted them in the synagogue at Nazareth. He left off the last part of Verse 2 because it refers to the coming, and He was announcing the

fulfillment of Verse 2: It is the acceptable year of the Lord, even though some will not accept it. He came unto His own, and His own received Him not." So He spoke also of the vengeance upon all unrighteousness. Blessed are the meek. Blessed are they that

grieve: Beauty for ashes is a beautiful thing. Flowers bring forth their beauty out of the beds. Nations go into captivity, and He brings them back to their former state. The dead become ashes, but in the resurrection they come forth with bodies imperishable.

Matthew 10: This passage, like many prophetic passages, seems to have a double meaning. It refers to the deliverance out of

Babylon, and predicts the great deliverance or redemption in Christ Jesus.

Vs. 28: Perhaps the sweetest word in the Bible is "Come." The most possessionless man offered to give the most. He borrowed an upper room. He borrowed a little donkey for the triumphant entry. He borrowed a boat, a cross and a tomb. Yet all who are weary on the journey are invited to Him, and He promises rest. "Whosoever will, let him take the Water of Life freely."

Vs. 29: A yoke is made for two. It connotes obligation. It will fit our necks as the crown fits our heads. Man and wife are yoked together, and must pull together. It is tragic when one gets out of the yoke and the other has to pull the whole load. Jesus was a carpenter, and He knew how to make yokes that fit—no more of a burden than wings to a bird.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. When we try to understand the prophet, Isaiah, we are reminded of the story of Philip and the eunuch of Ethiopia in the book of Acts (Acts 8:26-35), and particularly the statement of the eunuch where he asked the question, ". . . I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" (Acts 8:34). Yes, we are never quite sure if the prophet is speaking of himself or of someone else. But the passage before us is meaningless if we attempt to interpret it totally as the experience of the prophet. It has meaning only in the person and life of the Lord Jesus, the true Messiah Himself, who was God in the flesh. It was He who came to preach the good news unto the meek, or the poor in spirit. Only He can bind up the brokenhearted and remove the shackles from those who are in the prison of sin giving liberty to those who are bound thereby.—*The Bible Teacher* (F.W.B.).

2. He hath sent me to bind up the brokenhearted. Jesus is the Mender of broken things. He takes the fragments of a mispent life and remakes the life into a vessel of beauty and honor. He gives "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Illustration: A Hebrew Christian, in New York City, was greatly interested in a sign in the window of a giftshop which read,

"We mend everything but broken hearts!" Entering the giftshop, he was cheerfully greeted by a young Jewess. "What can I do for you, sir?" she asked. "I am interested in your sign in the window. I am wondering what you do with broken hearts?" "Oh, we send them to the hospital," she said. "Have you not read in your Old Testament of the Messiah who came to heal the brokenhearted?" "Well, I guess I haven't," said the Jewess. "Tell me more about Him!"—*The Bible Expositor*.

3. Early in His ministry, Jesus read this passage in the synagogue. We do not know whether this was the reading for the day or whether Jesus selected this passage, but we do know that He read it. After He had finished the reading, He began to apply it to Himself. At first, this pleased the hearers, but they soon became very displeased and wanted to kill Him, but He escaped (Luke 4:16-30). So do we know that this passage refers to the Lord Jesus.

4. Righteousness is the natural consequence of union with the Lord Jesus Christ, just as it is natural for seed to come up or the bud to blossom forth. Observe again in Verse 4 the fact that salvation is of God. The righteousness comes from God, not man. Really there are two kinds of righteousness: First, there is imputed righteousness. This comes from our union with Christ and is not available any other way. Second, there is a righteousness which is attained. This comes from our purity of thought and conduct after we are saved. Christians need both, but our salvation depends upon the first.—*The Advanced Quarterly* (F.W.B.).

5. "For my yoke is easy, and my burden is light" (Vs. 30).

The yoke of Christ may appear to worldly people as a burden too heavy to bear, but, in reality, it is a burden in the same sense as sails are a burden to a ship or wings constitute a burden to birds. They have a certain weight, to be sure, yet it is only through their employment that ship and bird can reach their destination. The yoke of the oxen co-ordinates the efforts of the team and helps them to move a load that neither could move alone, nor both without the aid of the yoke. Thus the yoke of Christ, instead of constituting a burden in the strict sense of the word, is a blessing which all should hasten to pick up.—*The Senior Quarterly* (F.W.B.).

6. A young artist was called upon by his instructor to complete a picture which the master had started, but through growing infirmities, could not finish. "I commission you, my son, to do your best upon this work. Do your best." The youth shrank from the task, but threw himself upon his knees before the canvas and prayed: "It is for the sake of my beloved master that I

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ST. CLAIRE BIBLE CLASS

(continued from page fifteen)

employ skill and power to do this deed." He rose and began the work, and his hand became steadier as he progressed. Love for his work possessed him till he had steadily and successfully completed the task. His master was brought into the studio to inspect the picture. He gazed at the work, then embraced the pupil and burst into tears, "My son, I paint no more." That youthful painter was Leonardo da Vinci and the picture was "The Last Supper." Let it be thus with us who are engaged in painting the features of Christ's character upon those about us.—*The Bible Teacher* (F.V.B.).

COMMUNIST GUERILLAS

(continued from page fourteen)

fort Mrs. Hiep and the children, who were overcome with grief. Her first thought was, "How soon could we send another preacher to replace her husband? I'll walk back there with him each week end to look after the work," she said. Then she told us how kind the neighbors were in bringing her food and help.

The Pakoh people at Khe Tranh came to the Lord two years ago; their chief, Vien Tu, being the first to accept Jesus as his Saviour. Until recently, he acted as representative to the government for the tribes, and it must have been for this reason that terrorists' activity of the past few days has been mainly directed against governmental administrators and political agents, and many are still being assassinated these days. So far, we have not seen any campaign against people because they are Christians.

That the Communists should choose this tiny, defenseless, Christian village to wreck their wicked vengeance is beyond comprehension. Whether they have now killed our preacher or not, we may never know. They may have taken him only for questioning and later on may let him go. We surely pray that this might be so. He is very frail in body; and it is doubtful if he can go far in the rigorous marching over the mountains, with the rains, the malaria and poor food his captivity will entail. Three months ago he had a terrible attack of malaria for two weeks, which made him go out of his mind for a short time, but he recovered and returned to his work against the advice of our doctors who prescribed a

complete rest. Humanly speaking, the outlook for him now, if he is still alive, is bleak indeed . . . —*Christian News Report*.

EVANGELINE'S MONKEY

Evangeline Booth, when a little girl, had a pet monkey. One day she dressed the mon-

key in the uniform of the Salvation Army. Mrs. Booth was displeased. She hastily dressed the monkey. Little Evangeline couldn't understand. "Why did you dress the monkey?" she asked. "The monkey can't live the life!" said Mrs. Booth. "Christians can live the life through the power of God. Some of them don't, however."—*Walter B. Knight*.

SELECT CHRISTMAS PROGRAM MATERIALS

The following program material is especially selected for use during the Christmas season. It is now in stock and available for immediate shipment. Refer to catalogue for complete list of all program materials.

THE TOUCH OF HIS HAND

A Christmas Drama by Lucille R. Green

This is a play of four acts requiring 14 characters including the angel chorus. The staging and costuming are very simple. Performance time is approximately one hour to an hour and fifteen minutes.

"The Touch of His Hand" is a scripture-filled story of the birth of Christ, from the time just prior to the shepherd's scene on the hillside to King Herod's slaughtering of all the boy babies in Bethlehem.

THE CHRISTMAS HEART — NO GIFT IN RETURN

Two New Christmas Dramas in One Economical Booklet

The Christmas Heart by Elsie Duncan Yale is a playlet for five girls, in which the need of ridding the heart of all grudges and ill will, as preparation for the coming of Christ, is emphasized. Stage setting and costumes are simple and easily arranged.

No Gift in Return by Mattie B. Shannon is a drama for four young ladies and one "Little Girl."

Simple stage setting and easy to prepare costumes makes this an ideal "easy" presentation.

The time is Christmas Eve of the present and the scene is a den with a table, two large chairs and stool.

Carollers sing in the background. Gifts with Christmas trimmings lend color.



THE ANGELIC SONG

A Christmas Drama by

Mattie B. Shannon

"The Angelic Song," requiring eight characters and a chorus, tells in an interesting and dramatic way the influence an old Christmas carol had in a home where a father and son had quarrelled.

The arrangement of this Christmas drama makes for a minimum number of rehearsals.

THE HIGHEST GIFT

A Christmas Play by Carolyn Clifton Dain

A play for intermediate and senior young people (7 characters) requiring about one hour. Properties consist of an angel costume, cards and letters, suitcases, sewing basket, hand sweeper, copy of the poem, newspaper, sofa pillows, and packages.

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FREE WILL BAPTIST CHURCH and PARSONAGE

Saratoga, North Carolina



The Saratoga Free Will Baptist Church has many things for which to thank God. Organized about 1850, it has served the Saratoga community faithfully for these many years.

On this past Thanksgiving night, the church had a mortgage-burning service, denoting that the church is free from all indebtedness.

The pastor is the Rev. Fred Powers. (For other information about the church, see the feature article on the history of the church and the News Note section of this issue.)

EDITORIAL

WHAT IS THAT TO THEE?

Every Christian has his place and walk in life. Not every Christian, however, finds this walk and place in his life. Quite often we see those who drift aimlessly, with little or no purpose and goal. On the other hand, there are hundreds and thousands of Christians who have found their purpose, and by God's grace they are endeavoring to serve Him in their life's work.

Our day is a day of mass communication. We quickly learn about other people and the things which take place in their lives. Instead of this communication resulting in the satisfaction of man's curiosity, it has made him even more curious.

Curiosity is good within itself, for it is a means whereby man seeks to learn the answers to the problems of life; however, it may be taken out of its rightful place to become a monster of meddlesomeness. It may pry into another's life and purpose, and the one who is guilty of such curiosity thus becomes overcritical and intent on tending to another's business and life. It is then an evil desire to probe. The overcurious person's attention is drawn away from what relates to himself and his own true welfare, and he is usually drawn into a pattern of gossip and even slander of that which another person does.

Chapter 20 of John's Gospel contains an interesting account of an incident in the life of Simon Peter. "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, . . . Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (Vv. 20-22). At the time of this instance, Peter had not quite found his place of consecration in the work of the Kingdom, and it happened just after Jesus had told him to feed His sheep; therefore, he should have known that his question concerning John was completely out of place and unjustifiable.

In reality, Jesus' answer to Simon was a rebuke of his curiosity. Jesus had already told him to follow, but Simon turned and saw John, and therefore he wanted to know what John was going to do. "Is John going to follow You?" he might have asked. He forgot that Christ's call is a personal call, and no one else can answer for the other fellow's responsibility. In essence, Jesus said, "If I want John to tarry until I come back, what difference does it make with you, for I have told you to follow Me. What John does, at the present time, is none of your business." Thus, Jesus' answer was very emphatic and very just.

It is best for every man to remember his own personal responsibilities before he seeks to look after another's. If this plan is followed, there will be little or no time to inquire about John's responsibilities. A man may choose to be a missionary when others wonder why he made such a decision. It is not ours to wonder why, but it is our duty to accept him and that which he does as being his lot in life.

It would be impossible to list even a representative number of man's personal responsibilities in life, but there

are at least three which seem to be all-inclusive; that they are basic in everyone's life.

To begin with, man has the responsibility of caring for his own. In other words, he has his family or loved ones. Christ left His mother in the hands of John, His beloved disciple. It is a sin for a man to neglect the God has given. In doing this, man has to labor for food, clothing, and shelter. Very few have these things handed down to them on a silver platter. If the means of livelihood cannot be carried on in the name of Jesus, and without His divine approval, then another means should be sought. This responsibility is great, but if God leads, the needs will be met.

Next, there is the responsibility of being something to someone. No man can serve God who lives to himself. In order to serve God, we must serve others. Service to others is not a bed of roses. The true servant may be called upon to sacrifice some time which denies him of some of his personal interests. In serving Christ, we must lose ourselves in service to others.

Last of all, there is our responsibility to God, our Maker, and Christ, our Saviour. Another man cannot change our responsibility. He may fulfill it for us, but we must give an account for our failure.

Let every man remember that the case of others is in the hands of divine wisdom, and that God's name will be glorified. Christ rebuked Peter. How many Christians today could be rebuked for the same reason? Jesus says, "Follow Me." May we not bother to look around out of curiosity at another, but may we answer His call, personally.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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1 Year

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The Free Will Baptist Press

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C. H. OVERMAN Editor of Literat
LEON DUNN Treas

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What If It Were Today?

by Mrs. Chassie Wells Rowe

JUST RECENTLY one Sunday morning, this question, "What if it were today?" was so clearly brought before me. For much prayer and thought, I have desired to share my thoughts and meditation with you as readers of our Free Will Baptist paper.

On this particular Sunday morning, the teacher of the Sunday school class of which I am a member, was called away before the lesson for Sunday school, on account of a sudden death in her family early that morning. She sent word for someone to please take her place, since she would not be able to be there. Several contacts were made among different members, but it seemed that none were prepared to teach the lesson. I came here that I, too, was among that number that was unprepared. We were all unprepared. Finally one agreed to do her part, and thank the Lord she did a wonderful job. That very day, I asked myself the question, "What would have happened if the Lord had come that very day? How would he have found us? I hang my head in shame as I thought of this, and unprepared, I myself, would have been. Sometimes I feel that we are tried by Him to see if we are prepared or preparing. I can say but a few would be prepared for His coming. We, no doubt, would have to say, "I'm not prepared today, just wait a moment longer please, Jesus."

During these days of turmoil and strife, it seems to me that we do not take the time to even think of the One that holds the future in His hands. Sometimes we fail to realize that there will be one day when we shall have to stand before the great Judge. Like every other gift, we would recognize our time from God. We know that Paul warns us that the "time is short and that the night is at hand when no man can work." In Ephesians, Chapter 5, verses 15-17, we find these words, "See that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

We all understand that time is so short and precious and that time waits for no man. What we leave undone here on this earth will never be done by us nor by others, and we alone, can only do what the Lord Jesus Christ left for us to do.

What are we doing with our time? Are we making good use of our time in prepar-

ing ourselves and others for the great judgment day? Seems that we are striving more for material things and wealth than we are for the spiritual welfare of our souls. We take the time to feed our bodies the food they need physically, but we don't take the time to feed our souls the spiritual food that they need. Spiritual food can be put off. All too often we find excuses not to feed upon spiritual food. Spiritual food is so badly needed today among all of us. How I long to see an old-time revival among us!

Everyone stays in a hurry these days trying to accumulate wealth and fame. We think if we can leave our children wealth and material things, then that is sufficient. So often we neglect to show our children the plan of salvation. Righteousness is far greater than riches. Wealth, fame, and the things of the world will never get us to heaven. Wealth is good and if the Lord blesses one to have wealth, then we certainly should not let that become between us and the Lord. If the Lord does bless us with wealth and fame, certainly we should use it for His good.

How dare us as God's children to waste our time, doing nothing for the Lord. Just think of the many, yes, thousands, that idle their time away in the pursuit of worldly pleasures and profit, when God is robbed of their time, talent and energy.

So many times we go to Sunday school without even knowing what our lesson is about. We don't take the time to study God's Word, we are unprepared. Maybe we'll say that we didn't have time to study or prepare, but think, didn't we have the time, or didn't we just not use it for the purpose of studying God's Word. Excuses are so easy to find when it comes to doing things for the Lord. One of the most familiar, I think, is "I just don't have time, let someone else do it." There is coming a day when we'll be unable to find an excuse.

In these days when we hear war and rumors of war, we, as Christians, have no moments to throw away in seeking the salvation of a perishing world. To me it seems the fields are getting whiter and whiter for harvest, but the laborers still are so few. None of us are so weak, but that Jesus can use us. We so often neglect and put off for tomorrow what we can do today. Sometimes then it is too late.

We should ever remember that the time of Christ is at hand. There is going to be

a second coming. We should be in a hurry to fulfill the great command of Christ. He is giving us time to prepare, but are we using that time wisely or foolishly? It is high time for us to awake out of our sleep and begin to prepare. If we don't prepare, I'm afraid He'll not give us extra time when He does come.

Who is prepared right at this moment? Here I am reminded of these verses of Scripture from Mark 13:31-33, "Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is."

We should take heed and if we are not prepared, let's begin to get prepared. Let us be busy for the Lord. Don't let the harvest fields spoil for the lack of laborers. Let us resolve to give him more of our time, talents and energy and get more prepared, so that we can say quickly, "Here Lord, am I, use me for thy good." And if it were today, He could say, "Well done, thou good and faithful servant."

Elder Joseph Parker Memorial Fund

The Historical Committee of the North Carolina State Convention of Free Will Baptists has instigated, with the approval of the state convention, a plan to erect a suitable marker at the grave site of Elder and Mrs. Joseph Parker. The grave site is located about a half mile from Wheat Swamp Free Will Baptist Church, Pitt County, North Carolina. The death of Elder Parker was about the year 1791. He was one of those earlier Free Will Baptists who stood firm for the cause of our denomination.

The marker is to be financed through the contributions from churches, church groups or individuals. An honor roll list has been started. Those groups, or individuals, sending in as much as \$5.00 will be listed on the honor roll. Contributions of less than \$5.00 will be applied. They are to be sent to the Rev. Hubert Burress, Pinetops, North Carolina.

The present honor roll is as follows:

Rev. J. C. Griffin \$5.00
(Continued on Page Five)

History of the Saratoga, N. C. Free Will Baptist Church

ABOUT the year, 1850, there was a Free Will Baptist church in the Saratoga Community known as "Pleasant Hill Meeting House," located on a farm now owned by R. F. Speight on Highway 222, between Saratoga and the Pitt County line. Rumor has it that the building had become dilapidated and was in dire need of repair. By mutual consent, it was decided that two churches would best serve the scattered congregation and glorify God. So the old Pleasant Hill Meeting House was left to moulder and decay, while those who had found and worshiped the Saviour there, became charter members of the newly organized churches of Saratoga and Aspen Grove.

A triangular one-half acre lot in the village of Saratoga was purchased from Sally and Samuel Applewhite. The land was deeded to the church trustees, Cofield Strickland and Charles J. Moore. The purchase price was \$6.00. The deed was recorded in the Wilson County Courthouse in Book 6, Page 375, on October 15, 1872. A small frame sanctuary, approximately 24 x 24 feet, was erected on this property and was known as Saratoga Free Will Baptist Church.

At the meeting of the North Carolina General Conference of Free Will Baptists in 1873, at Union Grove Church in Wayne County, B. H. Boykin made a motion that the conference admit the church at Saratoga in Wilson County, into the conference; the motion carried. The same year, a neighboring church, Howell Swamp in Greene County, was admitted to the conference. The Saratoga Church reported a membership of 90.

By the time of the meeting of the conference in 1887, Saratoga had grown to 190 members. The highest membership was reached in 1908 when she reported 280 members. At about that time, almost every quarterly conference listed some members as excommunicated, for such things as *disorderly walk, drinking too much, or dancing in the ballroom*. Quite often at the next quarterly conference, the church found those excommunicated ones returning, repentant, forgiven, and reinstated on the church roll.

Then, too, several other churches drew

on the Saratoga congregation for members. Around 1884, Spring Branch Church was organized and drew several of its charter members from the Saratoga Church. Some left Saratoga around 1894 to organize Good News Christian Advent Church, and again in 1912 or 1913, several members withdrew to become charter members of the Saratoga Disciples of Christ Church.

Since its organization, Saratoga Church has played an active part in denominational affairs. She entertained the Central Conference in 1897, 1908, and 1941. The Fourth Union Meeting of the Central Conference was organized in this church in June of 1902. Several of her members served as officers of the union; such as the Revs. D. A. Windham, Reddin Proctor, and Hubert Burress. Even before the Fourth Union was organized, the minutes show that Saratoga was sending delegates to other unions. Records as early as 1909 show Saratoga Church making gifts to Eureka College at Ayden, North Carolina. According to her minutes in 1896, she was giving to a fund for *old retired ministers*. Ever since its beginning, the church has supported the Children's Home at Middlesex.

The church is proud of the fact that several young men have been called into the ministry from her membership. Some of these are the Revs. T. J. Moore and D. A. Windham, who were ordained in 1905; R. C. Proctor, who was ordained in 1923; and Hubert Burress, who was ordained in 1950.

Sometime about 1895, the congregation began to realize that a larger sanctuary was needed in which to worship. Available information does not give the exact date the second structure was built, but it must have been before 1899, because the minutes of March, 1899, say: "It was moved and carried that the treasurer pay all money in his hand to the building committee for the indebtedness of building the church." That building was one of the nicest rural churches in eastern North Carolina. Its high-arched ceiling, well-proportioned entrance and steeple, and its gothic windows were of a simple beauty that stirred one's heart to worship. At two intervals, Sunday school rooms were added which made the building a "T" shape. By 1950, the building was needing repairs. The roof leaked,

the floor was badly worn and the pews sagged. After much talk, prayer and fasting, a renovation program was begun on January 15, 1955. The first service held in the renovated building on June 19, 1955. During that five-months period, Saratoga Church members had seen the church roofless and torn almost to the ground; but hearts swelled with love and pride and prayers of thanksgiving were offered on that Sunday in June when the congregation saw her brick-veneered exterior, stained-glass windows, central heating system, hardwood floors, ten Sunday school rooms and a pastor's study. The very simplicity of her sanctuary seemed to fill one with reverence for God. There had been \$30,000 along with blood, sweat and tears. The church was still more than \$2,000 in debt, but the Lord still performed miracles, and by September of 1956, members of the congregation bowed their heads in a dedicatory prayer led by the Rev. Hubert Burress, a young minister who had gone out from Saratoga Church to preach the gospel. Saratoga Church was out of debt and the church had not been neglected. She stood ready to fill her place in God's service.

As early as 1902, a Sunday school was in progress and the woman's auxiliary organized in May of 1929. An ill-league operated for awhile during World War 2 years, but had to be disbanded. The present league was organized in 1948, and in 1953 the Go-Tell auxiliary came into being.

Many devout and Christlike men have served the Saratoga Church as pastor since its origin in 1872. Until January of 1955, most of these lived in other places and came to the community one week-end month to preach. In January of 1947, the church, in quarterly conference, voted to have services two Sundays a month instead of one. In November of 1956, the church went on full-time services. It was until September of 1949, that the building and lot next to the church were bought from Mrs. Edna Ellis for a parsonage. Rev. R. H. Jackson moved in and at that time the congregation has learned the value of a resident pastor. It is true that Revs. E. B. Joyner and W. L. Jermon (continued on page five)

The Blessedness of A Good Woman

by Walter E. Isehour

ONE of the most wonderful statements concerning a good and noble woman recorded in Acts 9:36: "Now there, was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: she was full of good works and almsdeeds which she did."

Dorcas was taken sick and died, and her body was laid in an upper chamber. The disciples at Joppa, hearing that Peter was at Lydda, sent for him to come. We realize that when death enters into a home, a community, no one can comfort and soothe so much as a man or woman of God. No doubt Peter made his way at once to Joppa to meet the sorrowing loved ones, friends and neighbors. They took him to the upper chamber to look upon the face of Dorcas, beautiful and calm in death.

When the bereaved and sorrowing gathered around Peter and Dorcas. "... all the women stood by him weeping, and shewing coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed, and turning him to the body said, Tabitha, arise. And she opened her eyes: when she saw Peter, she sat up. And he laid her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa; and many believed in the Lord" (Acts 9:39-42).

What a marvelous blessing to a Godly woman is to a home, a church, a community, a country! Dorcas was such a woman. She loved the Lord, loved her people, loved the saints, loved the widows, and no doubt loved everybody. There was no enmity, no hatred, no worldliness, no jealousy and selfishness about her. Her hands were clean, her heart was pure, and her life was an open book. She did nothing for show and for praise. She harbored no hypocrisy within. Naturally we would think of Dorcas as being a noble woman—a kind, gentle, sweet-tempered, helpful, blessed, Christian woman. Peter would not have prayed her back to life. We are not told that she was a woman of fame and great renown; not a woman who stood in the higher brackets of society; not a woman who was popular with the world; not a woman of wealth; not a woman in some great reformation. She was

just a common, sweet Christian woman who was a blessing to those about her. She was a seamstress; her hands were busy making coats and garments for widows and maybe fatherless children. She was loved because she loved others and served. This is true of every Godly, noble, industrious Christian woman.

Although Dorcas lived almost two thousand years ago, yet the story of her life lives on. No doubt thousands of girls have been named after her across the centuries. A woman should be noble, good and Christlike for mothers to name their baby girls after her; Godly parents do not choose the name of a slattern, an adulteress, nor a proud, overbearing, society-wrecking, frolicking, dancing person. Women who are a curse to their homes through drunkenness, debauchery, gossip, cursing, laziness and sinfulness are not worthy of namesakes. No country rises up and calls them blessed after they are gone. In fact, their going is a blessing, rather than their living, as the country is thus relieved of their wretched leadership. But, oh, what about their lost souls and those whom they have influenced? It is indeed something to think about.

How our nation today needs Godly, prayerful, industrious, helpful wives and mothers! How our churches need noble Christian women who give themselves to prayer and good works! How we need girls and women who adorn themselves in modest apparel, and whose lives and influence lead and point Godward and heavenward! Our country is suffering for lack of just such women and girls—ladies and leaders among men. Every girl and woman in our schools today, who have our children under their care as they begin an education, ought to be prayerful and Godly, thus wielding an influence over the boys and girls in their early years that may help them to be noble and great and good in after years, when they become citizens and leaders.

So far as I know, no country and nation ever rises higher than its womanhood. If the masses of women live on a low plane, then the men of that country and nation live likewise. Then we realize that this places a tremendous responsibility upon the women of a nation. Morally and spiritually,

women are mighty leaders of men, whether it be downward or upward. Oh, that we had millions of women today with the spirit and influence of Dorcas, and with hands busy for God and mankind! Surely the trend of the times would start upward rather than continue downward. With millions of Godly, prayerful, noble, industrious women, we would see a different country and a different world. Dear woman, will you be one of them?

History of the Saratoga, N. C., Free Will Baptist Church

(continued from page four)

lived in Saratoga while preaching there, but they resided in rented houses. The parsonage was old when it was bought, and although minor repairs were made, it was far from adequate. In June of 1957, a committee of three was named to inspect the house and recommend to the church whether repairs should be made or a new building constructed. The majority report was to repair and the minority report to build. During the ensuing discussion, a motion was made and passed to build. A committee consisting of Preston Proctor, chairman; the Rev. Adam Scott, vice-chairman; Willie Owens, George Welton, Robert Bynum, Mrs. Edna Ellis with Mrs. Adam Scott, secretary-treasurer, was named. This committee was asked to select a floor plan, direct the building, and plan ways and means of financing the building. The last week in March of 1958, the Rev. Adam Scott and family moved into the new brick, eight-room house. On the fifth Sunday in March, they held open house to which all friends of the church were invited. Upon completing the house, the church made a down payment of \$2,500. The remainder of the cost was to be paid over a period of five years. Now, in November of 1960, the final payment has been remitted and the Saratoga Free Will Baptist Church gives God the glory.

Memorial Fund

(Continued from Page Three)

Rev. F. B. Cherry	5.00
Rev. Hubert Burress	5.00
Rev. C. L. Patrick	5.00
Rev. Michael Pelt	5.00
Rev. S. A. Smith	5.00
Rev. J. W. Everton	5.00
Central Conference of N. C.	50.00
Rev. Fred Powers	5.00
Little Creek Church	5.00

Other interested persons are urged to make their contribution as soon as possible.

NEWS NOTES

Thanksgiving and Mortgage-Burning Service at Saratoga Church

The Saratoga Free Will Baptist Church, Saratoga, North Carolina, was the scene of a special Thanksgiving and mortgage-burning service on Thanksgiving night.

This special service was opened with the congregation singing, "Praise Him! Praise Him!" The invocation was then prayed by Mrs. Paul Thigpen. The pastor, the Rev. Fred Powers, then directed the junior choir in singing "Come, Ye Thankful People." "The First Thanksgiving," an inspiring discourse, was presented by Miss Nancy Amer-son, after which everyone enjoyed a sing-spiration period. Mrs. Albert Proctor then gave a very informative review of the history of Saratoga Church.



Highlighting the service was the burn-ing of the parsonage mortgage by the pastor, Mr. Powers, Preston Proctor, trustee, and George Weldon, a member of the finance committee. United co-ordination between the finance committee, board of trustees and the pastor, caused this aspiration to materialize. Following the burning of the mortgage, the prayer of gratitude was prayed by Mrs. Proctor. During the evening, a Thanksgiving offering was received for the Central Conference Building, which is to be erected at the Children's Home, Middle-sex, North Carolina. Mrs. Clyde Cobb and Mrs. Robert Parker sang, "I bowed on My

Knees and Cried Holy." The Thanksgiving message was delivered by the Rev. Ed. Miles, pastor of the Spring Branch Free Will Baptist Church, Walstonburg, North Carolina. His message was centered on the ten lepers which Jesus healed. "What Do I Have to Be Thankful For?" and "How to Be Thank-ful" were the sermon topics. The service was concluded by singing "Count Your Blessings," and the benediction was prayed by Robert Bynum.

N. C. Superannuation Report for November

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of North Carolina State Convention of Free Will Baptist for November 1960:

Receipts	
Balance on Hand Nov. 1, 1960	\$6,088.89
Regular Receipts for November	884.26
Offering Earmarked for Adopted Ministers and Minister's Widows	15.00
Check Returned Because of the Death of a Minister on the List	11.00
Total to Account For	\$6,999.15
Disbursements	
Minister's Monthly Checks	\$226.00
Operating Expenses	33.94
Paid to National Board	85.03
Total Disbursements	344.97

Balance on Hand Dec. 1, 1960	\$6,654.18
Receipts by Conferences	
Albemarle	\$144.68
Blue Ridge	27.98
Cape Fear	69.93
Central	254.23
Eastern	236.75
Piedmont	5.00
Western	160.69

Coming Events

December 25—Christmas Day
 January 25—Spring Semester Begins at Mount Olive College
 January 29-February 5—National Youth Week

N. C. Children's Home Report For November, 1960

The Free Will Baptist Children's Home Middlesex, North Carolina, reports following receipts for November, 1960. Receipts have been mailed to each individual, auxiliary, or organization contributing. Totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

General Fund	
Albemarle Conference	\$ 773
Blue Ridge Association	99
Cape Fear Conference	1,190
Central Conference	5,016
Eastern Conference	3,260
French Broad Association	475
Jack's Creek Association	97
Mount Mitchell Association	11
Pee Dee Association	82
Piedmont Association	844
Rockfish Conference	106
Toe River Association	50
Western Conference	2,536
Western Yearly Association	12
Yadkin Valley Association	203
Farmer Picture Program	434
Miscellaneous	1,695

Kitchen Fund	
Eastern Conference	5
Western Conference	10
Miscellaneous	17

Clothing Fund	
Albemarle Conference	40
Cape Fear Conference	40
Central Conference	5
Western Conference	55

Boys' Cottage Fund	
Albemarle Conference	23
Central Conference Building Fund	
Central Conference	302
Miscellaneous	32

Total November Receipts \$17,418

Charleston, S. C., Church Experiences Year of Growth

The First Free Will Baptist Church Charleston, South Carolina, has experienced a remarkable year of growth. Under leadership of the Holy Spirit and the past the Rev. Noah Brown, all auxiliaries of church have flourished.

Church membership for the year shows an increase of 51. These additions practically doubled the original membership at the beginning of the church year in October, 1959.

The Sunday school increased by 173 during the year to bring the total members to 215. The Charleston church is very proud of the Sunday school and requests prayer from readers of "The Free Will

...tist" that the Sunday school will be more far-reaching during this church year and that tremendous gains for God's kingdom will be made.

The hard working ladies' auxiliary received new members during the year. This year of the church is the most industrious. The ladies' auxiliary has contributed considerable time and energy to the raising of funds for the church building program as well as supporting its own internal projects. Under the jurisdiction of the ladies' auxiliary has been organized a Y.P.A. This group is composed of about 16 wide awake, energetic teen-agers who are doing a marvelous job supporting their projects and activities.

The Y.P.A. also makes possible Christ-centered recreation for the young people of the church. This program has also been wonderfully blessed during the year.

Although listed last, the league is not inactivity. This is the fresh, evergreen of the church which strives to train, discipline and challenge Christ's workers. The league has increased greatly, also; but this organ is evidenced an especial need for more growth in membership, attendance, interest and sparkle. Please pray for the Charleston league that all these needs be met for God's glory.

God has tremendously blessed the financial program of the Charleston church during the past church year in which \$10,942 was raised. Six classrooms and two rest rooms have been built. An additional lot, costing \$10,000, was purchased, where eventually a sanctuary will be erected.

These are only a few examples of God's goodness and blessings to His children when they exercise faith and believe that God will do as He says in John 15:7, "If ye abide in me, and my words abide in you, ye shall have what ye will, and it shall be done unto you."

Central Conference Ordaining Council Meets December 20

The Rev. D. W. Alexander, chairman of the Central Conference Ordaining Council for North Carolina, announces there will be a meeting of the council December 20, at 10 a. m., at The Free Will Baptist Press, Raleigh, North Carolina. He asks all interested persons to attend.

Successful Revival at Charleston, S. C., Church

The First Free Will Baptist Church of Charleston, South Carolina, has just closed a very successful revival which was held December 13-19, with the Rev. L. H. Clayton of Chester, South Carolina, as the evangelist. During the week, Mr. Clayton, assisted

by the pastor, the Rev. Noah Brown, reached a considerable number of people through personal work, hospital visitation, etc.

"Mr. Clayton is presently in full-time evangelistic work, and it is a certainty that churches would be blessed in calling this man for evangelistic work or as a full-time pastor," states Mr. Brown.

New Free Will Baptist Bible Institute Being Established

The Florida State Association of Free Will Baptists, in its annual meeting in Jacksonville, Florida, November 4, 1960, approved plans for the establishment of a Bible Institute in Florida.

This institute will be located just south of Cottondale, Florida, on U. S. Highway 231, and will be called, "Florida Free Will Baptist Bible Institute." The board of directors are: Ernest Owen, Clyde Owen, Harold Harrison, Chester A. Huckaby, and Harvey Henderson. The board of directors appointed the Rev. Harold Harrison as the administrative dean, and the Rev. Clyde Owen as the secretary-treasurer; other officers and teachers will be appointed in the near future.

It is hoped that this institute will be opened for classes in the early part of 1961. The buildings and other facilities are being repaired, remodeled, and made ready for the opening.

For the time being, classes will be held at night, with no resident students. Subjects will be similar to those taught at Free Will Baptist College in Nashville, Tennessee.

Students are invited to enroll from Florida, South Alabama, and Southwest Georgia, or anywhere within driving distance. Those interested in further information concerning enrollment may write to the administrative dean, the Rev. Harold Harrison, Chipley, Florida.

National Superannuation Report for October

The following is the financial report of the National Superannuation Board of Free Will Baptists for the month ended November 30, 1960, as submitted by the secretary-treasurer, Mrs. K. V. Shutes:

Cash on Hand, Nov. 1, 1960 \$4,185.54

Receipts

Co-Operative Plan:

Alabama	\$ 3.82
Arizona	.81
Arkansas	18.34
California	25.41
Florida	23.07
Georgia	19.67
Illinois	28.61
Missouri	44.61
North Carolina	7.48

New Mexico	6.27
Ohio	.09
Oklahoma	48.24
Tennessee	17.21
Texas	25.31
Virginia	2.94

From States:

Alabama	72.75
Georgia	18.89
North Carolina	200.97
South Carolina	77.79
Tennessee	8.67
Texas	2.70
Virginia	5.60

Other Receipts:

From Insured on Premiums 189.91

Total Receipts \$49.16

Total to Account For Disbursements \$5,034.70

Ministers Life & Casualty

Union for Premiums

On Insured \$428.77

Secretarial Service 60.00

Total Disbursements \$ 488.77

Balance in Treasury, November 30, 1960 \$4,545.93

Washington-Plymouth Y. F. C. Watch-Night Service

The Washington-Plymouth, North Carolina, Youth Rally will be held on December 31, 1960, at Free Union Free Will Baptist Church, Pinetown, North Carolina. The first service of the evening will begin at 7:45 with a singspiration service and special music by a quartet. The Rev. Herbert Bryan of Columbia will bring the message. The service will close at approximately 9:15, and refreshments will then be served at the community building next to the church.

At 9:45 the second service will begin which will consist of the showing of the film, "Martin Luther." This service will close at 12:00 midnight with prayer and a consecration service. The film is centered around the Protestant Reformation which was the spiritual revolution which changed the world.

The offering which shall be received will be applied to the support of the Albemarle Conference Missions.

Someone has said there are three classes of people: the wills, the won'ts and the can'ts. The first accomplish everything, the second oppose everything, and the third fails in everything. To which class do you belong?

QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I have heard much of the fallen angels recently. Can you tell me what the Bible teaches concerning them?—A. G. K., Illinois.

Answer: Among the several passages to be found in the Bible that speak of these once happy and obedient creatures that are now the alert enemies of God, the following gives some of the most definite information. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter 2: 4); "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

The general opinion found depicted in books on theology and doctrine is that these creatures, having a terrestrial abode prior to that terrible catastrophic, fell when Satan did because they joined him in the terrible rebellion whose events are recorded in sacred history. It is also generally thought that these who are now fallen angels, at least part of them, were in some way inferior to and subject to Lucifer, the mighty angel that by transgression fell from his lofty position and in that transgression and fall became Satan and the devil. It seems that Lucifer and, of course, these other fallen angels were not only seeking to gain God's position in the place of theirs, but that they also sought worship. We do not know all the facts concerning the sin, all its implications and all accompanying events. Just what we read in the Bible is all we dare assert. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). This verse indicates that Satan and fallen angels are and shall be associated together. (Read Isaiah 14:4-23; Ezekiel 28:11-23; Daniel 10:13.) Notice that in the ninth and tenth chapters of Daniel, the prince of the king of Persia, the king of Tyre in Isaiah and Ezekiel and other heathen kings in other passages are identified with Satan. This, of course, can mean no other than the fact that whereas God has appointed Michael the archangel to exercise watch care over Israel, His chosen people, Satan has followers in the angel-

ic host that exercise control over the heathen nations. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2). Compare, "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia" (Daniel 10: 13). The prince of the powers of the air in Ephesians 2:2, and the prince of Persia in Daniel 10:13 seem to be one and the same from the context of both. It occurs that this being of power has quite extended territory in which to carry out his opposition to God and all that is good, even to that which pertains unto us who are here on the earth. (Compare Luke 16:22, 23 with Job 1 and 2.)

In Luke 16:22 it seems that an escort of angels was necessary to take the Godly man from the Satan-controlled earth to Paradise; but in Verse 23, where the rich man who goes to hell is discussed, no host of heaven is necessary, for God does not dispatch help to those who cast their lot with the devil and his angels. They are those born only into the natural realm. Those who have been born from above and go to be with the Lord need an escort of heavenly beings to assure them safe conduct to heaven against these opposers.

In Job, Satan met with God when and where (the sons of God) the angels met. Job was the object of God's pride and commendation, but at the same time the object of Satan's dirty work and wrath. That is why God in His Word forewarns us that all who live Godly must suffer persecutions. Jesus made it clear that Satanic forces would treat His followers, the Church, as they had treated Him. So it seems that Satan and all the other fallen angels spend all their time in an effort to destroy God's children or at least to render them useless.

Question: Who were the compilers of the Old Testament?—June Roberts.

Answer: We have no such information from the Bible; however, tradition tells us that Ezra and a group of men known as

the Great Synagogue that were devout Jewish leaders compiled the Old Testament. It is a fact, we know that Moses wrote put all the books of the Pentateuch, the first five books of the canon, in the ark of the ark under the inspiration of the Holy Spirit. The books are often designated other parts of the Bible as the Law. Before Moses died, he wrote saying God instructed him to place the book of the law by the side of the ark of the covenant, (not inside the ark of the covenant as it is stated in our authorized version). "And it came to pass, when Moses made an end of writing the words of the law in a book, until they were finished, that Moses commanded the Levites, to take the ark of the covenant of Jehovah saying, Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee" (Deuteronomy 31:24-26, R. V.). The Ten Commandments were placed inside the ark, but scrolls of parchment, or vellum, upon which the books of the Bible were written, were kept in the Holy of Holies by the side of the ark of the covenant. Later while Israel was swallowed up in apostasy, the long lost Scriptures were found in Greece, were read and explained to the people in a public gathering. As the books of Scripture were written, they were placed beside the ark with the first five books Moses had written. Then it was written by Ezra and his company of devout Jews known as the Great Synagogue compiled and placed their approval of the whole Old Testament. It is without question that we assert that God overruled the work just as He had controlled by inspiration the work of those who did the writing. There is no question in my mind but that God guided the arrangement in original order, the order in which the Jews kept their Old Testament; and certainly our Lord when He here acknowledged the Old Testament we have it in the Hebrew and in the translation Greek.

Thankfulness for a Thorn

George Matheson, the well-known preacher of Scotland, now with the Lord, says: "My God, I have never thanked Thee for my thorn; I have thanked Thee a thousand times for my roses, but never once for my thorn; I have been looking forward to a world where I shall get compensation for my cross as itself a present glory. Teach me the glory of my cross; teach me the value of my thorn. Show me that I have climbed the path of pain. Show me that my tears have made my rainbow."—*Monthly*.

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

N. C. Woman's Auxiliary Treasurer's Report

Mrs. Raymond T. Sasser, treasurer of the North Carolina Woman's Auxiliary Convention, reports as follows for the second quarter, September 1, 1960 through November 30, 1960:

	Balance Brought Forward	Received This Quarter	Disbursed This Quarter
Home Missions, General Fund	\$	\$ 210.41	\$ 210.41
Home Missions, Special:			
Alaska, General Fund		115.00	115.00
Washer and Dryer for Whalers		76.00	76.00
Maek Owens		5.00	5.00
Foreign Missions, General Fund		249.49	249.49
Foreign Missions, Special:			
Tommy Willey Jr. (Cuba)		469.00	469.00
Bill Jones (Africa)		75.00	75.00
Anita Sparks		7.50	7.50
Carlisle Hanna		6.00	6.00
Bobby Aycock		88.23	88.23
Geraldine Waid		4.00	4.00
John Mochlmann		25.00	25.00
Free Will Baptist Bible College		70.93	70.93
Mount Olive Junior College		199.47	199.47
Terminations, General Fund		188.19	188.19
Terminations, Adopted Widows and Ministers	6.00	58.00	64.00
Cragmont Assembly, General Fund		60.43	60.43
Cragmont Assembly, Gift to Wootens		5.00	5.00
Laborer Band		165.24	165.24
Children's Home		168.60	168.60
NAC National Project, Auxiliaries	3.00	178.00	181.00
NAC National Project, G.T.A. and Y.P.A.	5.00	8.00	13.00
Membership Fees to Children's Home	25.00	75.00	100.00
Phyllis Loan Fund		75.68	75.68
Church Finance Association		8.00	8.00
for Mrs. Rhodes		5.20	5.20
District Conventions		10.00	10.00
Totals	\$39.00	\$2,588.37	\$2,627.37
Summary			
Balance in Bank End of First Quarter			\$1,146.03
Receipts for Convention General Fund:			
Per Capita Dues	\$	2.40	
For California Trip		76.00	
Reimbursement		27.50	
From Cragmont Woman's Conference		5.46	
From Former Treasurer		19.00	
General Donations		73.61	
Total Receipts for General Funds			203.97
Receipts for Designated Denominational Enterprises			2,588.37
Total to Account For			\$3,938.37
Checks Written for Denominational Enterprises		\$2,627.37	
Convention Expenses		276.58	
Total Disbursements			2,903.95
Balance in Bank End of Second Quarter			\$1,034.42
Convention Expenses			
Treasurer's Salary and Expense		\$ 62.58	
General Design		10.00	
Executive Committee Meeting		59.10	
Field Worker		117.90	
L. E. Ballard for "Look"		27.00	
Total Convention Expenses			\$276.58

Bridgeton Woman's Auxiliary Elects Officers

The following officers and chairmen were elected for the Woman's Auxiliary of the Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, at a meeting held at the church Thursday night, December 1: Mrs. Mayhue Bennett, president; Mrs. Aldric Gaskins, vice-president; Mrs. Nelson Simpson, recording secretary; Mrs. Joe Hamilton, corresponding secretary; Mrs. Ed Horne, treasurer; Mrs. J. R. Bennett, enrollment; Mrs. Hugh Belangia, youth; Mrs. Charlie Jones, program-prayer; Mrs. James Turner, study course; Mrs. Grover Pate, Children's Home; Mrs. J. H. Oglesby, personal service; and Mrs. Dillon Gaskins and Mrs. Richard Bryan, circle chairmen.

Mrs. J. C. Griffin Jr. served as installing officer and Mrs. John Overman gave the prayer of dedication.

Mrs. Mayhue Bennett presided and Mrs. Lee Griffin gave the devotional, reading her Scripture lesson from the forty-fifth chapter of Isaiah. A program on missionary work in India was presented by Mrs. Griffin and Mrs. Nelson Simpson gave a prayer.

Reports of committee chairmen were given and plans were made for one circle to meet during the day and one at night in the coming year. A hymn was sung and the meeting was closed with a prayer.

Gray Branch Church Organizes G.T.A.

A G.T.A. was organized Friday night, December 2, at the Gray Branch Free Will Baptist Church near Deep Run, North Carolina, with sixteen enthusiastic children present.

The woman's auxiliary of the church is sponsoring this organization with Mrs. Pearl Smith, chairman, assisted by Mrs. Mildred Cauley and Mr. Durwod Merritt of the brotherhood.

The meeting got under way with group singing and prayer by Mr. Merritt.

The election of officers began with Mrs. Smith explaining the duties of each officer and emphasizing the importance of selecting the person most capable of the job. The following were elected: President, Donna Dunn; vice-president, Roy Farmer; secretary-treasurer, Charles Merritt; program chairman, Debra Smith; song leader, Betty Jo Farmer; pianist and personal service chairman, Sheila Humphrey; social chairman, Joan Humphrey.

The group will meet twice each month and climax each quarter with a social event.

(Continued on page fourteen)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Columbia, S. C., Church Faces Crisis

The Original Free Will Baptists of Columbia, South Carolina, are facing a crisis in establishing a growing work in the state's capital city.

An option has been taken on a fine location for a new church, but a deadline for closing the deal with \$5,000 is Christmas Eve. The work is in the status of a mission under the auspices of the State Home Missions Board.

The property had a \$15,500 price tag on it at the start but the owner cut this by \$3,000 for the church, thus making the sale price \$12,500. Equity of \$5,000 is wanted and the church currently has been able to raise about \$1,000.

A piece of property now owned by the organization is up for sale and should clear, after clearing indebtedness, about another \$1,000.

The Rev. David Hutchinson, currently serving as director of the mission under the mission board, requests Free Will Baptists everywhere to: (1) Pray that sufficient money will be made available through sale of the property and donations to close the deal within the time allotted; and (2) give generously toward this cause if you have some of God's money you feel you'd like to put into a worthy project.

There are about 150 Free Will Baptists in Columbia, but because of a poor location and lack of leadership, the work has been stagnated.

Since the work became a mission in September, 1960, by the discontinuance of the former church organization, attendance has been running between 30 and 50 with a spurt of new interest. Offerings, which have gone into the Home Missions fund out of which salary and expenses have been paid, have averaged during the three months about \$200.

Pledges have been made by families primarily interested in the relocation and organization of a sound Columbia Free Will Baptist Church total well above \$200 a month.

If the \$5,000 can be obtained and the property is transferred to the Free Will Baptist Home Missions Board of South Carolina, then the monthly payment of \$60

has been pledged by one of the church families.

"This is an extreme challenge not only to Free Will Baptists in this state, but everywhere," Brother Hutchinson said. "We feel that it will go a long way to adding prestige to our denomination and serve a very needed area with the gospel of Christ. Pray over this matter and then act according to God's direction."

Local prayer meetings will be held almost nightly until the deadline and the people in the mission feel that God will not let them down. They also have faith in the people of their denomination.

"This may be the need for which you might place your Christmas offering either as an individual or a church organization," officials say.

New Mission at Weldon

The new Free Will Baptist Mission at Weldon, North Carolina, had its opening Sunday, November 27, with the Rev.

Charles Keith in charge. The mission located in the Greene Building in the center of Weldon.

The work in Weldon began last spring when the Rev. L. E. Ballard, field secretary of the State Sunday School Convention, assisted by Mr. Thomas Sorie of the Dawson Grove Church, made a survey of the town and began services on Friday evenings at homes. The results of these meetings encouraged the Rev. Charles Keith of Weldon, chairman of the Central Conference Mission Board, and other members of the board, to carry on the services, changing them to Thursday nights for the convenience of some of the interested people. In the meantime, Mr. Keith kept looking for a place for temporary headquarters, but with little success until the last of November when the present hall was secured.

For the time being, regular services will be held in the mission on Thursday nights at 7:30 and on Sunday afternoons at 2:30 p. m., with the Rev. Nathan Eason of Scotland Neck in charge. Mr. Eason will devote two days each week to visiting in the community, and hopes to find more people soon as there are enough to justify it. Rev. Ballard, the State Sunday School field secretary, will organize a Sunday school, according to the plans. People who know Free Will Baptists in the vicinity of Weldon, North Carolina, are asked to contact Mr. Nathan Eason, Scotland Neck, North Carolina.

A NEW SERVICE FOR OUR READERS

The Gift Certificate below is for the convenience of those wishing to give Christian books to friends at this season. Simply fill out the blank mail to The Free Will Baptist Press, Ayden, N. C., enclosing amount you wish to give, and a beautiful Gift Certificate will be forwarded to done named on coupon below. This will save your time, expense and trouble of selecting, wrapping and mailing gifts. Any amount from \$3.00 up may be given. Remember, send coupon to Press; the Press will forward you Gift Certificate to the recipient you have named.

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NOTES AND QUOTES



By J. C. Griffin

A REQUEST

A few days ago, one of my friends said, "Mr. Griffin, I want you to have a book published containing Notes and Quotes for the past several years." My answer, "I would be happy to grant your request, but I would like a lot of money to perform the work." I have Free Will Baptist Notes, week by week, with a few missing, for the past thirty years. But if I were able to publish such a book, it might not fit the fancy of the public and I would have a lot of books on my hands that would be good to me, nor perhaps, to anyone else. If my friends would back me on the publication, I would be glad to publish the book requested, for the glory of God. Not for myself, but for Him who I have served for the past years; for I have never received one dollar for Notes and Quotes; thanks be to God, I have never been deviously criticized.

MINISTER'S BULLETIN

Bulletins are great little periodicals that help to keep the members of a church informed as to what is to be and that which has been; and to inform the members and the friends of both pastor and church as to the needs of the church and the community.

It also gives the pastor or minister the opportunity to lash out at those with whom they may disagree, but in general, most of the bulletins are used for the promotion of the local church and its various departments. A lot of these bulletins are sent free to those admired by the editor, and those who are not so highly esteemed. These bulletins from far and near, some of them I read, some of them go directly to the wastebasket, especially when I am busy and do not have time to even read that which I subscribe to and pay for. I am always happy to receive bulletins that are up-to-date, righteously and are sent out for a purpose, but when it is an axe to grind, something that carries a note of envy, destructive criticism, or something that lifts the sender above others, or a maligning and smearing nature, I rather devote my time to reading my Bible, league and Sunday school literature than to waste

my time reading something that does not make me rejoice in soul. If your bulletins exalt Jesus Christ and promote peace and happiness without condemning everyone to the flames of hell who differ with you in your philosophy, I rather that you would keep your bulletin within your own work; for I am saved and know it and I have not a mind of my own. Paul said, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. . . . Let this mind be in you, which was also in Christ Jesus" (Philippians 2:3, 5).

As mentioned in former writings: Christ prayed, "Father forgive them." Stephen said, "Lay not this sin to their charge." But we human beings hold malice, and take revenge against others with whom we disagree. We rather defame in many instances than to forgive. It is a crude illustration, but I heard when I was a boy, "You kill my cat, and I'll kill your dog." That is, you do me wrong, and I'll pay you back, forgetting that the Bible says, "Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people" (Hebrews 10:30).

DO NOT TELL ME THE FAULTS OF YOUR CHURCH

When I was in the evangelistic field back in the twenties, when I reached a church for a series of meetings, very often I would say to the pastor, "If you have trouble or strife in your church, or that which is contrary to the teachings of Christ, do not tell me about these problems, for I want the Holy Spirit to be free in revealing them to me, so that I will not be hemmed in by knowing these things." It is harder to preach to a man knowing that someone has told you of his faults, than it is to not know them and be led by the Holy Spirit to preach against these things, when some has said to you, "Mr. John Doe is guilty of doing so and so, and I want you to hit him hard." I have found pastors that wanted the evangelist to give them a boost and to hit a deacon. I always would hit the deacon who was not a deacon in the spirit, but never was much for boosting preachers that I did not know very well. You better know what you are saying when you talk. One time I was boosting a church official while talking to the nephew of this man. The nephew spoke up and said, "Preacher, you don't know what you are talking about." I hushed, I did not want to know more.

THE HOLY SPIRIT WILL TELL HOW TO PREACH

Jesus said, ". . . the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

All the information that I need to preach can be found by a perfect yielding to Him. He will guide you in all truth. I do not believe that the Holy Spirit will guide any man to take the advantage of his pulpit to lambaste those whom he does not agree with. The pulpit is a place to exhort believers to righteousness and to exalt Jesus Christ. Paul said, "Preach the Word." If we preach the Word, we will preach Christ. It is written, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2).

Truthfully, we cannot preach God without preaching Christ, and we cannot preach Christ without preaching the Holy Spirit. For God the Father and God the Son (Jesus Christ) and the Holy Ghost cannot be separated. We cannot have one without the other. If we are possessed by one, we are possessed by all. Don't let the theology of man fool you these Three are One. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7).

THE LAW OF LOVE CONCERNING THINGS

The apostle, Paul, tells us how to deal with those who are weak. "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him; Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Romans 14:1-4). Paul would not judge a weak brother, and forbid others to do it. But people today are great judges, especially in things that have nothing to do with salvation. We strain at gnats and swallow camels. Nothing bores me more than for a man or woman to have nothing to talk about but the faults of others.

A good brother told me sometime back that in their church they had a young preacher to conduct their revival meeting; however, it turned out to be a protracted meeting. "Well," this brother said, "five sermons out of seven were largely against the use of tobacco." Now I do not use the weed in any way, and would be happy if all preachers, especially, would not use it. Thank God I do not want it. I can use that which it would cost me for missions, Christian education and other worthwhile services to God. Amen. But I do not believe its use will condemn the user to the flames of hell-fire. I have never seen the preacher who condemns people to hell refuse to take the money that it sold for out of the farmer's hand.

STORIES for our BOYS and GIRLS

Jimmy Learns a Lesson

by Maynard Good

THE sun had been up for two hours when Jimmy awoke. He was half ashamed for being a sleepyhead when there was only one more day of vacation left. Because of a teacher's convention the pupils were given two days of vacation, and already one day was gone. The day before, Jim's friend Donald and he had planned a camping trip by the river with strict commands to stay off the river. This, however, put a new idea into their young adventurous minds.

Donald had suggested building a raft. It would be great sport, for they had never tried anything like that before. Donald's brother could go, too, since there was not much to do at home.

An hour and a half later Donald and Jimmy, along with their two younger brothers and two neighbor boys, started for the river with a full load. In their wagon they had a pound of hamburger, four large potatoes, two loaves of bread, cookies, a frying pan, some salt, and a few forks. But under all this lay the forbidden hatchet and sixty feet of new rope, neatly coiled to keep it hidden better. They also had about a pound and a half of spikes.

"Won't this be great?" cried Jimmy. "Just think of all the fun we will have telling the other fellows about this? I even know where there's an island that we can go to when we get the raft made." He had visions of a large solid craft with long sweeping oars to propel it, and a long sweep for a steering oar, and catwalks to help pole the raft against the current as the need arose.

"And we can hide it some place and keep it for a diving raft next summer," said Donald.

"Maybe we could charge admission for the other fellows to come and see it?" chimed little Bill, Jimmy's brother.

The two older boys laughed loudly at the very thought of this. Suddenly Donald became serious. "Listen, don't you tell a single soul about this raft or we will make it hot for you. See!"

Little Bill quaked in his boots, but answered bravely, "If you hurt me, I'll tell my mother, and besides I'll make Jimmy beat you up and he can do it, too, 'cause

I saw him do it once down in the pasture."

"Oh, come, come, fellows, let's have a little more harmony in the crowd! We are almost there and we want to have co-operation from all of you, and we can't unless we are all on friendly terms. And, Billy, don't take Don seriously; he was only teasing."

A half hour later the boys were hard at work. Jim and Donald had the smaller boys do all the extra running and the things that they did not want to do themselves. Just before dinner the mighty raft was finished, but what a strange looking raft! However, it looked wonderful to the six fellows who had given three hours of hard work to see it finished and ready to be launched.

"Isn't she a beauty!" exclaimed Donald. "What do you say we launch this raft right away and take our food and everything over to the island to eat? It would be a lot more fun than eating on the mainland."

"No," objected Jimmy. "I would rather eat dry food than things that have been soaked in the river for a while. I don't think we should launch it until we've had our dinner." No one said a thing. "What do you say, fellows, let's eat dinner right now? I'll fry the potatoes. Where is the skillet?"

After peeling and slicing the potatoes, they were ready to begin. Soon their dinner, which consisted of burnt hamburgers and half-raw potatoes, was ready. After they had finished the meal, they washed their dishes in the river.

"What do you say we launch this raft right away?" cried Donald, who was always ready to do something and then think afterward.

"No, we have to make plans so that we'll know just what to do at the right time," replied Jimmy. "I'll be the first one to take it over to the island just to test it. You fellows hang onto the rope to pull me back in case all doesn't go well."

About forty feet of swift river had to be crossed before the far bank would be reached, and he wanted to be sure that he was not left to drift down the river on a cruise all his own. He knew that he must go very slowly in order to be able to cross at all. After a short argument it was decided that Jimmy was right. He should be the one to go across first. The launching proceeded, but rather slowly. The raft was a dead weight for the six small fellows to shove into the water. After fifteen

minutes of struggling the raft was in water and many none-too-solid pieces started to float away. It was a triangular affair with three main logs, and some smaller poles for flooring. Jimmy eyed the thing heartedly. It was bobbing up and down like a cork only not nearly so lightly. When he stepped on it, it nearly submerged. He was glad that he had on his high-top boots. He even began to wish that he had insisted that he be first. However, wishing to be called a sissy, he held his head high and decided to shove off.

"Hand me that pole, Billy," he cried. "Just call me Huck Finn!" and a mighty cheer went up as he left the bank. After about five minutes of deft poling, Jimmy reached the shore of the island. Quickly he looked the island over and started back. The trip back was much easier because he had to do was keep the raft from going too far downstream.

"It was wonderful, fellows; honest it was just as safe as a cradle, and we can have more fun on that island than we can have over here. Don, let's go back and take turns taking these boys over." Jimmy was excited and eager for adventure.

When the two boys stepped on the raft it almost submerged completely. Each boy on high boots and heavy jackets. They had an eight-foot pole for steering. Leaving their lives in the hands of the young fellows on the bank did not appeal to Jimmy so much. Just as he was thinking about it the raft started to go down stream with decided force. With an anxious gasp he looked toward the distant shore. The raft had slipped from their companions' hands and they were stupefied to silence. The quick-thinking Jimmy pulled his pole out of the water and shoved it down between the logs for flooring.

"Don, brace yourself," he cried. "We're going to stop."

The raft rocked crazily as there was much weight on it and when Jimmy shoved his pole to the bottom of the river there was a violent lurch which nearly cost him his footing. To his dismay there was a terrific splash and Don was overboard gasping and struggling.

"Swim! Swim!" screamed the help Jimmy. But his only reply was a desperate look from his friend. Through all the excitement he had lost his hold on the pole.

(continued on page thirteen)

(continued from page twelve)

held the raft in midstream, and now as once more caught in the current of terrible river. Jimmy spent the next minutes in a wild ride that seemed to last forever, and when at last he floated to the shore under a low-hanging tree he was glad to catch a stout branch and hang on while the raft went on down the stream. It crashed to pieces against a rock in the middle of the river. Hurriedly he climbed the bank and ran wildly upstream to help his mother if there was a chance. About half an hour later he came upon his chum just dragging himself from the river, soaked and very tired and exhausted.

"Are you all right, Don?" cried Jimmy. "Hurry back and get those wet clothes off. We have to go home dry or there'll be trouble."

On their arrival at the camp site, they saw their small brothers crying and the two boys trying to stop them.

"K.," yelled Jimmy, "you boys quit crying, and you two help me get wood and make a fire big enough to dry Don's clothes."

For two hours they waved the clothes beneath the campfire until it looked like they were making smoke signals. It was a group of red-looking boys that trooped home at night smelling very smokey, but that didn't matter much. When Mother would hear they smelled so smokey they could hear her. The wind blew the smoke on us all.

The boys were just walking in the woods when Jimmy said to Bill, "Remember your word to anyone. I'll do all the talking."

"Did you have a good time today, boys?" asked their mother.

"Yes," replied Jimmy. "It got rather hot in the afternoon and we had to stay close to the fire about all the time. But we had fun."

Jimmy's conscience bothered him all evening so much that he could hardly sleep and he never once looked his father straight in the eye.

That night just before he went to bed he had a guilty feeling when he prayed. As Mother tucked his brother in for the night she noticed that he was crying. "Why are you crying, little Bill?" she asked.

"I—I'm not crying," replied Billy. "It's just the smoke."

Their mother had not left the room for more than five minutes when Billy was at Mother's bedside and whispered in Jimmy's ear.

"Let's go and tell Mother all about to-day. I don't feel right, and I can't sleep." "No," said Jimmy. "Do you think I should let Father to give me a good whipping?"

Go to bed and keep quiet."

In ten minutes Billy was back and said, "Jimmy, if you don't go with me to tell Mother, I'll go myself."

Jimmy did not say a thing but silently got up and took Billy's hand and went to his mother's room. There they told their story of the near tragedy.

"And just think, Don might have been drowned," said Jimmy in a hushed voice.

So the two boys asked their heavenly Father to forgive them for their disobedience.—*Words of Cheer.*

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Mrs. Rena H. Hines

On March 17, 1960, just as the sun was making its way down, God called mother home to be with Him. She had been in ill health for nearly three years. She had been a subscriber to "The Free Will Baptist" for 50 years. She loved her church and attended as long as she was able. We miss her so much, but we know she is at rest with her Lord.

She is survived by her husband, six children, fifteen grandchildren, four great-grandchildren, two brothers, and two sisters.

Her daughter,
Niva Tolley

THE MAIL BOX

CHANGE OF ADDRESS

"This is a form letter being written to all my friends, publishers, and correspondents informing them of a change in my address.

"My present address is Box 325, Selma, North Carolina; my new address will be 601 Buckley Street, Flat River, Missouri, telephone GE 1-3235. This change is effective beginning December 26, 1960.

"This change of address is due to a change of pastorates from the Free Will Baptist Church, Selma, North Carolina, to the Fellowship Free Will Baptist Church, Flat River, Missouri."—Rev. James Earl Raper.

ENJOYS NOTES AND QUOTES

"Enclosed is \$1.00 for which please send me *The Free Will Baptist* for six months.

"I have been borrowing my friend's paper for sometime, but I decided I wanted one of my own because I enjoy reading it so much. Especially do I enjoy *Notes and Quotes* by Brother J. C. Griffin. I think he is a wonderful Christian. I even reread

a lot of the things of interest; well all of it is interesting.

"I am a true Free Will Baptist, have been for 55 years."—Mrs. Dora Joyner, 18-C Few Gardens, Durham, North Carolina.

APPRECIATES PAPER

"This is to thank you for printing previous articles pertaining to the First Free Will Baptist Church, Charleston, South Carolina.

"The Free Will Baptist is better than ever, and we are very pleased that such a denominational magazine is available. I greatly appreciate the articles which referred to the recent presidential election. I passed on a few copies to a friend who remarked favorably about the well-taken facts in the articles and the absence of hysterics in presenting the facts.

"Attached are two articles which relate to the Charleston church. We hope you will print all or most all of the information."—Mrs. Betty White, 2124 Barbour Avenue, Oakland, Charleston, South Carolina.

APPRECIATES PAPER—WANTS TO HEAR EXPLANATION

"Enclosed is a check for \$4.00, for two years' subscription to *The Free Will Baptist* paper. I appreciate the labors of the staff there and the printed page. . . . I hope and pray that it can present the truth always, and can be instrumental in keeping our denomination united in Christ Jesus. . . . I appreciate very much Brother J. C. Griffin's writings and the editorials and every item written for construction. May the Lord bless and direct each one of you in your undertakings and decisions.

I wish you could, if time permits, write an article on our colleges and what each is striving to do and the needs of each; with clear understanding of the accreditation of each and what it means to the students. . . . I hope this explanation can and will soon appear, so our readers can see the truth of the situation as written by one who knows and gives an impartial truth. I hope you can write such or get someone to do so. The Lord's blessings upon you in this holiday season."—Mrs. E. G. Foreman, Route 4, Washington, North Carolina.

RAISES QUESTION CONCERNING VIOLATION OF EDITORIAL POLICY

"After reading this week's issue of *The Free Will Baptist*, I wondered what had happened to the much publicized editorial policy that we heard so much about several months ago? Does it exist for all, or for certain situations and conditions. If it still exists, it has most assuredly been violated! If personalities were not dealt with, names called, etc., then I don't know what you would call it. I imagine a few more noticed and remembered too."—Rev. George Lee, Route 4, Durham, North Carolina.

(The particular issue in question was that of November 30. The article was, "Officials Issue Statement Concerning Lawsuit." We have written to Brother Lee, stating that we have not violated our editorial policy. In publishing the above-mentioned article, we feel that we were rendering a service to our people, and some of those who had requested such information as the article contained. *The Free Will Baptist* is for Free Will Baptists, and we intend to keep it so.—Editor.)

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

*Thy word is a lamp unto my feet, and a light
unto my path (PSALM 119:105).*

DAILY WITH GOD—AND FOREVER

"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles" (Psalm 43:5).

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

For our devotional meditations this week, I want to give you two beautiful poems, which I think are very appropriate for this season, and which teach beautifully the truths of the two texts given above; for if we permit God to lead us daily in this life we have the assurance that we will be with Him forever.

JUST AS GOD LEADS

Just as God leads me I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He does not wish me stray.
So, as He leads, my path I make,
And step by step I gladly take—
A child, in Him confiding.

Just as God leads I am content;
I rest me calmly in His hands;
That which He has decreed and sent—
That which His will for me commands—
I would that He should all fulfill,
That I should do His gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which His love ordained as right
Before He brought me to the right
My all to Him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on Him undo?

I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads I onward go,
Out amid thorns and brics keen;
God does not yet His guidance show—
But in the end it shall be seen.
How, by a loving Father's will,
Faithful and true, He leads me still.
And so my heart is resting.

—Anon.

And then another poet has very aptly and beautifully expressed what should be every Christian's attitude toward the end of this life and the immediate entrance into the blessed realities of the next.

ACCORDING TO THY WILL

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear
and sorrow
For any one,
All the fight fought, all the short journey
through,
What should I do?

I do not think that I should shrink or falter,
But just go on
Doing my work, nor change nor seek to alter
Aught that is gone;
But rise, and move, and love, and smile,
and pray
For one more day.

And lying down at night, for a last sleeping
Say in that ear
Which harkens e'er, "Lord, within Thy
keeping,
How should I fear?
And when to-morrow brings Thee nearer
still,
Do Thou Thy will."

I might not sleep for awe; but peaceful,
tender,
My soul would lie
All night long; and when the morning
splendor
Flashed o'er the sky,
I think that I could smile—could calmly
say,
"It is His day."

But if a wondrous hand from the blue
yonder
Held out a scroll
On which my life was writ, and I with
wonder
Beheld unroll
To a long century's end its mystic clew—
What should I do?

What could I do, O blessed Guide and
Master!
Other than this,
Still to go as now, not slower, faster,

Nor fear to miss
The road, although so very long it be,
While led by Thee?

Step by step, feeling Thee close beside
Although unseen;
Through thorns, through flowers, whet
the tempest hide Thee
Or heavens serene,
Assured Thy faithfulness cannot betray,
Thy love decay.

I may not know, my God; no hand reveal
Thy counsels wise;
Along the path no deepening shade
stealth;
No voice replies
To all my questioning thought the
to tell,
And it is well.

Let me keep on, abiding and unfearing
Thy will always;
Through a long century's ripe fruition
Or a short day's;
Thou canst not come too soon; and I
wait
If Thou come late!

—Susan Coolidge

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).

WOMAN'S AUXILIARY

(Continued from Page Nine)

Mrs. Smith asks everyone to remember this group in prayer, that their enthusiasm may remain, and they be successful in attaining a richer and fuller Christian life through these means.

Any child, twelve years and under, is welcome to participate. Over twelve, you are invited to the Y.P.A. of the church.

Saving the Clothes

Someone has illustrated the value of a soul with a modern parable in this striking manner:

A householder took a trip into a foreign country and left with his servant a child and the child's clothes. After awhile the man returned and the servant said to him "Sir, here are all the child's clothes. They are in excellent condition—clean, and mended, and pressed. But as for the child, we know not where it is."

So in the last day someone will say, "Lord, here is my body. I have neglected nothing that belongs to it. It is strong, and well, and beautiful. But as for my soul, I have lost it."—*The Presbyterian*.

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

The Greatest Gift

(Lesson for December 25)

Text: Luke 2:8-20

Text: 2 Corinthians 9:15

INTRODUCTION

The story of Jesus is one that we should grow tired of hearing or telling. His life, His atoning death, His resurrection and His spiritual High Priesthood in our behalf, together with His promise to come again for His own at the end of the age, surely is a wonderful story that we should be willing to tell to the ends of the earth. It is a story which has brought joy to millions down throughout the centuries. It is a story which frees the sinner from the grips of Satan's power, frees the heathen witch doctor in the power of heathenism from the power of evil spirits; it is a story which brings a shout of joy from the hearts of those who receive it, and it brings a smile to the hearts of those who have accepted it.

When you plan for Christmas Day, please remember the real purpose and meaning of the celebration. Remember that there are many who cannot recognize the true import of this day because they have never admitted their all to this Saviour; they have never accepted this greatest Gift of God.—*The Bible Student* (F. W. B.).

POINTS THAT HELP

Our lesson is God's gift of love and peace with the eighth verse, but most students will want to review the first seven verses as a foundation for the wonderful story.

Dr. Luke was the one scientist of the Gospel writers. According to present-day notions, he would be the one to question the manner in which this gift of love was given; but he is the one who gives the most details. Unless Jesus was born of the virgin as the Bible says, the story of redemption according to the Bible falls flat.—*The Standard Commentary*.

God sent a special messenger to reveal the full import of the birth of Christ (Vv. 1-8).

Angels proclaimed Christ's birth and announce His return, but they cannot

not preach the gospel (Vv. 9-11).

4. All heaven rejoiced when God became flesh, yet only a few men took notice (Vv. 8-14).

5. God was greatly humbled as a human Babe, wrapped in swaddling clothes and lying in a manger (Vs. 12).

6. The hosannas of the heavenly host still hover over a sinful world (Vv. 13, 14).

7. The correct order is: (1) Glory to God; (2) peace on earth; (3) good will among men. We often reverse it (Vs. 14).

8. The shepherds saw, heard, believed, investigated, and then testified (Vv. 8-17).

9. Many wondered at the message of the shepherds, but who believed? (Vs. 18).

10. It is a blessed practice to consider Christ in our hearts, as Mary did (Vs. 19).—*The Bible Expositor*.

III. ADDITIONAL TRUTHS

1. Let us, first of all, recall the story of how Mary and Joseph came to be in Bethlehem. Caesar Augustus, the first Roman emperor, nephew and successor of Julius Caesar, issued a decree, or law, that all citizens under Roman rule should be enrolled so that they could be properly taxed. In our day, we would call it a census. As a result of Caesar's decree, Joseph, who was of the house and lineage of David, went from his home in Nazareth to Bethlehem to be enrolled. The records of the house and lineage of David were kept in that city; therefore, both Mary and Joseph went into the city. It was while they were there that the days were accomplished that the child should be born. The story of how Christ was born in a manger is familiar to Bible students. These things happened in fulfillment to prophecy and God's eternal plan that a Saviour would be born.—*The Bible Student* (F. W. B.).

2. No one can be certain on what date the Lord Jesus was born. As far back as the third century A. D., Christians celebrated January 6 as the birthday of Jesus. This date is called Old Christmas by many today. In the fourth century A. D., that date was replaced by the present date which is December 25. The new date had been used for many centuries the occasion of a pagan festival associated with the rebirth of some

of the solar deities, or sun gods. But for our purposes, it is not the date that is important but the fact that Jesus our Lord was born, or that God took upon Himself the flesh of man and purchased our redemption on Calvary's Cross, by the sacrifice of Himself, and was raised from the tomb for our justification. This is indeed, the goodness of the good news which the angels announced to the shepherds that night.—*The Bible Teacher* (F. W. B.).

3. Angels had a great deal to do with the life and ministry of Jesus. It was an angel who informed Mary that she would be the mother of Jesus. The angel of the Lord announced His birth to the shepherds. The heavenly host sang the first Christmas carol (Luke 2:13). Angels ministered to the Master on the Mount of Temptation after He had turned the tempter aside. Angels announced His resurrection; and it was an angel who, at His ascension, announced that He would return to earth again (Acts 1:11). Paul tells us in 1 Thessalonians 4:16 that the archangel will announce His return to earth.

4. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying" (Vs. 13). One angel made the announcement of the Saviour's birth, but a multitude of the heavenly host sang praises to God. This is the first Christmas carol, and is, perhaps, the origin of our carol singing at Christmastime.

5. There are three aspects of peace revealed in the Word of God: (1) There is peace with God (Romans 5:1). This is the reconciling work of Christ into which the sinner enters by faith. (2) There is the peace of God (Philippians 4:7). This is the inward feeling of assurance that comes as the result of peace with God. (3) There is peace on earth. This refers to the peace among those who have the Prince of Peace reigning in their hearts. Note that the last two come from the first. There can be no peace of God or peace among men until there is peace with God.—*The Advanced Quarterly* (F. W. B.).

6. *Elimination Gone to Seed*.—"Of the increase of his government and peace there shall be no end, . . ." (Isaiah 9:7). The prominence of the word, *less*, during the past years, is interesting. There are smokeless powders, iceless refrigerators, fireless cookers, wireless telephony and telegraphy, hammerless guns, skidless tires, drugless method of healing, and other things. In religious things, we have a bloodless gospel, a spiritless ministry, and a powerless church. And now, a peaceless world tries to produce a warless world.—*The S. S. Times*.

"You cannot put things across by getting across."

N. C. SUPERANNUATED MINISTERS

Name	Address	Conference	Birthday
Rev. R. C. Alexander	Box 301, Robersonville, N. C.	Albemarle	Sept. 30, 18
Rev. Thomas F. Davenport	Rt. 1, Creswell, N. C.	Albemarle	Aug. 26, 18
Rev. W. H. Lancaster	208 W. Hancock St., Smithfield, N. C.	Cape Fear	Nov. 28, 18
Rev. D. A. Windham	1128 Evans St., Greenville, N. C.	Central	Nov. 7, 18
Rev. Howard Pipkin	Rt. 2, Mount Olive, N. C.	Eastern	Oct. 15, 18
Rev. B. F. Ringgold	Rt. 5, Box 97, New Bern, N. C.	Eastern	Aug. 22, 18
Rev. J. A. Collins	c/o James Collins, Rt. 4, Asheville, N. C.	French Broad	Jan. 6, 18
Rev. J. C. Franks	Rt. 1, Box 341, Black Mountain, N. C.	French Broad	Oct. 9, 18
Rev. N. H. English	Rt. 2, Hamlet, N. C.	Piedmont	April 12, 18
Rev. Paskel L. Coxey	220 S. Sycamore St., Charlotte, N. C.	Piedmont	Jan. 28, 18
Rev. J. W. Jones	Cramerton, N. C.	Piedmont	May 2, 18
Rev. C. W. Bennett	Box 29, E. Broad St., St. Pauls, N. C.	Rockfish	March 29, 18
Rev. J. C. Rogers	107 Bluett Ave., Rockingham, N. C.	Rockfish	Feb. 9, 18
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Rev. Herman Wooten	Garner, N. C.	Cape Fear	

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Name	Address	Conference	Birthday
Mrs. Nancy Laura Coates	514 Peace St., Raleigh, N. C.	Cape Fear	May 25, 18
Mrs. W. R. Glover	Box 408, Coats, N. C.	Cape Fear	Sept. 28, 18
Mrs. B. B. Richardson	801 N. Bloodworth St., Raleigh, N. C.	Cape Fear	Dec. 15, 18
Mrs. Almeda W. Phillips	Rt. 1, Tarboro, N. C.	Central	Dec. 3, 18
Mrs. M. A. Woodard	Winterville, N. C.	Central	June 5, 18
Mrs. W. A. Dail	Winterville, N. C.	Central	May 22, 18
Mrs. L. C. Garner	Newport, N. C.	Eastern	Oct. 22, 18
Mrs. May Rouse	Dudley, N. C.	Eastern	Feb. 12, 18
Mrs. Winifred Williams	c/o Thomas Cannon, Rt. 2, Box 340, Ayden, N. C.	Eastern	May 23, 18
Mrs. L. H. Wetherington	Box 902, New Bern, N. C.	Eastern	March 22, 18
Mrs. B. W. Wells	532 Contentnea Ave., New Bern, N. C.	Eastern	Dec. 24, 18
Mrs. J. R. Bennett	Bridgeton, N. C.	Eastern	May 23, 19
Mrs. R. C. Kennedy	1811 Durham St., New Bern, N. C.	Eastern	Nov. 4, 18
Mrs. Duffy Toler	131 N. Eastern St., Greenville, N. C.	Eastern	Feb. 8, 18
Mr. J. R. Forrest	305 Armstrong Ave., New Bern, N. C.	Eastern	March 28, 18
Mrs. B. E. Guthrie	Walnut, N. C.	French Broad	Sept. 29, 18
Mrs. A. G. Lowery	209 Hamby Dr., Marietta, Ga.	French Broad	Jan. 8, 18
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Mrs. Charles D. Wheeler	Box 195, Ridgecrest, N. C.	French Broad	May 13, 19
Mrs. H. C. Adeox	Box 202, Bladenboro, N. C.	Pee Dee	Jan. 9, 19
Mrs. Julia Wilson Snyder	Box 166 (Erlanger Sta.), Lexington, N. C.	Piedmont	Aug. 25, 18
Mrs. Cornelia Bell Calvert	Box 224, N. Belmont, N. C.	Piedmont	March 14, 19
Mrs. Mary Joyner Parrish	Box 43, Elm City, N. C.	Western	Sept. 23, 19
Mrs. Ida O. Styron	Pine Level, N. C.	Western	July 31, 18
Mrs. Smithy Lancaster	Box 193, Fremont, N. C.	Western	Feb. 24, 18

the *Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 21, 1960

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EDITORIAL



A SPECIAL SEASON

Why is Christmas a special time of the year? What makes the very attitude of everyone change so at this time of the year? Why do smiles grow broader and friendships fonder? Is it simply another December 25, or is it a special day which draws our attention to God and His Son, Christ Jesus?

Christmas has found its way into every nook and corner of American life. Business places remind us that Christmas is just around the corner, even weeks before the day arrives. Each little town and village becomes decorated with bright lights swaying across the streets.

It is true that there are many things which take place at this season of the year which should not be. Many will celebrate it in a spirit of revelry and ungodly conduct. Just as any other day of the year, many will celebrate Christmas Day in sin. For those people, it will be a special day, but it will not be special to the satisfaction of their heart and soul.

What really makes Christmas a special time of the year? For the answer, we only have to go back to that day in Bethlehem; there we see the joy and good will which came to earth. That same joy and good will has been magnified thousands upon thousands of times since that day in Bethlehem.

On that great night, God's angels admonished the shepherds to have no fear but to realize that the words spoken were words of joy and happiness. Also, all glory and praise belonged to God the Father. God hasn't changed, but man has, so far as his true devotion to Christ, and as a result other things have crowded into our hearts—driving out the true spirit of Christmas.

Christmas is a time of love and praise—love for God and His Son, Christ Jesus—praise to Him for His unspeakable Gift of salvation. At least this is what it should mean to the Christian. Gifts should be given because of love. Friends should be visited as motivated by love. This love should reach forth to all those whom we met. Jesus came because of God's great love for lost humanity; therefore, the least we can do is to manifest a degree of that same love in our own hearts and lives.

It should also be a time of unselfish devotion to God. This devotion can best be illustrated as we think of the unselfishness of the wise men who journeyed for miles to bring gifts to the Christ Child. From their example gifts are exchanged today. However, we have no record of their giving gifts to one another, but to Christ! Now what has happened to the gifts due Christ? Occasionally, we hear of some group or individual who presents a gift to the church or some sound charitable organization, and often this gift is equal to the amount given to all others. This is a good investment for anyone.

Next, it should be a time of peace and joy. The angels

announced this peace as being on earth which was to come unto the hearts of men as a result of the birth of Christ. Nations, in general, have never been able to know real peace, but individuals in every nation where the gospel has been preached have known this peace. The gospel is not a social message, but a message of deliverance to individuals without Christ, which is the means by which societies are benefitted. It is a good time to remember that there can be no peace without the Prince of Peace.

There are many things about Christmas which make it wonderful; in fact, there are so many glorious things that there should never be time for the less glorious. The entire season is toned up to a joyous, bright occasion. Each year we hear the familiar Christmas carols sung over and over again and we never grow tired of them. The sidewalks in each town are busy with the hustle and bustle of the yuletide season. Little wonder that we await this season with great anticipation each year. It is a time of family reunions, when children return home from college or the armed services, when Grandmother and Grandfather expect to see their grandchildren again and may miss some of them for the first time.

If there are faults to be pointed out, let's not blame the season. Instead, let us blame ourselves for not allowing it to be the special day which God intended. Let's make it Christ centered.

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THE FREE WILL BAPTIST

C. H. OVERMAN, Editor

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God Was In Christ

(A Christmas Meditation)

THE fact that you are taking time to read a meditation on Christmas means that you are searching for the true significance of this festival. During this season when we should increase our Bible reading, we are confronted with more distractions than at any other time of the year. In these days surrounding the anniversary of Christ's birth when we should be spending long periods in spiritual meditation, unreasonable demands are made upon our time for trivial matters. The problems which confront us in these days of disorganized activity are not in the world about us but within us. True, the spirit of commercialism at Christmas is so thick that it is difficult to find the kernel of spiritual truth; nevertheless, no one forces us into this mad rush. We join the hectic crowds because we have a distorted sense of values. We search in vain for the magic formula that will solve our problems of giving and receiving.

We bruise ourselves and burden the postman in a frantic effort to overlook no postcard acquaintance with a Christmas card which we are too rushed to read. We crowd the church calendar with a super abundance of activities and then we feel too rushed to worship. Much like the ancient crowd that besieged Bethlehem, we force Christ to the edges of life. And it is just for this reason that one hears ever more frequently, "I will be glad when Christmas has come and gone."

CHRISTIAN SIDE OF CHRISTMAS

That there is another side to Christmas. It is not wrapped with gay-colored paper and fancy ribbons, but in swaddling clothes. It is not the rushing crowds that push and trample, but in a manger. It is not in the ringing of bells and the explosion of fireworks, but in a still small voice. It is not in the hustle and bustle of life, but in the turning and rest, quietness and confidence. It is not in wealth, but in service. This side of Christmas that never grows old nor wearisome.

The Apostle Paul states the true meaning of Christmas briefly and simply: ". . . God was in Christ, . . ." (2 Corinthians 5:19). What is the significance of this statement?

Christmas is an act of God. The coming of Jesus was not a human but a divine event. "Behold, a virgin shall be with child,

W. Burkette Raper, President
Mount Olive Junior College

and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23). Jesus was God incarnated (clothed) in human flesh.

Christmas is God in action. The miracle of the virgin birth means that the Babe of Bethlehem was not only the Son of man, but the Son of God as well. The Hebrew people, after years of foreign oppression and without a prophet, were beginning to feel that God had forgotten them. "But when the fulness of the time was come, God sent forth his Son, . . ." (Galatians 4:4).

We can make Christmas a holy day rather than a holiday if we will focus our attention upon what God is doing rather than upon our feverish activities. God is still at work in our world, and in the midst of all sickness and suffering, He loves us with a love that will not let us go. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38, 39).

2. Christmas brings redemption. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21). From the first century until now the story of Jesus has been called the gospel, which literally means good news. Why is the account of Jesus' life good news? Because through Jesus, God is doing for us what we cannot do for ourselves: namely, redeeming us from our sins.

Sin is separation from God, and separation from God is death. But ". . . God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Corinthians 5:19).

Through Jesus, who was both human and divine, ". . . God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

On Christmas, we experience the redemptive work of God. We, who were separated from God because of our sin, are restored to a right relationship with Him through Christ. Christmas is the story of how God came to man to make it possible for man to come to God. God took upon Himself the nature of man in order that man might partake of the nature of God.

Christmas began with the birth of a Child. One good thing about Christmas today is that it focuses our attention upon children and their faith. May this Christmas strengthen your faith in the sovereignty and love of God. May you see His hand at work in the world about you and may you experience His redeeming love in your heart.

Renewed at Christmas

Rev. Walter E. Isenhour

Faith should be renewed at Christmas

As we celebrate the birth
Of the Christ who came from heaven
To this dark, benighted earth,
For the purpose, great and wondrous,
Of redeeming fallen man,
Who was helpless, lost and dying
Out of God's good will and plan.

Hope should be renewed at Christmas

As we worship, pray and sing,
Looking upward to the Saviour
Who is Prince of Peace and King;
Who'll be coming for His children,
Maybe ere the day is done,
Or as evening shadows gather,
Or at morning's rising sun.

Love should be renewed at Christmas

For our Father on His throne,
Who so loved this world of sinners
As He heard them cry and moan;
That He sent His Son beloved
From His heaven grand and fair,
Who should die for our salvation
And to save us from despair.

Peace should be renewed at Christmas

With good will for all mankind,
And a generous heart and spirit
From the depth of soul and mind;
With good wishes for our loved ones,
For our neighbors and our friends,
And with sunny smiles and greetings
As true love and friendship blends.

Put The Real Jesus In Christmas

A Thought-Provoking Message from a
Man Who Believes Christmas Should Be
More Meaningful for the Christian in These
Days

SCRIPTURE PASSAGE: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS" (Matthew 1:18-25).

TEXT: "... and thou shalt call his name JESUS: for he shall save his people from their sins" (Vs. 21).

JESUS, sweetest name on mortal tongue, Jesus sweetest carol ever sung, Jesus, blessed Jesus." Do you know that the unbelievers of this world have tried to outdo each other in their praise of Jesus? Pilate called Him the Man without fault. Napoleon spoke of Him as the Emperor of love. Diderot said he was unsurpassed. John Stewart Mill thought Him to be the Guide of all humanity. Theodore Parker proclaimed Him to be the youth with God in His heart. The greatest among the sons of men, comes from the pen of Renan.

This Christmas season, we will continue

by Rev. Charles Sapp

adding to their empty phrases our own. We will remember Him again amid the festivity of the Christmas season. We will sing carols that make Him so unreal that we miss the meaning of His solitary life. Jesus, the great ideal, as we have Him pictured; Jesus, wrapped in a gay package with bright ribbon; so unreal is the picture, we never really see Him. This Jesus we will tip our hats to with momentary recognition, but He is not the Jesus Christ of the Christian faith. He is another Jesus; a Jesus created by a society so indulged in itself, its wants, its lusts, it could not recognize Jesus if it would, and it would not if it could.

It seems that we must answer the questions involving His true identity for ourselves, or else we will continue to worship heathen shrines on the birth date of our Lord; or, like the people who lived in His day—the days of His earthly life—find ourselves believing in a Messiah our Lord refuses to be; or we will continue to profane His holiness by the wrong use of holy means; or continue to trade the Lord of life for a sentimental ideal we can manipulate for our own ends.

How can this be done? How can we recapture the unchanging Christ in the midst of the changing years? Is it possible? Yes, it is! Will He be the Christ for our day? Yes, He will! But if ye are to recognize Him, we must acquaint ourselves with the Jesus of history revealed in the Gospels. We must overlook some of the carols we sing about Him, and lose our thirst for material gifts. Then perhaps we shall see and recognize, accept and love the Ancient of

Days who became the infant of days; Lord of all who became the servant of all and in that recognition, He will deliver from the confusion of our finitude.

WHO IS JESUS? THIS IS THE FIRST QUESTION WE NEED TO ASK

"Thou shalt call His name Jesus." is what the angel said to Joseph, the trothed of Mary, mother of Jesus. How common! It was a common name. Joseph of the Old Testament, and many before him, had this name. It is just as common as James, or Jack of the lips of modern day people. Jesus was a common name. He lived as a carpenter, a common tradesman. Most of His life was ordinary. Three years were spent as an itinerant preacher and when you have read the whole of His life, you are impressed that most people accepted Him as they commonly accept traveling preachers. Some of them did not, but the vast majority of the multitudes no earth shaking, soul-saving ministry was formed. He never did enough miracles to convince the multitude. "Those who accepted Him," Jesus said, "had special ears that could hear, and eyes that could see above the ordinary, and the multitude the Lord of Light and Life walking among men. For the most part, people were offended in Him. The offence began in His birth. We ought never to forget that.

When one takes seriously the Gospel he cannot fail to be impressed by the many occasions in which the people expressed their doubts as to who Jesus was. When the blind man, Jesus had healed on Sabbath Day, was questioned before the rulers of the people, they said to him "Moses we know, but we know not who this man is." There is again plenty of evidence in the writings of the Early Church that one of the first attacks on Jesus was made concerning the events surrounding His birth. Some did not want to rec-

His natural birth at all. The Docetics completely divorced Him from a natural birth and a natural life. You see, there was *offence in the manner of His birth*. Humanity does not like God's entrance in human life. It was too common—much like our own. Since that day, men have constructed at least three alternative views concerning it. They have either utterly idealized it, as we so often do, so as to soften its effects, and rob it of its human form; they have refused to recognize it at all. Like Marcion, the first heretic, they took it out of the Gospels, or refuse to recognize the birth narratives as Holy Scripture. Men have taken the holiness and the virginity of Mary to be a lie which the church has endeavored to cover up by inventing false stories.

We will not find the Jesus for whom we look in any of these ways. Until we have been made to see the humanity in which God invaded history, rather than the highly idealized and unrealistic views by which we are usually confronted; until we have unveiled the Christ who veiled Himself in human flesh, and see the humanity of God in the divine act, and the deity of God in the human event, we have not found Jesus—the Jesus we seek. For He, and only He, *will save his people from their sins*.

WHAT IS HIS MISSION? THE SECOND QUESTION WE NEED TO ASK

When we have grasped its conviction of all its stark reality (the conviction that God is clothed in human flesh); that Jesus is as fully human as fully divine, without mixture, fusion, or confusion; then we can begin to see the Christ who ought to be born at Christmas. There is a second aspect of His mission and character that more definitely sets Him over against the unreal and idealized Christ which so many give service to during this season. We must see it clearly, or we will not recognize the real Jesus. The new-born child in Bethlehem must be seen from the far side of the cross. Easter must be in Christmas, or there is no manger, swaddling clothes, or baby. This is simply to say that the incarnation, Cross, and resurrection are all one mighty act of God for the salvation of His people. The events of His earthly life throw their shadows both ways: back to the birth and forward to the Cross, filling in the meaning and making His transcendence immanent and His immanence transcendent. Do you see what I'm saying? I not, let me say it again. There can be no Christmas other than pagan festivity, without the salvation that comes with the Christ of Christmas.

He came to save *His people from their sins*. If we understand the Christ—that our sinfulness brought Him to us—much of the festivity of the season would be

turned into prayer, and celebration into mourning. We like to condemn the Jews for not discerning the mission of Jesus, but we do practically the same thing. What difference is there in wanting to be saved from the cruelty of Rome, and the Christian who wants *only* deliverance from the penalty of sin? We are most concerned to be saved from hell, but my friend, that's not all Jesus came to save from—*He will save His people from their sins*.

We must think more of liberation from sin itself, and not so much from the penalty of sin. Salvation is not just an escape from impending suffering. Sin carries its own punishment. Sin is the punishment for sin, and the hell of all hells is the domin-

The Angels' Message

Carrie Judd Montgomery

"Peace on earth"—how strange the message
Listen to the sound of war,
To the noise of strife and conflict.
To the struggle evermore.

Do you wonder, weeping Christian,
Why the message seems in vain?
Why the gladsome Christmas chorus
Leaves on earth so much of pain?

"Peace on earth"—O doubting spirit,
Let your sad forebodings cease;
Jesus is the Overcomer,
Jesus is the Prince of Peace.

Though we see not all things conquered,
Yet our faith crowns Jesus now,
And His reign shall ne'er be over
Till each enemy shall bow.

Then the tide of Christmas blessing
Shall prevail the world around,
And the glory of Christ's Kingdom
Shall forevermore be found.

"Peace on earth"—how sweet the message
To the saddened, sorrowing earth!
Strife and tumult soon must vanish,
Joy and victory have their birth.

Sweet and sweeter grows the chorus!
Listen, then, O weary soul,
Till it penetrates thy darkness,
Fills with light, and makes thee whole.

To each heart that takes the message,
Even now its strife is o'er,
And it hears the angels' music
Swelling clearer evermore.

—Triumphs of Faith.

ion of sin. It is from this that Christ came to save.

A good pastor once called on a young lady who had fallen into the trap of sin. Her home was broken, her husband had left her, they had even taken her children from her. When the pastor pressed home to her the claims of Christ, she said: "But, I love a married man." Kindly, but firmly, he told her: "My dear, you'll just have to make up your mind. If you love him, you cannot love Christ." The curse of sin is more sin. Entangled in its web, we continue sinning until we are confirmed in it—and that, my friend, is hell in itself. The finally rebellious will go on rebelling against God. In such condition, the Bible offers no hope of redemption.

Someone says, "Oh yes, preacher, I know Jesus saves. I have friends who have been changed by His life. They lived lives of sin, but they are different now. I would like to be Christian. I would like to put the real Jesus into Christmas by receiving Him into my life! But how can this be done? I don't understand." The simple, but profound answer of Scripture is, *believe on the Lord Jesus Christ and thou shalt be saved*. Jesus is the Christ, the Son of God. It can be put that simply. In Jesus there is the fully human; in the Son of God, there is the fully divine; and in Christ there is the Messiah—Saviour. But this must be more than an intellectual proposition, to which you have given mental assent. It must be something more than the formulation of an idea you can rattle off every time you run into trouble or difficulty. You can't tip your hat at Jesus and think nice thoughts, or mouth well chosen, but meaningless platitudes, and know Him. Trust in Christ is a whole soul matter; it is the dedication of a whole life; it is a full and unconditional surrender; it is a passionate commitment of life to Christ. It is a decisive act which settles the issues of time and eternity. But it is a decision that becomes every moment of every day. It is a renewal that continually renews. It is a way of life.

Let us take down the pagan shrines in which we have tried to worship an unreal Christ. He will not be worshiped by less than a whole life committal. Look around the hustle and bustle of the Christmas season, and find again (or for the first time whichever the case may be with you), the Christ; for a vital trust in the Saviour of sinners is nothing less than reconciliation to God through Christ. It is the touchstone of the Christian life and doctrine. We move from reconciliation to God to reconciliation with man. Thus He saves *His people from their sins*. As this happens, and only so, is the angel's pronouncement a reality—*peace on earth, good will toward men*.

NEWS AND NOTES

Of Denominational Interest

SPECIAL NOTICE NO FREE WILL BAPTIST DECEMBER 28, 1960

According to our established policy of omitting two issues of "The Free Will Baptist" each year, there will be no issue on December 28, 1960, as we publish only fifty copies per year.

Please note that you will not receive a copy of "The Free Will Baptist" for December 28.

Thank You.

Rev. Holliday Elected President Of S. C. State Convention

The man who took the helm of Free Will Baptist organization in South Carolina at its first session, 19 years ago, has been elected to serve as moderator of the South Carolina State Convention for the next two years.

The Rev. Louis A. Holliday of Manning, heads a list of newly elected officers in the convention. He was elected during the recent nineteenth annual session at Conway, South Carolina.

Mr. Holliday had been serving as director of the foreign missions board in the state work. The Rev. Bob Rogers of Darlington, was named to succeed him in this position.

The Rev. Julius Vause of Pamplico, succeeds the Rev. Clarence Lambert of Darlington, in heading the home missions board. Mr. Lambert resigned due to his health.

When Free Will Baptists reorganized into a state convention at Spartanburg in 1931, Mr. Holliday was elected moderator. Since that time he has served as moderator and in various official capacities in the state work and pastored several churches in the Manning-Lake City area of South Carolina.

With mission works currently going in Lake City and Columbia, Mr. Vause outlined before the convention a challenging program and climaxed by saying, "Give me \$10,000 and we'll get some new churches organized in our state; but, without the support of the other churches, we can go nowhere."

Mr. Rogers accepted his post of duty and declared the 1960 goal of \$10,000 for foreign missions in South Carolina, largest

in history, is within sight. He, too, urged co-operation at the church level in supporting missions and missionaries.

Mountain Grove Master's Men Elects 1961 Officers

The Master's Men of the First Free Will Baptist Church, Mountain Grove, Missouri, met Monday evening, December 5, at the church for its monthly fellowship meeting and to elect officers for 1961. There were 16 members present.

A pot luck supper was served, after which the meeting was called to order by the acting president, Mr. Lyle Colson. The group sang, "There Is Power in the Blood," followed with prayer by Mr. Spig McCarty. This was followed with another song, "What a Friend We Have in Jesus." An interesting talk on the duties of the pastor, taken from Romans, tenth chapter, was given by Mr. Spig McCarty.

Mr. Frannie Elloit, who recently returned from the hospital in West Plains, Missouri, gave a talk expressing his appreciation for the prayers, cards, letters and all the kind remembrances extended him while he was away.

The following officers were elected for 1961: President, Mr. Jesse Walker; vice-president, Mr. Frannie Elliot; second vice-president, Mr. Hulse Smith; secretary-treasurer, Mr. Rex Canterbury; choister, Mr. Glen Hunt; social activities chairman, Mr. Roy Elloit; publicity chairman, Mr. Homer Farra; pianist, Miss Linda Lee Dixon.

The meeting adjourned at 9:00 a. m. with benediction by Mr. Homer Farra.

Grace F. W. B. Church Announces Revival

The Grace Free Will Baptist Church, Greenville, North Carolina, announces a revival January 3, which will continue through January 15, 1961, with the Rev. Oliver B. Greene, Greenville, South Caro-

Coming Events

December 25—Christmas Day
January 25—Spring Semester Begins at Mount Olive College
January 29-February 5—National Youth Week

lina, as the evangelist. Services will be each evening at 7:45.

The church and pastor, the Rev. Ra. Kennedy, extends a cordial invitation everyone to attend these services.

Christmas Observance at Beaufort, N. C., Church

The Christmas season services began at the First Free Will Baptist Church, Beaufort, North Carolina, Sunday evening, December 18, with the choir presenting cantata, "Night of the Star," directed Mrs. Sid Willis, minister of music. During the service, an offering was laid on the altar in a special "Gift to Jesus" observance. This offering will be applied to the debt retirement fund as part of a drive to raise the remaining \$2,120 debt of the church. The building program is to begin January 1, 1961, with the building of a large education building.

The second program of the Christmas season will be for the primary departing and will be presented December 23. This will be the annual Christmas tree night for the children. The pastor, the Rev. Ran Cox, invites the public to attend this program.

OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

Resolutions of Respect

Whereas, our loving, heavenly Father in His infinite wisdom has seen fit to call from earth our brother, John Baldree, thirteenth member of Piney Grove Free Will Baptist Church, Pitt County, North Carolina, and it resolved:

First, that we humbly submit to the will of our heavenly Father;

Second, we extend our deepest sympathy to his family and trust they will turn to God and the church for consolation; and

Third, that a copy of these resolutions be recorded on our church records, a copy sent to his family and a copy sent to the Free Will Baptist paper for publication.

Mrs. W. E. Brister

EXPRESSION OF APPRECIATION

The family of the late Rev. J. W. Alford wish to express their deep appreciation and sincere gratitude for the many kind expressions of sympathy received from their many friends during their recent bereavement.

Advent

James A. Evans, Minister,
First Free Will Baptist Church,
Bryan, Texas

WE NO LONGER treat Advent as a fasting time, but during it we think especially of the two comings (Advent means coming) of Jesus. The first is the coming of Jesus Christ, who is God the Son, to earth, sent by God the Father, to become human like ourselves, to teach us about God, and to die so that we can be forgiven our sins and be saved from the penalties of them.

The second is the time to which the Church looks forward, when Jesus shall come again to earth in His majesty as God the Son, to judge the living and all those who have died."

The first Advent is sufficiently plain though we may not always regard it as we should. The first Advent became a blessed time because of God's supreme love for His young children; coupled with the other fact that while man had the power to fall he could not rise up again. He could stray away from God, but could not return to Him; he was powerless to find Him again. Man could sin, but he could neither refrain from sinning or make atonement. So Jesus came to do what man in his helpless estate could not do for himself. Like the traveler in the parable, man lay helpless on the road of life, naked, wounded, half dead. There was no one to help. The priest and the Levite passed by. There was only one who had the power to raise up and heal. He was all the love too, and Jesus came as a Samaritan, the Friend of sinners, the Saviour of the world.

There is another Advent for which the Church is hoping, praying, watching. Will it come in the night or yet in the morning? Will it startle us in our sinning or surprise us in our worship, in our repentance, contrition, or yet come to us as a blessed relief from an environment of sin—come to us as freedom comes to the prisoner in his cell? We know not. We may ask, "What is the sign of His coming?" or, "When shall it be?" If we pass from that contemplation and consider that the real fact of Christ's coming lies in the time when God shall call us away from the sins of the earth, we

shall find for everyone of us that the second Advent may be nearer than we think, near enough that surely none of us may ask, "Why does He tarry?" Therefore, it is the second Advent that may well concern us in this season. We should be as those who have all their life long been subject to bondage, and we should see to it that our lives are so ordered that not only death has no terror for us; but we should welcome the call. We shall rejoice to meet our Lord at His coming, for that will be His coming to meet us and to be joined to the loved ones who have gone before.

In closing, let us consider Romans 13:12-14: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

So, being ever ready, we shall rejoice when He comes; and even now, if, in the spirit of real faith, we can accept the invitation, "Come ye, O come ye to Bethlehem."



Glory to God in The Highest

by Mamie Lee Rouse
Kinston, North Carolina

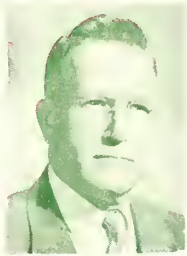
THESE wonderful words, sang by a heavenly choir over two thousand years ago, still awe the hearts of men everywhere. They rang out clearly over the Judæan hills as the shepherds were tending their flock. The sky became illuminated with a heavenly light, and the heavens were full of mighty anthems, sung by a full choir of God's angels. The shepherds were afraid at first, but then, a voice called to them to be not afraid. He was proclaiming to the world that a Saviour of men was born this day in the city of David, a Saviour, which is Christ the Lord. God, in His eternal glory, guided the star that shown so brightly over the manger where His Son lay wrapped in the swaddling clothes. Even the lowly cattle bowed in reverence as they stood around the Christ Child. A little Jewish girl, filled with the Holy Ghost, brought forth her first-born Son, and called His name, Jesus. God, in His almighty power, touched her body with power endued from on high, and caused conception, so that His Son would know the infirmities of us, His children in the flesh.

The star in the east gave out a brilliant light to guide men to His manger. The heavens opened up and showed the celestial realms of glory, to this human matter below. Today, we still feel the Spirit of a mighty God, when we hear choirs in our churches ring out the message of "Glory to God in the Highest." Our spines tingle with rapture, and our minds dwell on the presence of the everliving Father, who is mindful of our every thought.

Go back with me to that first Christmas, and follow with me through the winding streets of Bethlehem, to a lowly manger, and see the Son of God lying in a bed of straw. He did not come in pomp and riches, He came to us almost poverty stricken. The Scriptures tell us, as He had no where to lay His head. As we walk through the hay, we have to step aside for the cattle. They too share in this holy night. We see Mary and Joseph looking down at their little Baby with parental pride. A shining halo is framed above His tiny head. One of God's angels is hovering near to see that no harm becomes the little Baby. When we look in

His face, our eyes become misty with tears, and our hearts are gladdened by His image. He is God's own Son; come to a shattered and grief-torn world. He will have to have many knocks during His brief reign here below; yes, even we, His children, will spit on Him and place a cruel crown of thorns on His tender brow. We do not see that far in the future as we look upon His innocent body in the form of a precious baby, but He sees the distant shadow of a cross, as He lies in a crudely made manger. We humbly bow to our knees on this holy night, and promise to follow His teachings, and live daily by His doctrine. Yes, we promise so many things to Him, because we are still awed by the beautiful anthems the angel choirs sing, and still frightened by the brightness of the firmaments. If we would let Christ live from day to day in our hearts, instead of just at Christmastime, we would know the joyous feeling all through the year of "Glory to God in the highest, peace on earth, and good will to all men."

The Lighted Pathway



REV. WILLET L. MORETZ
Swannanoa, N. C.

This word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

CHRISTMAS GIVING

This time of the year, the hearts of people are open wide for giving. Even those who think little about distributing gifts to the needy, are at this season ready to contribute something toward relieving the oppressed. Far too often, the personal exchange of gifts, is all that the sacred Christmas season means. To give and receive a present in return, is the spirit of the world, and not the Christian's giving of love gifts. It is more "blessed to give than to receive" is the rule our Lord Jesus practices.

Likely giving presents to one another became a custom when the "wise men" brought their treasures to the young Christ. "And when they had opened their treasures they presented unto Him gifts; gold, and frankincense, and myrrh" (Matthew 2:11). It behooves each one of us to examine ourselves, and know if we are offering our love and devotion to the Lord Jesus. He cherishes the best gifts of self and service we can give. Not a mere obligatory service, but glad, joyful rendering of heart and spirit. Did not God give His best Gift, for the sake of humanity?

You may not all be able to do something great in the eyes of man, or to give large gifts of money for some Christian cause. You always have the chance of sowing seeds of kindness; even your thoughtfulness, your love—those are Christmas gifts this day. A saint has written, "Give kindly words, not impatient ones; give happy greetings, not surly commonplaces; give cheerful answer, not a grudging growl; give thoughtful care, not careless indifference; give the story of your joys, not a rehearsal of your woes."

May we realize as never before that Christmas is the birthday of Jesus Christ, the Son of God. It should be a day set apart to honor the greatest Gift this world has ever known. The offering we should bring, which would please Him most of all, is our hearts. After that, we can feel at ease in giving Christian tokens of love to others. The born-again believer's greatest joy is in spending his life in the service of the Lord. The fragrance of a holy life, is a daily witness for Christ. "Thanks be unto God for His unspeakable Gift."—Selected.

Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	.....	4
Mrs. R. L. Goff, Fountain, N. C.	.....	2
Wom. Aux., Marsh Swamp Church, Simms, N. C.	.....	2
Mrs. C. F. Abrams, Macclesfield, N. C.	.....	1
R. W. Allman, Benson, N. C.	.....	1
M. B. Hutchinson, McArthur, Ohio	.....	1
W. C. Hill, Mount Olive, N. C.	.....	1
Wom. Aux., Mt. Zion Church, Nashville, N. C.	.....	1
Wom. Aux., White Oak Hill Church, Bailey, N. C.	.....	1
Walter Sutton, Williamston, N. C.	.....	1
William Webster, Pinetown, N. C.	.....	1
C. L. Patrick, Walstonburg, N. C.	.....	1
Mrs. Pearl Amon, Mount Olive, N. C.	.....	1
Wom. Aux., Sarecta Church, Kenansville, N. C.	.....	1
Wom. Aux., Gum Swamp Church, Greenville, N. C.	.....	1
Dorcas E. Barrow, Vanceboro, N. C.	.....	1
Jimmie Tyndall, Pink Hill, N. C.	.....	1
J. C. Griffin, Bridgeton, N. C.	.....	1
Wom. Aux., Little Creek Church, Ayden, N. C.	.....	1
Mrs. J. W. Wilson, LaGrange, N. C.	.....	1
Wom. Aux., Gethsemane Church, New Bern, N. C.	.....	1
Mrs. Edgar Benton, Fremont, N. C.	.....	1
Melvin K. Everington, Sims, N. C.	.....	1
Mrs. Corbett Morris, Vanceboro, N. C.	.....	1
Mrs. J. E. Smith, Deep Run, N. C.	.....	1
Mrs. Kathleen Slade, Merritt, N. C.	.....	1
Mrs. Martha M. Braxton, Winterville, N. C.	.....	1
Charles Mason, Four Oaks, N. C.	.....	1
Wom. Aux., Pine Level Church, Pine Level, N. C.	.....	1
Mrs. E. B. Deans, Wilson, N. C.	.....	1
Wom. Aux., Stoney Creek Church, Pikeville, N. C.	.....	1
Mrs. J. R. Cayton, Aurora, N. C.	.....	1
Master's Men, Cove City, N. C.	.....	1
Mrs. Lester Mills, Greenville, N. C.	.....	1
Mrs. C. M. Whaley, Richlands, N. C.	.....	1
Wom. Aux., Bethlehem Church, Cuthbert, Ga.	.....	1
Wom. Aux., Kinston Church, Kinston, N. C.	.....	1
Wom. Aux., St. Mary's Church, Lucama, N. C.	.....	1
Wom. Aux., Moseley's Creek, Dover, N. C.	.....	1
Mrs. C. F. Heath, Cove City, N. C.	.....	1
Mrs. Ed Hill, Ayden, N. C.	.....	1
Mrs. Marvin E. Little, Newport News, Va.	.....	1
Mrs. C. H. Owens, Saratoga, N. C.	.....	1

Woman's Auxiliary Department

MRS. ALICE E. LUPTON, New Bern, N. C., Editor

MRS. BRUCE BARROW, Ayden, N. C., Associate Editor

(NOTE: Please send all news items direct to *The Free Will Baptist Press, Ayden, N. C.*)

Y. P. A. Meets at Holly Springs Church

The Y. P. A. of Holly Springs Church, Holly, North Carolina, met in the home of Mrs. Namon Jones, December 11, having fourteen members and one visitor present. Two new members were also added to the

The topic of the lesson was, "Free Will Baptist Missions in Perspective." Those taking part on the program were Frances Weaver, Veria Johnson, Annie Lou Phillips, Brenda Smith and Diane Godwin. A beautiful prayer of dedication was offered by the director, Mrs. R. H. Weaver, that the youth might seize the opportunities of the future by serving Christ in their youth. Refreshments were served by the hostess which was enjoyed by all; also Christmas gifts were exchanged. The group requested the prayers of all Christians that God may lead them on to greater things in His service.

Walstonburg, N. C.—The Woman's Auxiliary of Spring Branch Free Will Baptist Church met in the home of Mrs. Robert Bnum, December 8, with Mrs. Bynum and Mrs. William Davis as hostesses.

The meeting was called to order by the president, Mrs. Wilton Ellis. There were fifteen members and one visitor present. Mrs. Edd Miles gave the devotion, using the Scripture from Isaiah 45:22. The program consisted of four topics as follows: Topic 1: "India's Attitude Toward Foreign Missions"; Topic 2: "Three Government Regulations that Affect Our Missions"; Topic 3: "The Love to Unite All Churches on the Mission Field"; Topic 4: "The Answer to Church Union Spiritual Revival." Those taking part on the program were Mrs. Tommie Aycock, Mrs. Reddin Wooten, Mrs. William Davis, Mrs. John Craft and Mrs. Robert Bynum. Before entering into our business session, prayer was offered by the president. The minutes were called and minutes of the previous meeting were read by the secretary, Mrs. Willie Mann. They were approved as read. Following the business session, the meeting closed with a word of prayer by Mrs. Aldred Owens.

The group then enjoyed a delightful

Christmas party. Each person had taken a gift for their secret sister. After the gifts had been exchanged, delicious refreshments were served consisting of punch, fruit cake, open-face sandwiches, candy and salted nuts, carrying out the Christmas colors, thus ending a very happy and prosperous year.

Kinston, N. C.—The officers for the new year were installed at the regular monthly meeting of the Woman's Auxiliary of the First Free Will Baptist Church on Monday night, December 5. Mrs. James C. Lucas was in charge of the auxiliary program; and Mrs. David W. Hansley was in charge of the installation program.

Mrs. Lucas chose as the topic for the program, "Thanks Be unto God for His Unspeakable Gift." The group sang "Silent Night," after which Mrs. Lucas read and discussed briefly the Scripture, Luke 2:8-20. She also read an article from the Baptist paper, "The Spirit of Christmas Giving," by Miss Alice Dail, Greenville, North Carolina. Mr. J. E. Harris led in prayer.

After the regular business, Mrs. Hansley opened the installation service with a prayer. She stood beside a table containing an open Bible before a white cross, between two lighted candles. Name cards for each officer on red ribbon dotted the table, with ivy intertwined among the ribbons. As Mrs. Hansley read the charge of each officer, the name card was pinned on her by Miss Viekie Sue Warren, G. T. A. member, or Miss Nancy Carol Roberts, Y. P. A. member, who assisted in the program. The officers stood in a semi-circle before the table as Miss Roberts read an original poem by Mrs. Hansley entitled "Inspiration." Mrs. Alton Smith, the outgoing president, led the prayer of dedication.

After the program, members were invited into the candlelit dining area, where they were served punch and Christmas cookies from a table decorated with a traditional Christmas cloth and a centerpiece of greens, red and silver berries, and lighted candles. Mrs. Leslie Harper, Miss Roberts and Miss Warren assisted in serving.

New officers are as follows: Mrs. Lynnwood Taylor, president; Mrs. William Sutton, vice-president; Mrs. J. C. Stroud, re-

cording secretary; Mrs. Alton Suggs, assistant recording secretary; Mrs. F. M. Register Jr., corresponding secretary; Mrs. Emmett Tyndall, treasurer; Mrs. G. E. Gray, study course chairman; Mrs. Jack Everett, Mrs. D. W. Hansley, and Mrs. Leonard Seymour, youth chairmen; Mrs. J. C. Gallop and Mrs. Alton Suggs, personal service and benevolence chairmen; Mrs. W. B. Warren, orphanage chairman; Mrs. Tull Roberts, enlistment chairman; Mrs. Carlton Oliver, program chairman; and Mrs. Burnie Braxton and Mrs. Ed Phillips, flower committee.

Creswell, N. C.—The Woman's Auxiliary of Mt. Tabor Free Will Baptist Church met Tuesday, December 6, with Mrs. Laura Furlough with 15 members present. The meeting was opened with the group singing "Oh Come, All Ye Faithful." Scripture was read by the president, Mrs. Doris Simmons, followed with the Lord's Prayer led by Mrs. Iris Ambrose. Those taking part on the program were Mrs. Dolly Dayenport, Mrs. Florence Furlough, Mrs. Doris Comstock, Mrs. Iris Ambrose and Mrs. Elizabeth Furlough.

Minutes of the last meeting were read and approved. The treasurer's report was given by Mrs. Mary Furlough. Officers for the coming year were elected as follows: President, Mrs. Naomi Ambrose; vice-president, Mrs. Annie Ambrose; secretary, Mrs. Iris Ambrose; treasurer, Mrs. Doris Comstock.

The meeting closed with prayer. The next meeting will be with Mrs. Eleanor Moore in January, 1961.

The hostess served ice cream, cookies and coffee.

Mount Olive, N. C.—The Woman's Auxiliary of Northeast Free Will Baptist Church met Tuesday night, December 6, at the church. Mrs. James Best gave the devotional and the group prayed the Lord's Prayer. Mrs. Ted Garner, Mrs. Billy Best, Mrs. Brooks Parker, Mrs. James Helmes and Mrs. George Potts took part in the program.

Mrs. Leon Barwick, president, conducted the business during which a new slate of officers were presented to the group by the nominating committee. The new officers are as follows: President, Mrs. Ted Garner; vice-president, Mrs. George Potts; secretary, Mrs. Jim Jackson; treasurer, Mrs. Leona Johnson.

A social hour was held in the educational building. Gifts were exchanged and refreshments were served.

Rocky Mount, N. C.—The Woman's Auxiliary of the Barnes Hill Free Will Baptist

(continued on page ten)

MISSIONS

NATIONAL FOREIGN—

Rev. Rolla D. Smith, Director
3801 Richland Ave., Nashville, Tenn.

NATIONAL HOME—

Rev. Homer E. Willis, Director
3801 Richland Ave., Nashville, Tenn.

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

New State Missions Treasurer

Due to the recent death of the Rev. J. W. Alford, the Rev. A. B. Bryan has been elected secretary-treasurer of the Mission Board of the North Carolina State Convention of Free Will Baptists. To receive proper credit all funds should be made payable to the Mission Board of the North Carolina State Convention or to Mr. Bryan, treasurer.

A permanent office and mailing address has been established in Ayden, North Carolina. Please address all mission funds to the Mission Board of the State Convention, Post Office Box 308, Ayden, North Carolina.

Rev. Mack C. Owens' Itinerary

The following itinerary has been planned in North Carolina churches for the Rev. Mack C. Owens, home missionary to New Hampshire. Mr. Owens will show slides of the home missions work in New Hampshire at each service during the two-weeks' itinerary. All services will begin at 7:30 p. m., on the date and day listed below, unless otherwise designated.

December 25—January 1: Sunday, 11:00 a. m., Union Chapel Church, Chocowinity, Rev. Melvin Worthington, pastor (7:30 service is open); Monday, Greenville Church, Greenville, Rev. R. B. Crawford, pastor; Tuesday, Rose Hill Church, Ayden, Rev. Clifton Rice, pastor; Wednesday, Bethany Church, Winterville, Rev. Garland Teasley, pastor; Thursday, Ormondsville Church, Ayden, Rev. Clifton Rice, pastor; Friday, Ayden Church, Ayden, Rev. Raymond Gaskins, pastor; Friday, Piney Grove, Greenville, Rev. Richard Mabe, pastor; Sunday, January 1, Maranatha Church, Greenville, 11:00 a. m., Rev. LaRue Davis, pastor.

January 2—8: Monday, Tee's Chapel Church, Smithfield, Rev. Albert Coates, pastor; Tuesday, Little Rock Church, Luana, Rev. Leonard B. Woodall, pastor; Wednesday, Shady Grove Church, Dunn,

Rev. Clarence Bowen, pastor; Thursday, Pine Level Church, Pine Level, Rev. R. H. Jackson, pastor; Friday, Smithfield Church, Rev. Chester Phillips, pastor; Saturday, Pleasant Plains Church, Selma, Rev. W. S. Burns, pastor; Sunday, 11:00 a. m., Mount Zion Church, Momyer, Rev. Albert Coates, pastor.

Indelible Imprints

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† †

If you have information concerning outstanding Free Will Baptist people or events of the past, please submit them to us for publication in this column.

HUBERT BURRESS
Box 326
PINETOPS, N. C.

ELDER J. T. BUTLER

The subject of this sketch was born in the state of Virginia, August 10, 1850. I do not know at what time he came to live in North Carolina, suffice it to say, "He preached for the Free Will Baptists of our state for nearly twenty-five years.

At the time of his death, April 28, 1920, he held membership with Sweet Gum Grove Church, Pitt County, North Carolina. Since the writer has known Elder Butler, his home has been in Bertie County, North Carolina, where he died. He was confined to his bed and room for over two years. I do not know the disease of which he died, but surely his suffering was intense.

He leaves to mourn their loss a kind, loving wife, four children, three step-children, and a host of loving friends in and out of the church.

His funeral was conducted by the Rev. T. L. Brown, after which he was buried in the home cemetery to await the final call.

It was my pleasure on several occasions to be present with Bro. Butler while on some of his preaching tours. Preaching the gospel seemed to be the pride of his life. His watchword was, "Be instant in season, and out of season." His educational opportunities were limited; yet he was ever a student of the divine Book. He had free access to the university of Jehovah. He

had courage to live and faith to die. Faith well to a life of struggle with faith, obedience, ever bringing progress, poverty, victory and rejoicing. After uphill work but every hardship overcome, brings him up to the full and abundant entrance. The reward of faithful service and true love to God—the crown of life and glory—will be full and complete for it shall be Christ Himself.

Then shall he see and feel and know,
All he desired or wished below;
And every power find sweet employ,
In that eternal world of joy.

Brother Butler's ministerial work among us was of wide range; therefore, his kind advice, his earnest admonition, and marked love for the cause of Christ will live on the hearts of all those with whom he came in contact. While his voice will no longer be heard in prayer and preaching, yet the language of St. Paul to the Corinthians would willingly express his message to the church and his loved ones: "Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and"

(Continued on page fourteen)

WOMAN'S AUXILIARY

(Continued from Page Nine)

tist Church met Sunday afternoon, December 4, at 1:30 p. m., at the home of Mrs. Beulah Lindsey. The meeting was called to order by Mrs. Cleo Worrell, the president. The group sang "Jesus Saves," and then Mrs. Estelle Eason led in prayer. The minutes of the previous meeting were read and approved. The treasurer's report was then given by Mrs. Etta Vick. There were eleven members and one visitor present. The auxiliary was very proud to have Mrs. Lou Medlin, wife of the new pastor, join the auxiliary. The group then decided to give different families in the community fruit baskets and poundings for Christmas.

The new officers for the coming year were then chosen as follows: President, Mrs. Cleo Worrell; vice-president, Mrs. Minnie Pearl Joyner; secretary-treasurer, Mrs. Etta Vick; youth director, Mrs. Beulah Lindsey; program chairman, Mrs. Frances Langley; benevolence personal service chairman, Mrs. Estelle Eason.

Mrs. Edith Pittman then introduced the lesson, and topics were reviewed and discussed by Mrs. Minnie Pearl Joyner, Mrs. Cleo Worrell, Mrs. Beulah Lindsey and Mrs. Frances Langley. The meeting was closed by Mrs. Cleo Worrell, after which the group exchanged Christmas gifts.

Refreshments were served by the hostess, Mrs. Beulah Lindsey, and enjoyed by all.

NOTES

AND

QUOTES



By J. C. Griffin

CHRISTMAS GIFTS

Christmas gets its name from that of Christ, as most people in the civilized world know; but Christ gets very little praise and attention from many of us who claim to be His followers.

THE FIRST CHRISTMAS

While the birth date of Christ was not celebrated Christmas in that day, it was Christmas in reality. His advent into the world was the fulfillment of God's promise that He made to sinful man, in that He said the seed of the woman would bruise the head of the serpent. However, the promise here has been over all time until the second coming of Christ, when the head of the serpent will be bruised completely. Thanks be to God that another promise was made, which is the fulfillment thereof, has given to us what we call Christmas. Isaiah says; "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). Now the fulfillment of the promise.

RECEPTION AND BIRTH OF CHRIST

Now the birth of Jesus Christ was on a wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her public example, was reminded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou art David, fear not to take unto thee thy wife: for that which is conceived in thee is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us" (Matthew 1:18-23).

Matthew tells us what God said to Isaiah and also the fulfillment of that promise. It tells us that the promise is fulfilled.

WE NOTICE THE PURPOSE

The purpose for the promise and the fulfillment thereof was, "To save His people from sin."

fillment thereof was, "To save His people from sin."

It is a fundamental doctrine accepted and believed by Free Will Baptists that Jesus Christ redeemed us from the curse of the law of sin, by His sacrificial death on the Cross. We believe in the shed blood of Christ which made the atonement. We also believe that He had to come to earth by the way of the virgin birth.

CHRIST VS. SANTA CLAUS

The great day called Christmas is, in many instances, a day for the myth, Santa Claus. Old Santa gets more praise than the virgin born Son of God. People who profess great holiness to the Lord, perhaps every Lord's Day at least, play "Jingle Bells" and rush a merry-making program with little being said about the virgin born Son of God. It is wasteful to spend in the purchase of useless and dangerous toys, which are soon destroyed and thrown away.

Many of the Christians who give very little to the cause of missions, superannuation, Christian education and the various calls of the church, have been known to borrow money to buy useless toys, or leave their grocery bills unpaid, or let their house rent pile up, in order to celebrate in Santa Claus style. They will take the Lord's title to have a merry Christmas.

GIVE THEM FAITH

"At Christmastime, a year ago, there came over the radio a most wonderful poem entitled, *Give Them Faith*. It was the answer to a mother's question, 'What shall I give my children at Christmas?' What better time than mystic Christmas season to give our children faith in eternal things? We should make the manger babe a reality rather than a myth. In order to do this, we may need to make Christmas less Santa conscious and more Christ-centered. Teach them not only about His wonderful birth, but about His wonderful life on earth, about His death for our sins, and that He is alive today, loving and caring for His children. Even small children need someone to give them faith, to live; yes, it may be to die."—Mrs. E. E. Taylor.

DOUBTS TO TWO BOYS

A pastor who had acted as Santa Claus in a Christmas exercise, was seen by two small boys when he was shedding his Santa Claus suit. These boys were so astonished that they yelled out, "Then you are Santa Claus. Well, we have had doubts about this thing called Santa Claus. Yes, we thought the whole thing was a myth, now we are going to investigate that Bethlehem story about a Babe being born, no doubt we will find that to be a myth too."

I remember well when I learned the truth about Santa Claus; Christmas was not the same any more. My wife and I tried intelligently to lead our children to the truth of the whole matter.

OUR COMMENT ON A FAITH

When we live and teach our children about the birth, life and death of the Lord Jesus Christ, we will implant into their mind truths that will last as long as they live. May we notice this Scripture, "When I call to remembrance the unfeigned faith which is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:5). Lois and Eunice taught Timothy about Jesus Christ, not Santa Claus. Again Paul speaks of Timothy's faith, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15). Why not be like Lois and Eunice, who taught Timothy the reality of the Christ child, who was born in Bethlehem and cradled in a borrowed manger, born of a virgin and lived here on earth about thirty years, and died on the Cross for sinful man that whosoever believeth in Him should have eternal life.

I guess that someone will say, "Old man Griffin is off his beam." Someone may say, "He's a dotard," but I know that you can fool children to the extent that they will lose confidence in what is said to them. So again, I say, "Let us tell the truth about the birth and life and death of our Christ to our children and tell them the true meaning of Christmas and present our Christ to them as our Saviour, not a myth."

WHY SOME FAIL

"When church workers fail at their jobs, it's usually because they can't get along with people."

A. Donald Bell of Southwestern Baptist Theological Seminary reached this conclusion after studying reports from Carnegie Technological Institute. "Church workers may know the gospel," says Bell, "they may have mastered new methods of leadership and be dedicated to their church offices, but yet be unable to get across to people in an acceptable way."—Moody Monthly.

US ONLY!

A church of a small splinter denomination cut out some letters from cardboard, tinted them with gold, and put them above the choir loft in the front of the church. The letters read, "Jesus only!" A gust of wind blew away the letters—JES. Then the sign read, "Us only!"

I like to think of Christ as the Hub in a mammoth wheel, and of God's children as spokes in that wheel. The closer we, the spokes, get to Christ, the Hub, the closer we get to one another.—Walter B. Knight.

STORIES for our BOYS and GIRLS

LOST AND CHRISTMAS

by Cyrus B. McCowan

WELL, we lost Sara. She was not even at the end of the line. She was in the middle. Daddy was first, then Bobby, and then Sara. Mary and Mamma brought up the rear and they were back a little piece most of the way through the store. When we got to the boys' department, we were all interested in finding Bobby his jacket. At last Daddy handed the clerk the money and we all looked at each other with that satisfied expression which means that you have found what you want at the price you want to pay. Then we realized that Sara was not with us.

Daddy hurried back down the big main aisle, while Mamma and Bobby and Mary looked behind all the counters in the boys' department. But there was not the slightest sign of Sara anywhere and when Daddy came back, Mamma's dark eyes began to fill with tears. By this time the clerk was back with the change and the receipt and the package all wrapped. With quick sympathy (and doubtless from much experience!) she took in the situation. "Now, listen," she said, "you wait right here. I'll go down to Customer's Service. That's where they take all the lost children, and I'm sure that's where she is."

Mamma could just imagine Sara kidnaped and wandering out in the big city and falling down the stairs to the basement store and a lot of things. After all, this was one of the big stores in one of the biggest and wickedest cities in the whole country. Daddy tried to reassure her that everything would be all right, but his face looked very sober. Even Bobby and Mary stopped chasing each other around the counters and leaned up against Daddy's legs. It was a bad time, all right.

Then Daddy saw the clerk's head coming down the aisle and a moment later he could see Sara's hairbow moving along the counters. Sara could not even talk when Mamma gathered her up in glad arms, but when she could, this is what she told: "I was walking along looking at the candy counter, when suddenly you weren't anywhere in sight! I went all the way down the aisle to the big doors that open out onto the street. Then I went all the way back to

the big doors at the other end. I thought about going out and looking for our car. But then I thought, 'No, I better stay where I can get found.' So I did and when I started to cry a little, a girl came and said, 'Are you lost, little girl?' I said, 'Yes,' so she took me over to a place where some other children were and told me to sit down and wait there. After a while another girl came and said, 'Is your name Sara?' Then she took my hand and brought me to you."

We think Sara at five-and-a-half years is a rather smart little girl. A great many adults would not be wise enough to stay where they could "get found" in a like situation. Especially in the field of the spiritual, many of us do not practice this basic principle. And that brings us to Christmas, strange as it may seem!

It is so easy to miss Christmas these days. It is not only the dreadfully pagan quality of so much of it that spoils Christmas. It is that so many of us are all wrapped up in a great gloom about the world that we do not catch the meaning of the angel's announce-

ment at all. "Good tidings of great joy we repeat with sad smiles. "Yes, some to be sure, but not soon. Look at Europe and at China, and at South Africa, and Georgia—" And our words trail off in hopelessness.

But wait! The point of Christmas is some distant hope of peace. It is the fact that a Saviour has been born! This means that somebody can get saved. And "good tidings" is that you and I are *somebodies!* All that is required of us that we stay where we can get found—close to the body of Christ, which is the Church, close to God's Word, which is the Bible, and close to God's will, which may be learned through prayer but must be practiced and retained as a certainty.

Sara was lost for just twenty minutes because she stayed where she could get found. Christmas can be joyous for us this year never before if we will heed its good tidings, cease our desperate fruitless journeyings, and get found of God forever in Jesus Christ. *Christian Union Herald.*



QUESTIONS and ANSWERS

ON THE BIBLE

Conducted by J. P. BARROW

3824 Richland Ave., Nashville 5, Tenn.

Question: Will you please tell us what as Free Will Baptist believe regarding the Trinity? We know that the Triune Godhead consists in three distinct persons but are not sure that we understand that. Do we believe and teach that the Trinity consists in a composite personality?—*Tree Free Will Baptist Students, Kentucky.*

Answer: The Bible is indeed clear in its method of setting forth the doctrine of the Trinity, but we find the Trinity explained nowhere in the Scriptures. We find many things of importance that are of great human interest that are above and beyond human reason, and the doctrine of the Trinity is one among them.

It seems to me that the common use of the theologians, when they expressed themselves casually concerning God the Father, God the Son and God the Holy Spirit, is somewhat misleading, even though many of the best informed Christians express themselves this way when speaking of the one God. To some, this implies three Gods and has no doubt furnished a basis for the forming of several Jesus Only groups. The fact is that there are not three but only one God. Louis T. Talbot suggests that we would do better to write it, "God, Father, the Son, and the Holy Spirit." I think that Mr. Talbot has a point worthy of note here.

Of course, as Mr. Talbot further calls to attention, "All this is beyond our comprehension." The doctrine of the Trinity is a part of Bible teaching that a Christian should accept because it is set forth in the Scriptures without having any clear understanding whatever of the subject beyond the fact that it is a vital Bible truth. Had I not since his fall been able to grasp the teaching, I am sure that Christ would have explained it to His twelve apostles and one more of them would have recorded that explanation by divine inspiration so that I would have had the final and full answer on the subject. Would he not have had the opportunity for such an explanation when Philip said, ". . . Lord, shew us the Father, and it sufficeth us" (John 14:20)?

As on several other occasions when the way seemed open for this explanation, Jesus made no effort to tell how He and the Father could be one being or sub-

stance and yet two separate personalities. He said that He was going to the Father, but for the why and how of this He left Philip dependent upon faith. Like many other truths with limitless and eternal aspect, we accept this wonderful teaching found in God's Word by faith and faith alone. The fact of the Trinity is stated both clearly and repeatedly in God's Word. Where we think clearly concerning this with other truths included in our Christian faith, ours is a supernatural (one over, above and beyond or out of reach of the natural) belief. This, of course, is where faith comes into the Christian religion. We are able to believe that which we cannot explain. We also may apprehend things we are not able to comprehend. The fact of the Bible doctrine (teaching) on the Trinity is quite clear but not explained anywhere in the Scriptures. I heard of a Jew who accepted the doctrine of the Trinity when he had made a thorough study of the Hebrew word for God in Genesis 1:1. "In the beginning God created the heaven and the earth" (Genesis 1:1). The Hebrew word found in the original copy of Genesis 1:1 from which our English word, God, came is *Elohim*, called by Hebrew scholars a uni-plural noun; the Hebrew verb for created found here is in the singular. Therefore, as several Hebrew scholars I have consulted, on this truth, call attention to the first verse found in our Bible, they see it as setting forth the fact of the Trinity as one God.

On Page 86 in his book, *Christian Theology*, Dr. P. B. Fitzwater quotes Dr. A. H. Strong in setting forth the Trinity as follows: "In the nature of the one God, there are three eternal distinctions which are represented to us under the figure of persons, and these three are equal." Fitzwater, on the same page of the aforesaid book, points out the fact that, "The Father is recognized as God," quoting, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Peter 1:2); "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father

scaled" (John 6:27).

"Jesus Christ is represented as God," and here he quotes, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1); "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. . . ." (Romans 9:5); "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

"The Holy Spirit is referred to as God," and again he quotes, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God" (Acts 5:3, 4).

With all due respects to any one's opinion concerning our God who is set forth in the Bible both in clarity and unquestionable uniqueness, it might be said we must surrender every prejudice in favor of plain Bible facts; otherwise, we shall retain a distorted understanding and a misconstrued view on this all vital subject. Such has been maintained throughout a great deal of Christian history by the Gnostics, Arians and most of the modern cults. Strange as it may seem, I have met and conversed with good meaning Free Will Baptists that have been confused because they have read free literature from some of the false teachers named above. Therefore, I would advise any well-meaning Free Will Baptist to stick with his Bible until he can get help from what he knows to be a reliable and safe source. It is indeed a difficult task on the part of any servant of God to help an erring brother or sister get a clear perspective of the gospel way when Satan has, through cult, propaganda peddlers, ingrained in his seductive heresy into their thinking.

Such as this makes clear the fact that it is high time that we, who are correctly informed Free Will Baptists concerning the many easy, accessible means that are now before our whole constituency to secure false doctrine, should embark on an all-out campaign to supply in an inexhaustible quantity the much needed and many months past due literature on all vital subjects pertaining to our way of life, doctrine and practices. Let us not wake up too late, as we have in the past, to find half of our denomination carried away into some foreign teaching and the other half so humiliated and divided that it will take a quarter of a century or more to get started as a major denomination again. Those who can do nothing more can pray. All others should do what they are able to do to meet such a major crisis in those other ways essential to the best good of all.

Christian Education

W. BURKETTE RAPER, President
Mount Olive Junior College
Mount Olive, North Carolina

L. C. JOHNSON, President
Free Will Baptist Bible College
Nashville, Tennessee

Items from Colleges, Sunday Schools and Daily Vacation Bible Schools

N. C. Student Edits Bible College Yearbook

The Lumen staff, headed by Elbert W. Tippet Jr., member of Friendship Church, Middlesex, North Carolina, has announced that this year's Lumen is to be the largest ever put out by Free Will Baptist Bible College, Nashville, Tennessee.

"We not only have increased the number of pages, but due to our large student body more annuals than ever will be published," the editor stated.

"Our churches have co-operated very well in the past in the purchases of advertisement space, and this year we hope for an even better response," he said.

Serving as assistant editor is Barbara McGahey, Columbus, Mississippi. William Evans of Springfield, Missouri, is business manager, and Miss Mary Wisheart, English instructor, is faculty sponsor to the group.

Mr. Evans stated that any Free Will Baptist church may make contribution and put an advertisement in the book. Full-page ads are \$50, half page \$30, quarter page \$15, and eighth page \$10. Churches taking ads of one-half page or larger will be given a copy of the Lumen and may run a picture of their church or parsonage. 1960 YEARBOOK EARNS AWARD

The 1959-60 yearbook staff has been awarded a Certificate of Excellence for the 1960 Lumen as given by Artmaster Yearbooks, Inc. printers. The award was based on superior layout, originality, photography, and general theme.

Editor of the 1960 Lumen was Dorothy Elliott, Brilliant, Alabama.

Bible College Trustees Meet

The Board of Trustees of Free Will Baptist Bible College, Nashville, Tennessee, met on the school campus November 29 for its semi-annual meeting.

The group spent the day discussing and analyzing the educational program of the Bible College. Committees on curriculum, faculty and library, auditing and public relations, and buildings and grounds surveyed the entire educational endeavor.

Dr. L. C. Johnson, Bible College presi-



Above: Elbert W. Tippet Jr., editor of the 1961 Lumen, yearbook of Free Will Baptist Bible College.

dent, stated that during the course of the meeting one member who has been on the board since the school was organized observed that there had never been disagreement to the point of hard feelings in a board meeting. The harmony of this meeting was all that Christians could ask for, he said.

Meeting with the board for the first time was Delmer Priest, layman from Richmond, California, who was elected to the board at the National Association in Fresno.

Mr. Priest has been an active deacon and Sunday school teacher for the past 10 years, and is an experienced leader with youth, having served in the local police department for 17 years and is at present an officer in the juvenile court of his city.

The new board member replaced Rev. K. V. Shutes of Thomaston, Georgia, who served continuously since the college was incorporated in 1945.

Others of the nine-member board present were: M. E. Howard, chairman, businessman of Richmond, Virginia; Rev. J. R. Davidson, Atlanta, Georgia; Rev. James F. Miller, Knoxville, Tennessee; Rev. Paul Ketteman, Columbus, Mississippi; and Rev. Ralph Lightsey, New Bern, North Carolina.

Rev. Melvin Bingham, Tulsa, Oklahoma; Rev. Luther Gibson, Tupelo, Mississippi; and Rev. Floyd Cherry, Greenville, North Carolina, were not able to be present for meeting. Emmett Frazier, Ashland, Tennessee, was proxy for Mr. Bingham.

The Stubs of Your 1960 Checkbook

W. Burkette Raper, President
Mount Olive College

Suppose someone who did not know where to find your checkbook for 1960 looked through the stubs of the checks you have written. What kind of picture of you would these stubs paint?

In the first place, these stubs would an index to your values. The way people spend their money indicates what they consider important. None of us has enough money to buy everything he wants, and consequently, we must spend our money for those things that mean most to us.

Our checkstubs for 1960 would reveal how much of our money is spent for necessities: food, housing, clothes, and utilities. The stubs would also tell something about the physical well-being of your family by indicating your expenditures for doctors, hospital care, and medicines.

Checks written for life insurance, endowment policies, and education funds would indicate your forethought in providing protection for your family in the years ahead.

In the second place, a review of the stubs might be disturbing. How does the amount spent for recreation (fishing, hunting, vacations, admission to athletic events) and luxuries (tobacco, soft drinks) compare with checks to your church? How much of the money that you spent during 1960 was for a lasting cause? Would your checkbook reveal to a stranger that you were a Christian?

In the third place, 1960 is not yet gone and no doubt your checkbook shows a balance, large or small. A portion of the balance can be used to help your checkbook give the picture of you that you would like.

I suggest a check to Mount Olive College. This gift will be a lasting investment. It will help to provide Christian education of a high quality for our children and will give you unspeakable joy.

Indelible Imprints

(continued from page ten)

God of love and peace shall be with you.

Blessed is the man whose life is ordered by the Book of Life, that he may be found to agree in the Great Day. He shall walk the streets of glory.

C. J. Harris

St. Claire Bible Class

M. B. HUTCHINSON, McARTHUR, OHIO

the second person in the holy Trinity.—*The Advanced Quarterly* (F.W.B.).

2. "John. This name in Hebrew means *one whom God has graciously given*—an appropriate name for the child given in answer to prayer, and who was to be the forerunner of Christ. A gracious gift, not only to his parents, but also to the Jewish people and to the world. Luke (Chapter 1) as an historian gives an account of his birth. His parents were both of the priestly race. He was born in the south of Judaea, some suppose Hebron, others Jutta, and lived a Nazarite (Luke 1:15; Numbers 6:1-3) in that wild and thinly settled region till he began his ministry (Luke 1:80). He commenced his ministry in the fifteenth year of Tiberius Caesar, which was the 779th year of Rome, or A. D. 25, probably in the spring or summer. In the autumn commenced a sabbatical year, the year of our Saviour's baptism and the beginning of His ministry, as well as a good portion of John's ministry. The evangelist here, like Mark and Matthew, introduced John abruptly, as one demanding notice only in his official work as the forerunner of Jesus. Verses 6-13 may be considered a subordinate and parenthetical passage, more fully detailing the thought of Verse 5."—Clarke.—*The Teen-Age Teacher* (F.W.B.).

3. The Jews of John's time knew what he meant when he called Jesus the Word, or Logos, as the following selection proves. By Aramaic is meant the language which was generally used in Palestine in Christ's time.

The Greek word for the English word, *Word*, is *Logos*, which means: (1) *A thought or concept*; (2) *the expression or utterance of that thought*. The use of the word, *Logos*, has been traced to the Aramaic paraphrases of the Hebrew Scriptures in the so-called Targumin. These Chaldee paraphrases of the Old Testament were made for the use of the Jews who returned from the captivity and could not understand Hebrew. They employ the word, *Memra*, which is the Aramaic equivalent for the Greek *Logos*. In these paraphrases the expression word of the Lord is commonly substituted for the name *Jehovah*, as for instance, ". . . they heard the voice of the LORD walking in the garden . . ." (Genesis 3:8). Again, "And Jacob vowed a vow, saying, . . ." (Genesis 28:20). Now, the Jews to whom John wrote his Gospel were familiar with the Hebrew targums, and understood the expression, the Word of the Lord, or, the Word, to refer to *Jehovah*. And, of course, John himself so understood it. By its use John referred to *Jehovah*, and in the first verse of his Gospel, speaks of His eternal existence, personality and deity, as well as of the ineffable unity in the Godhead, while in Verse 14 he speaks of His incarnation.—*Selected*.

What You May Believe

(Lesson for January 1)

Scripture: John 1:1-14; 20:30, 31
Lesson Text: John 20:31

INTRODUCTION

Throughout this quarter, the Sunday school lessons will be taken from the Gospel of John. The unit of study will continue through Easter Sunday, making fourteen lessons in all. When this quarter's study is over, the student should have a better understanding than ever of Jesus, the Son of God and Saviour of the world. When studying the Gospel of John, one should understand that the writer, under inspiration and direction of the Holy Spirit, did not attempt to cover the entire life of Jesus; he gives only those incidents which contribute to the overall purpose for his writing the account—" . . . that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (John 20:31). He omits many cardinal facts about our Lord's earthly life, not because he does not believe they are true or necessary, but because they are told by the other gospel writers: for instance, he does not tell about the virgin birth of Jesus, but begins with His advent, just as if He had come direct from heaven as the eternal Son of God and went right into His ministry as Saviour of the world. One should read the marvelous and miraculous account of the virgin birth and childhood of Jesus from the Gospels of Matthew and Luke.—*The Bible Student* (F.W.B.).

HINTS THAT HELP

John 1:1: John made a long jump from the fishing boat to the authorship of this red book that begins like Genesis.
John 2: The Word was in the beginning with God, but afterward with men. A word is the sign of an idea. It was God's idea, not man's.
John 3: God spake worlds into existence, and Jesus was the Word by which He did it. He not only created all things, but He put all things together (Colossians 1:16, 17). Some call it gravitation, but others call it the Word.
John 4: Life is not made in test tubes. It is Jesus who brought life and immortality

to light, exposed it to man's view.

Vs. 6: John the Baptist came by miracle, though there is no record that he ever worked a miracle.

Vs. 7: As early birds and buds are harbingers of the spring, so John came as the announcer of a new day of life and light.

Vs. 11: Jesus came to His own people, to His own World, and to His own temple where every piece of furniture spoke of His coming. He came to save the world He had made. There was no room in the inn, but room was found in a stable.

Vs. 14: The Word became flesh as a little baby in a woman's arms. He was truly the woman's seed. Man had no part or lot in his becoming flesh.

John wrote this Gospel more than sixty years after he had met Jesus, but the meeting was as fresh in his memory as if it had been yesterday. He remembered the very hour (John 1:39).

Vv. 30: John calls the miracles signs. He selects a few of Jesus' miracles and records them in His Gospel, but no record on earth contains all of them (John 21:25).

Vs. 31: John wrote of these things to convince men that Jesus is the Christ, the Son of the living God. He puts life in the lifeless, joy in the joyless, love in the loveless, and hope in the hopeless.—*The Standard Commentary*.

III. ADDITIONAL TRUTHS

1. The Word is the second person of the Trinity, the Lord Jesus Christ. In the very beginning of the book of Hebrews, Verses 1 and 2, the writer says, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, . . ." One speaks by words, and if God spoke by His Son, then the Son is the Word. In Revelation 1:8 we read, "I am Alpha and Omega, . . ." which intimates that Jesus is God's alphabet, the one who utters all God has to say. There is no doubt that Jesus is the Word—the living Word.

This verse reveals the relationship of Jesus to time and to God. He existed eternal. He completely transcends time. He was with God; therefore, He had a personality of His own. Yet He was God. This signifies that even though He has a personality of His own, He is a member of the Godhead,

The Best To You During This Season of Joy

"... The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (JOHN 1:14).

We, the personnel of the Free Will Baptist Press, would like to take this method of wishing you God's richest blessings during the holiday seasons. May the true message of Christmas gladden your heart all through the New Year.

Please accept our sincere thanks for your loyalty and co-operation in making it possible for us to serve you during this year.

N. Bruce Barrow
L. A. Dunn
C. H. Overman
Ralph A. Bowen
Sylvia Faulkner
Sue Branch

Tommy Manning
Alice Barrow
Carol Hill
Mildred Wilson
Emily Meeks
Sybil Forbes

Hazel Holland
Edith Dunn
Lossie Stokes
Wilbur Dunn
Wade Long
Russell Wooten

Dave Cavanaugh
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Kenneth Long
Gene Page
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